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JANUARY 2, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
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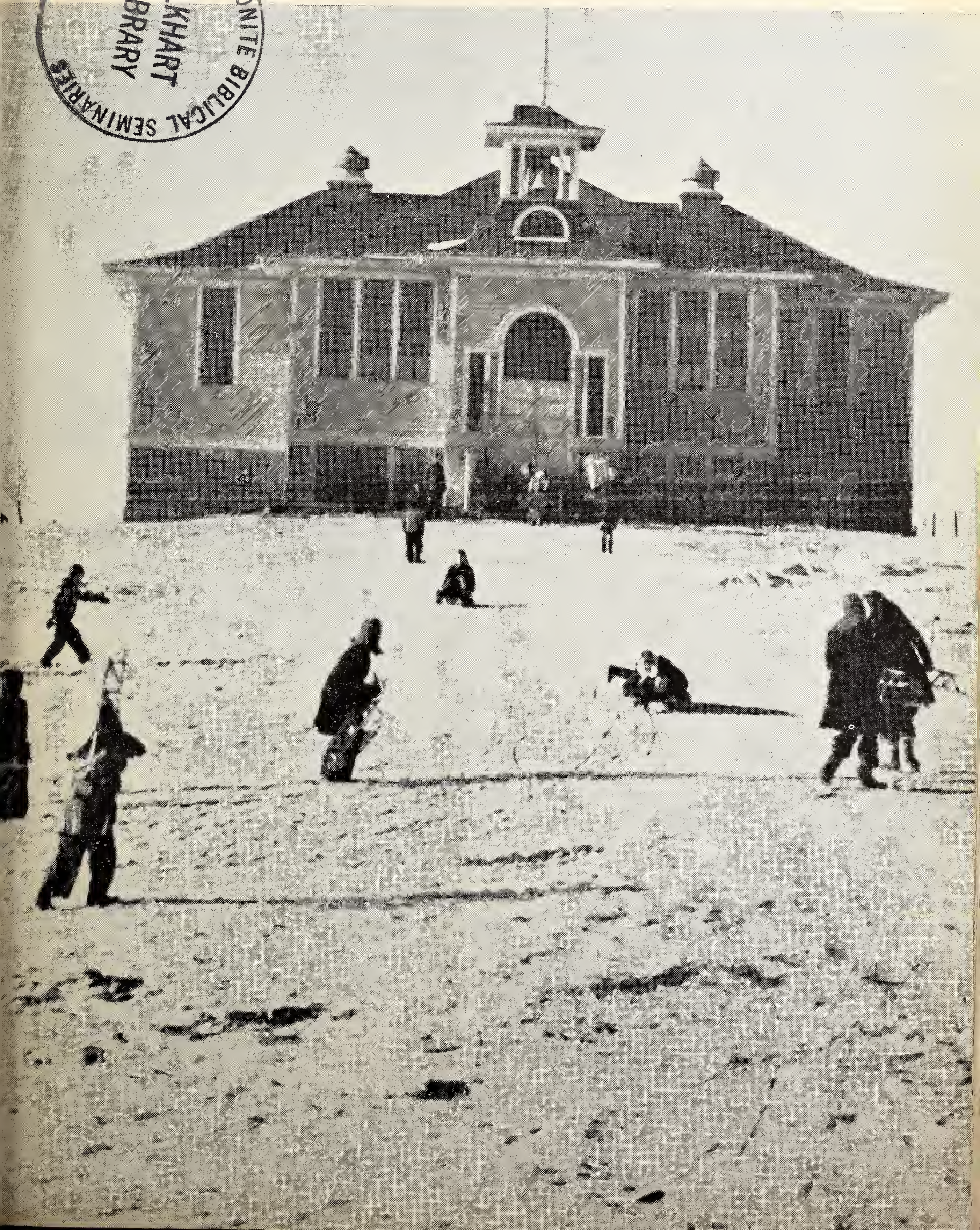


100 Doctors for Congo

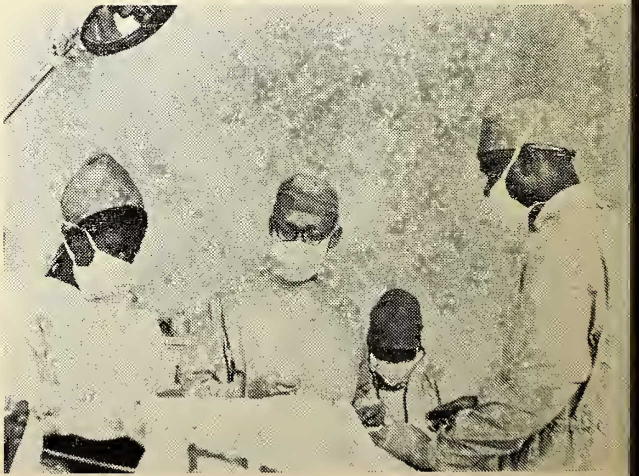
Hugh Samson

MISSION HOSPITALS IN the Congo are being swampe with patients. And according to Glen Tuttle, chairma of the Congo Protestant Relief Agency, the position "i going to get a lot worse." Dr. Tuttle, a medical missionary from the United States says that the seriou shortage of doctors in the Congo has not yet resulte in any marked decline in public health, but "we ar only just about holding our own. Like every secto of public life in the Congo we are coasting along unde the impetus of the administration before independence.

Before Congolese independence there were about 75 doctors, mostly Belgians, in the country. This repr sented one doctor for about every 20,000 persons. Th position today is that there are only 250 qualified pra titioners including those brought in temporarily by th World Health Organization and the Congo Protestan Relief Agency. The League of Red Cross Societies als brought in doctors on a temporary basis but, bein essentially an emergency organization, it has sinc withdrawn them.

The first two Congolese doctors graduated last Jul from Lovanium University, Leopoldville; but Dr. Tuttl estimates that it will be at least twenty-five years be fore there are anything like enough qualified Congoles

There are about forty-five Protestant mission ho pitals in the Congo, and though inadequately staffe they are a little better off for doctors than the goverr ment hospitals. The plight of these government ho pitals has led the World Health Organization to rais its five-year target from 100 doctors to 200. Meanwhil unable to get treatment in government hospitals, pa tients are crowding the mission hospitals.



As many as six hundred refugees a day strea into Congo from strife-torn Angola. Many ha been wounded in fighting. They arrive e hausted and starving, carrying all their world possessions in little bundles. One legless ref gee (right) made a 50-mile trip leading tw blind friends. The Mennonite Central Commi tee is working with the Congo Protesta Relief Agency to provide food, medicine, an medical personnel for this emergency.

Through gifts from churches and drug houses overseas the drug scarcity at mission hospitals has been eased somewhat, however, there is still a shortage of anti-malarials, worm medicines, iron for anemia, and aspirin. State hospitals are in a worse position because the government lacks foreign currency. Recently about £150,000 worth ($420,000) of medical supplies arriving at the Congolese port of Matadi had to be turned away because the Congolese government was unable to pay for them.

Under the Congo Protestant Relief Agency's "Operation Doctor," about twenty doctors were in action by September. The CPRA target is 100 doctors over a five-year period. The agency brings the doctors in from overseas on temporary engagements for periods of four months, six months, or a year. Their passage and keep are provided for by the agency, and dependent families left at home are also given an allowance. A man coming in under Operation Doctor receives about $200 a month plus half that amount again for his wife if she accompanies him. Present CPRA doctors are mostly from the United States, but there are two from Britain and two from Canada.

Of the 100 doctors sought by the Congo Protestant Relief Agency, at least sixty-six will need to come from North America. It is hoped that the other physicians can be recruited from Europe.

At a 200-bed mission hospital some fifty miles west of Leopoldville, I asked a doctor from Florida what had persuaded him to take a four month leave of absence from his practice at home. "The need," he said simply. "I read of it in a church paper back home and discussed the situation with a missionary home on furlough from the Congo. I just locked my surgery door and came."

The hospital at Kimpesi where this doctor has temporarily joined the medical staff now has 260 in-patients and an almost unaccountable number of out-patients who walk or ride in from miles around and sleep in the huts provided during their treatment.

The normal practice in Africa, where nurses are almost as scarce as doctors, is for a patient to bring one "helper" to the hospital with him to cook his food and look after his general needs. With the single exception of the new Lovanium University Hospital near Leopoldville, no hospital feeds its patients. The helpers are generally wives or sisters who, although leaving older children in the care of relatives, have to bring unweaned babies along to hospital with them—not to mention cooking-pots, blankets, and other miscellaneous possessions.

At Kimpesi it is estimated that over 600 people sleep every night in this 200-bed hospital. When I toured it at nine o'clock one evening, it required utmost care to avoid treading on sleeping bundles lying head-to-toe along every corridor and between the beds in each ward.

The Mennonite Central Committee has sent three doctors to the Congo under the Operation Doctor program. Dr. Walter M. Shelly and his wife, Dr. Elizabeth Bauman Shelly, Quakertown, Pennsylvania, are serving at the hospital in Mukedi. Dr. John R. Dyck, St. Boniface, Manitoba, is at the hospital in Gungu. His wife is also a nurse there.

MANDATE FOR ONENESS

William Klassen

All that we do must be guided by the two elements that make up our background, the Bible and the Anabaptists. We can reject the first and no longer be the church of Jesus Christ; we can reject the second and no longer be Mennonites. Neither rejection needs to be explicit to be fatal. Naturally, I do not assume that these two are in any sense to be considered on an equal basis. The New Testament is our primary center of authority. The Anabaptists become authoritative only as they agree with the New Testament.

We are sometimes given the impression that interchurch co-operation is an option. As one option it is entitled to be heard along with others. This is misleading and places interchurch co-operation in false perspective. Co-operation is not an option; it is a mandate. To refuse to carry it out is to deny Christ's Lordship.

Concreteness of Unity

Oscar Cullmann in an essay on the church indicates four lessons that we can learn from the New Testament: 1) The first Christians never forgot that the church, although it possessed various talents and indeed for that very reason, according to God's will, had to be one. 2) Paul energetically checked the unnecessary parties based on the cult of personality which often lies at the basis of dissension. 3) The same Paul called upon Christians, where it was possible and needful without a sacrifice of basic Christian truths, to bring help to the "weak in belief" by means of concession for the sake of unity. 4) At times in which insoluble dogmatic and liturgical differences divided every part of the early church into two camps, in an open and honest recognition of these differences, the apostle still created a bond of love, namely the collection for the poor in Jerusalem, in order to make manifest that in spite of everything they belonged together.

This general picture is beyond dispute. It can be stated as one of the assured results of biblical study that the New Testament allows no place for the disunity of the church which so mars its witness now.

Not only can co-operation be supported by the practice of the early church; it has its foundation in th doctrine of the church. Christ's work and perso proves to be a unifying force in a world of disunity By eliminating the disintegrating powers of destruction Christ's death has had a unifying effect. Particularly in Colossians, Christ is depicted as the reconcile who is both a vertical and horizontal bond of unit of the church. As an agent of Christ, the apostl or church worker must also work as a church unifier As Stig Hanson has said: "On behalf of Christ, [th Apostle] reconciles, creates unity between God an Christians, and in this reconciliation he is at the sam time a bond of unity between individual Christians as Christ is the head of the body representing and including the Church, so is the Apostle a representativ of Christ, a leader of the Church working for it. Obviously, then, the church member cannot be indi ferent to the unity of the church.

Within the New Testament this is sensed most clearly perhaps in the fourth Gospel which records th great prayer of Christ. Here the unity of the churc is an important part. Four times at the heart of tha prayer stand the words, "that they may be one" (Joh 17:11, 21, 22, 23). This prayer is important becaus it gives us the *basis* for church unity: "that they . . may be in us" (v. 21), the *nature* of unity: "may become perfectly one" (v. 23), the *purpose* of unity: "s that the world may know" (v. 23). The fact that th prayer projects beyond the disciples to "those wh are to believe in me through their word" (v. 20) make it not only possible but necessary to apply this to ou own concept of the church today. We should not argu from our disunity to the nature of the relationshi between Christ and God but allow that unity to determine the nature of the unity of the church. As th later church insisted that the relationship betwee Christ and God was one of mutual interpenetratio so we, too, insist that interpenetration within th church, if not actual organizational union, is demande

The New Testament shies away almost entirely fro the theoretical concept of unity. The word occur only twice (Eph. 4:3, 13) and even there it is concretely defined as "unity of the faith." The chara teristic word to describe it is "one," a term whic makes it impossible to escape the concreteness of unit

The Less Splits the Better

The evidence of the New Testament leaves us wit no other alternative than to co-operate. Only as w co-operate does the unity with which Christ has blesse us become manifest to the world. Moreover, only we see co-operation as a mandate of our Lord can be effective in communicating to the world the unit which we have in Christ. Expediency is not enoug

If the New Testament emphasizes church onenes why is it that we have heard so little about it i

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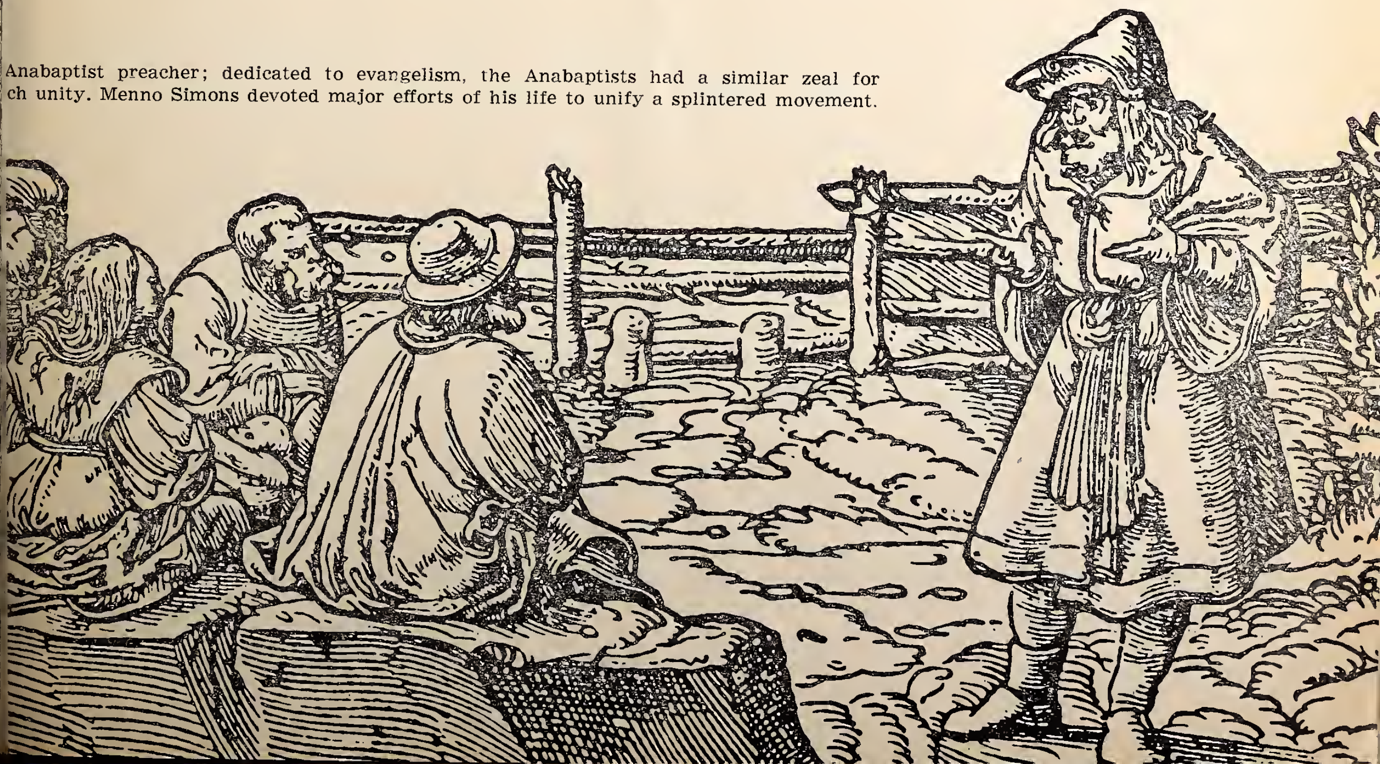
r tradition? It almost seems as if the drive to be
ithful which enjoined us to break with other Chris-
ans forced the centrality of church unity to the side-
nes. The past hundred years when Mennonites woke
p to the world around them, they were either swept
f their feet by the exhilaration of self-discovery, or
se they majored in minors to such an extent that
nominational self-consciousness displaced church
nity. With a high degree of selectivity, we took
ose things in the Bible which would foster our de-
ominational self-awareness (like anti-Masonry) or
ressed those things which the world seemed to be
need of (like nonresistance and relief).

Within my own study of the Anabaptist movement,
has come as a considerable surprise to note how
nportant church unity was for some of these men.
e have been reminded that Menno devoted the ma-
r efforts of his life to unify a rather splintered
ovement, and the same is true of the man who is
ten called "the Menno Simons of the South," Pil-
am Marpeck. Listen to these words taken from
epistle written in 1540 as an example of his desire
r church unity:

"The Holy Spirit, in and for us gives thanks to God
the blessing of the bread of His body and in the
p of His blood, through which He unites us into
e body (by means of His own sacrificial body) and
th God the Father. In himself He has made atone-
ent for us that we should be one in Him as He is
e in the Father and the Father one in Him so he
so prayed for this unity in the Holy Spirit to the
ther. Christ prayed that we would be one in Him
He is one in the Father and the Father with Him
He in us. When we maintain unity in Him among
rselves in the Holy Spirit then we can also offer
rselves up for each other before God as Christ gave
nself for us. For such an offering of unity and
nement is pleasing to the Father; it is the true
ine service and worship for all and in behalf of
. This we can repay to God and is a true blessing
ough which praise, honor and majesty come to our
Father in Jesus Christ. For God and Christ are one. How then can those be divided (*zerteilt*) who are born according to His nature (*Art und Natur*)? For unity is the bond of love according to the nature of Father and Son without which no one can live in Jesus Christ; without this unity in the Holy Spirit God cannot reveal himself in Jesus Christ. . . . My beloved, the highest adornment and ornament of love is to hold to the unity in the Holy Spirit, without which there is no genuine love."

This testimony to the unity of the church found in sixteenth century Anabaptism (and there are more) is the more remarkable when compared with the statements of their contemporaries. The spiritualizers (Caspar Schwenckfeld, Hans Bünderlin, and Sebastian Franck) argued that the more splits in the church the better, for only in that way can truth really become manifest, by the test of time. This argument is based on 1 Corinthians 11:19 and on the argument of Gamaliel in Acts 4:38f. God allows the law of the survival of the fittest to operate, and in the course of time it will become evident which sect really has the truth. This argument was never accepted by the Anabaptists, some of whom worked not only with diligence toward union in their group but also explored possibilities of church union with some Moravian evangelical groups. The discussions with this latter group throw considerable light on the urgency with which Anabaptists felt that something must be done about the divided church.

In light of this stress on church unity in the sixteenth century and the array of major conferences called during that century to discuss and iron out differences, it is surprising that twentieth-century Mennonites who are so jubilant at their discovery of the Anabaptist vision have yet to sponsor their first real inter-Mennonite conference at which differences are candidly discussed. Are we really interested in *being* Anabaptists, or do we merely want to study them and glory in their accomplishments?



Anabaptist preacher; dedicated to evangelism, the Anabaptists had a similar zeal for
ch unity. Menno Simons devoted major efforts of his life to unify a splintered movement.

Prayer that Supports Evangelism

The converts in the early church were never left without the undergirding power of prayer, and we should never expect the present-day Christians to stand without that same support.

Mary Bauman

THOUSANDS OF PEOPLE in the early church found themselves, as we do, in an ungodly world. They turned to Jesus Christ as the only answer to their personal problems and specifically, the problem of sin.

The book of Acts identifies few of the evangelists, many of whom were untrained laymen. Yet these men, filled with the Holy Spirit and backed by prayer, went forth preaching the word of God and the number of believers increased by the hundreds. How could these few men accomplish so much in such a short time? The answers are many, yet one thing is evident: there were people who faithfully prayed for the evangelists who were sent out. Said Paul, "Praying always . . . in the Spirit . . . for me . . . that I may open my mouth boldly to make known the mystery of the gospel for which I am an ambassador in bonds" (Ephesians 6:18-20).

Of the early church it is often said, "They fasted and prayed." (See Acts 13:3 and 15:23.) They did not put aside their food in order to pray, but—just the opposite—they became so engaged in prayer and intercession in order to invoke God's blessing on their messengers that they forgot to take the meal which would rightfully have been theirs. In turn the messengers felt the power of God and saw God drawing converts and strengthening the faith of believers.

Knowing that God commands us to pray without ceasing and having heard of several dramatic experiences of answer to prayer, a small church in Ohio took up the challenge of intercessory prayer especially for missionaries. This became a monthly time of meeting just for prayer and the Lord has honored their prayer in several instances. The first challenge for them to enter into such a pray fellowship was given as they hea of an intercessory prayer experie of a church in Kansas. At the cl of an afternoon meeting, the mi ter in Kansas felt such a great b den for a certain missionary. asked that any who wished to st to pray with him for that missi ary would please do so. A sizal group stayed. After some time was learned that at that very ho on that Sunday afternoon this sa missionary had been led before a communist firing squad, but so how they had not lifted their gu to shoot him. As that pastor a his church prayed, God reach down in China and held the co munist guns.

A second challenge came by w of a recorded tape from a missi ary in India. The burden of t prayer request was for a young dian and his wife whose marria was at the breaking point. T young man was definitely at fau yet defiant and rebellious. He fused to listen to the missionar who prayed with him and plead with him to repent and turn fr his evil ways. Much prayer w offered. The missionaries on t station spent one whole day prayer and stood back in awe wh the Lord himself, turned the hea of this young man away from s All concerned rejoiced, for t young man repented and accept his discipline. The family w saved from separation and t young man now holds a place leadership in his home church. G longs to answer prayer.

Evangelism in the true sense the word is not only the winni of converts to Jesus Christ; it also the building up and establis ing of these young Christians in t knowledge of Jesus Christ as the Lord and Sustainer. The conve in the early church were never le without the undergirding power prayer and we should never expe the present day Christians to sta without that same support.

There are people in our church who sacrificially spend time prayer for their pastors and m sionaries. Are you personally nu bered among them? Perhaps t Lord would have you start a gro of prayer warriors in your fello ship. Your messengers depend you.

Revival In Fernheim

Jakob Isaak

)N NOVEMBER 6 we completed the vangelistic campaign held by Broth- r A. G. Neufeld. Hundreds of peo- le filled the benches of the Menno- ite Brethren Church in Filadelfia. Iany drove fifteen miles or more ust to hear our beloved evangelist ne more time.

The Filadelfia Choir began by inging two songs. Then the lead- rs of the three congregations ex- ressed their heartfelt thanks to od for the blessings received rough Brother Neufeld. "The ord has done great things to us. Iy soul exalts the Lord and my pirit rejoices in God my Saviour" ummarized their feelings. Indeed, e Lord answered our prayers more lly than we could have hoped.

In response, Brother Neufeld tes- fied to the love and grace of God at allowed him to witness in Fern- eim. In moving words he gave od the glory also. Tenderly he ad- onished the new converts to re- ain true and break completely ith the way of sin. Since they ave only one opportunity to fight e good fight of faith, he urged em to live a life of love for God. ollowing this he appealed earnest- and lovingly to the unconverted be reconciled to God. After the osing prayer the choir sang, "Brin- Du mich Heim, Vater," and with is the mission of Brother and Sis- r Neufeld was brought to a close.

After a rest, the Neufelds left for riesland and Volendam to preach e word of God there. Here they ill work until after the East Para- ay ministers conference. In Feb- ary, if it is God's will, they will gin a three to four-months mis- on in the Menno Colony.

This is Brother Neufeld's second riod of service in Paraguay. He s come here on our invitation with e support of the General Con- rence Board of Missions. More an a year was spent preparing r this period of evangelism. Origi- lly, we sent to both Brother Neu- ld and the Board of Missions a an of itineration. But this sched- e was disregarded when Brother Neufeld asked, "Let me have a free hand to schedule my services in each colony. We cannot choose the time when the Holy Spirit will work."

We had planned that he should make two circuits of the colonies in the two years, but instead there will be just one circuit. This decision has proved to be a wise one. It takes time for people to come to an understanding of the truth of God's word. First, they must be aroused and be deeply concerned about their sinfulness and lost condition in order to come in repentance to faith in Jesus Christ our Redeemer and Saviour. We are convinced that the success of this program has been due largely to the fact that the mission has not been subject to the dictates of time, but has been dependent entirely on the leading of the Spirit of God to determine the length at each place.

A second reason for the success of this mission is that one person could serve all three Fernheim congregations — Mennonite Brethren, General Conference, and Evangelical Mennonite Brethren. This was Bruno Epp, who, as a representative of Neuland, developed a preparatory program of prayer to be used in the churches. The program was planned for twenty-three sessions and offered the believers an opportunity for self-examination, penitence, and cleansing from sin. Prayer and intercession were offered for the unconverted that they might make most of their opportunity to accept Jesus Christ. Prayer also was offered for the evangelist that his preparation for service might be provided anew each day from heaven and that God's power might be given his messengers. Added to this was the request that Brother Neufeld and his wife might have the physical strength and health needed for their task.

These prayer programs were begun in Fernheim in the beginning of May. They were the source of great blessing and should be recommended as preparation for all programs of evangelism. A circle of intercessory prayer met each evening before the beginning of the meetings. Our evangelist felt that these meetings were most significant. We remember well his words, "I am indebted to your prayers for my health and my ability to continue evening after evening. How could I continue if you failed to pray for me?"

At each of the seven places in Fernheim that Neufeld evangelized, the results were the same. Adults forty to sixty years old, older youth, and children wept over their sins and were born again. God has marvelously revealed His grace in the lives of many in Fernheim! Truly, Fernheim has been allowed by the love of God to experience a gracious visitation of the heavenly Father.

The congregations are standing by those who have made a decision for Christ. They want to ground them in their faith and prepare them for baptism and membership in the congregation. The first baptismal service was held the next day by the Filadelfia Mennonite Brethren Congregation for forty persons. A second group is also being prepared. In our General Conference congregation a similar group was baptized in the beginning of December. The baptismal service of the Orloff Mennonite Brethren congregation was held on November 26. The Evangelical Mennonite Brethren hope to have a baptismal service early in January, and we hope to have a second ready by that time. This has been a time of great blessing and joy for our congregations, though our duties and responsibilities have been multiplied. We plead for your intercession.

This is a small report of the service which our beloved Brother and Sister A. G. Neufeld have rendered to us in Fernheim. It reflects some of our experiences in this mission of evangelism. To God be the glory and praise. We also thank the Board of Missions and the General Conference congregations for their part in sending the Neufelds to us.

NEWS

BUNDLES FOR 1962

Last week 32,500 children received personal Christmas gifts from Mennonites in North America. It was a personal gift from an American family to a schoolboy in Hong Kong or to a refugee girl in Jordan. Other gifts went to children in Algeria, Austria, France, Germany, Indonesia, Japan, Korea, Paraguay, Taiwan, and Vietnam. All of these countries are places where the Mennonite Central Committee maintains a relief or service program. Each gift was a carefully wrapped bundle containing needed articles of clothing, a toy, and a Bible.

Sixteen years ago relief workers sensed the need for a type of giving that would bring a personal touch to mass relief programs. The need was also felt for the giver as well as receiver. Thus Christmas bundles were born and during this period more than 385,000 have been distributed.

But the emphasis of the Christmas bundle program is not on quantity, but on personal involvement. The family that prepares a gift for another family finds this process itself a religious experience. Congregations and groups may mass produce Christmas bundles, but they run the risk of again taking some of the personal element out of an avenue of relief giving that should be personal.

Christmas bundles for 1962 should be prepared by July 2. Folders describing the contents for each bundle have been mailed to each congregation. Extra copies are available from the Board of Christian Service, 722 Main St., Newton, Kansas.

NEW BOYS LEAGUE OFFICE

The promotion and supervision of the work of Mennonite Boys League is being transferred to the youth office of the Conference. On the recommendation of Mennonite Men, this action was taken by the Board of Education and Publication at its annual meeting in Newton, Kansas, November 29 to December 1.

Mennonite Men will continue to take full responsibility for financing the boys' work, including publications for this program, but the work has grown to such an extent that officers of the men's organization are no longer able to handle the extensive correspondence on marginal time.

It was reported that there are now twenty-nine boys' leagues functioning in General Conference congregations. The original manual has been rewritten and will be available early in 1962. All correspondence regarding Mennonite Boys League should in future be addressed to Youth Office, 722 Main Street, Newton, Kansas.

AGRICULTURE TASK FOR CONGO

The Congo Inland Mission Board, meeting in Chicago on November 21, voted to co-operate with Mennonite Central Committee in agricultural missions in Congo. At a later meeting of the executive committee of the board, the resolution was passed to rent buildings and facilities near Tshikapa from the Forminiere Company in Belgium. Here the agricultural project as well as medical and educational work would be developed. The missions office will probably be moved to Tshikapa from Nyanga because of better facilities.

The board agreed to participate in the program of the Evangelal Medical Institute at Kimpese in e Congo by way of capital investmt and one staff member. Hulda Enman, Newton, Kansas, is currery on the nursing staff of the institte.

The Congo Inland Mission ageny will also participate in RAVEMO (Radio, Visual Education, and Ms Communication Committee), a broadcasting and audio-visual agncy working in Ethiopia, as an asociate member.

At the request of Congo missiaaries, the board authorized their xecutive secretary, Vernon J. Sprnger, to return to Congo in Januy for a five- or six-months period.

EIGHTEEN SERVE IN WINTER V

Eighteen persons will give a wek to three months in this year's Wnter Service, according to H. A. Fat, director of the program in the Gneral Conference Mennonite Churc

The first persons to begin thr term this year were Mr. and Ms. Henry Goering of North Newtn, Kansas, who served at the Confrence's mission in Gulfport, Missssippi, from October 17 to Noveber 18.

Also serving at Gulfport were M. and Mrs. Arthur Waltner, Prey Prairie, Kansas, for one week in Nvember and a carload of men frn the Burrton, West Zion, and Fit of Christian churches in Kansas n December. Those in the group wee P. R. Lohrentz, Dave Siemens, Toy Graber, Richard Graber, and Way Stucky. Others who will serve uder the Winter Voluntary Serve program are listed on our Churn Record page.

According to Dr. Fast, there ae still a few openings for which psons may apply. Winter Serve is considered such between Octobr and April. Interested persons my write to the Board of Christian Seice, General Conference Mennoni Church, 722 Main Street, Newto, Kansas.

LIFE OF A PIONEER

Among the 1961 Faith and Li Press publications enjoying a go sale is *Prairie Pioneer*, the auto ography of Christian Krehbi Those who have read this narrati of Kansas and the General Confe ence in its early days have fo ınew Krehbiel's vigor. Among this ;rowing circle of happy readers s Andrew R. Shelly, executive sec- etary of the Board of Missions. \sked to put some of his enthusi- ısm on paper, this is what he said:

"*Prairie Pioneer* records historical vents as the author experienced hem in the times in which he lived. ₹eferring to 1874 he says: 'That all, grasshoppers in dense swarms escended on Kansas and devoured verything that was green or soft. 'hristian Hirschler, who had his rst stand of corn in the fields, tried) save something by cutting and hocking some of the corn; but the rasshoppers ate even the shocks. 'he insects lay so thick on the rail- ɔad tracks that the engines slipped nd stalled.'

"In a moving way he took me ehind the scenes in the unfolding rama of the settling of the mid- est and the development of the eneral Conference. In referring) the episode he relates, Krehbiel ımself states: 'I have told these ɔisodes so that younger genera- ons may be aware of the difficul- es which beset the Conference in s infancy. . . . If this Conference to be blessed, the members must ince the same unselfishness that :tivated the founders, without ask- g "What do we get out of this?"'

"In 234 pages one finds an unusual end of family life, church life, be- nnings of schools, Conference ɔrk, and missions. What makes e book particularly interesting ıd valuable is that the author does ɔt shrink from revealing some of e intense problems of the early ars. He even refers to sharp dif- ences in opinion. All too often story is retold from an idealistic int of view. One almost gets the ıpression in some cases that no ɔblems existed in the 'good old ys.' In this book, one is assured at the Lord who was sufficient for rlier years is still on the throne lay.

'Continually, Krehbiel refers to ecific items which add interest the narrative. For example, he ers to the fact that he paid $6 to e a horse and buggy to go three les. Who says it costs more to e today than yesterday?

'The book contains a vivid ac- ınt of the early beginnings of in- est in missions in the General Conference Mennonite Church. Krehbiel not only gives a historical sequence of events, but shows us how the Spirit began to move among our people to extend the gospel. To me, this was exceedingly valuable. Krehbiel also takes us with him on the early exploration trips through Oklahoma and Arizona. He shows us the early struggles in getting the work started. The book is a good investment for all General Conference Mennonites and certainly would be valuable in a wider circle of readership."

The book sells for $3.50.

ESCH COMPLETES FIFTY YEARS

On December 10 the Calvary Church, Washington, Illinois, was the scene of a celebration in honor of Ben Esch for his half-century in the ministry. Of that time, the first forty years were spent at Calvary. Since then he has been the pastor of the Tiskilwa (Ill.) Church.

In spite of icy roads, over 200 people attended the program. Ralph Vercler presided. Our present pastor, Heinz Janzen, read the Scripture and offered prayer. Letters of appreciation for Ben Esch's contributions to the various conference institutions and organizations were read. A humorous tribute was also read from their landlady at Chetec, Wisconsin, where they have been spending summer vacations for many years. R. L. Hartzler gave a tribute in behalf of the Central District Conference. Carl Kammeyer, pastor of the Washington Lutheran Church, the only pastor remaining who served during Esch's forty years at Calvary, brought greetings from the local ministerial group. He spoke of the three "ships" by which Esch had so ably led others to spiritual heights—stewardship, fellow-ship and wor-ship.

A donation of $2400 was placed in the Retirement Fund for Esch, as a token of the Calvary Church's appreciation for his many years of ministry with them. *Verna Belsly*

HOPI SCHOOL ENROLLS SEVENTY

Among the anniversary celebrations in 1961 was that of the Hopi Mission School in Oraibi, Arizona. Operated by the Board of Missions, the Hopi Mission School was opened in September 1951 with twenty-six pupils and has grown to the present student body of seventy from kindergarten to the eighth grade.

Harold Nussbaum of Berne, Indiana, is the principal. Other teachers are Aganetha Penner, Mountain Lake, Minnesota; Helen Penner, Beatrice, Nebraska; Margaret Thiessen, Fitzmaurice, Saskatchewan; and Frieda Fast, Chilliwack.

What has the school accomplished in these ten years? Albert L. Jantzen, pastor at Oraibi and chairman of the Hopi Mission, lists a number of things. Classroom and playground training has taken place in a Christian atmosphere. The children have learned to love Christ and His way of life. While this has not always been evidenced during their elementary school experience, it has been evidenced later in life. Their

training has been a foundation on which to build a meaningful life, and some have become participants in the church program. Parents have also been reached with the gospel through school functions.

While progress has not been made without some opposition and problems, missionaries look forward to the time when their service to the Hopis may be extended. "What can we do for those who complete grade eight?" Jantzen asks. He lists the following needs of the school: teachers called by God for this work who can stay for more than one or two years, indigenization—capable Christian Indian teachers, and continued prayer.

The school observed its tenth anniversary at the close of the 1960-1961 school year when afternoon and and evening programs, including a fellowship meal, were attended by the pupils, their parents, and friends of the mission. Besides the school, the Hopi Mission in Arizona includes pastorates at Oraibi, Moencopi, Hotevilla, and Bacabi.

NEW BOOKSTORE DEDICATED IN JAPAN

The Nobeoka branch of the Miyazaki Gospel Bookstore was formally dedicated on December 3. George E. and Martha Janzen are in charge of supervising the store. Miss Ikeda is the manager.

CHURCH RECORD

NEW ADDRESSES

Leonard Boerner, 8450 Eucalyptus, Downey, California.

Mrs. Susan Dyck, 4510 - 4th Ave., S.E., Calgary, Alberta.

Louise Friesen, 11020 W. 57, Shawnee Mission, Kan.

Lorraine Galle, Faculty Apts. 2-204, 6908 Millbrook Blvd., University City 20, Mo.

Gienan Gordinier, 5235 S. Justine, Chicago 9, Ill.

Bob Graber, 127 N. Lorraine, Hutchinson, Kan.

Paul Graber, Moundridge, Kansas.

Mrs. Elmer Handrich, Fairview, Michigan.

John A. Janzen, 1118½ S. Clifton, Wichita, Kan.

Gordon D. Kaufman, Hallstattstrasse 8, Tuebingen/Wuertt., Germany.

Howard G. Nyce, 300 East Broad Street, Quakertown, Pa.

Philip A. Roth, 32 Ancient Oaks Dr., Falls Church, Va.

Allen C. Schierling, 300 E. Armour, Kansas City, Mo.

Mrs. Marion Schlegel, Box 246, Kulpsville, Pa.

Henry Schmitt, 3181 S.W. Sam Jackson Park Rd., Portland 1, Oregon.

A. J. Stucky, 704½ E. 8 St., Newton, Kansas.

James Yoder, 13324 S. 7 St., Grandview, Missouri.

DEATHS

Jacob Peter Brown, Swift Current, Sask., born in Russia on June 20, 1893, and died on November 20, 1961. He was a member of the Emmaus Mennonite Church, Swift Current, Sask., now known as the Zion Mennonite Church.

Isaac P. Dyck, Rosthern, Sask., was born December 1, 1890, in Neuhorst, South Russia, and died on December 5, 1961. He came to Canada in 1923 and was the father of eight children.

Valentine Harms was born August 23, 1901, near Newton, Harvey County, Kansas, and died November 17, 1961, at Hooker, Oklahoma. He was a faithful member of the Grace Hill Church, Whitewater, Kansas.

Lloyd Hohmann, Deer Creek, Oklahoma, was born March 28, 19[illegible]5, near Deer Creek, Oklahoma, and died September 18, 1961. He was a member of the Deer Creek Church.

Henry T. Kehn, Marion, S. D., was born April 13, 1886, near Dolton, S. D., and died October 15, 1961. He was an active member of the Bethesda Church for fifty-two years. He and his wife celebrated their golden wedding anniversary in 19[illegible]9.

Arthur Schmidt, Newton, Kansas, was born March 30, 1891, near Whitewater, Kansas, and died November 17, 1961, in a motel at Hooker, Oklahoma. He was a member of the Grace Hill Church, Whitewater, Kansas.

Cornelius F. Schmidt, Beatrice, Nebraska, was born February 7, 1888, in Hohendorf, Russia, and died November 25, 1961. He was a member of the Beatrice Church, Beatrice, Nebraska.

Edward Reimer, Beatrice, Nebras- ca, was born on February 5, 1892, ind died October 19, 1961. He was member of the Beatrice Church.

Japhet Stucky, Moundridge, Kan- as, was born November 16, 1885, iear Moundridge, and died Decem- ier 14, 1961, after a long illness. He vas a member of the Eden Menno- iite Church. His wife, four sons, nd one daughter survive.

APTISMS

irst Church of Christian, Mound- idge, Kan., on November 12: John . Stucky, James Goebel, Stanley oth, James Kaufman, Scott Goer- ig, Jerry Graber, Mary Ann Gra- er, Nancy Krehbiel.

Maplewood, Fort Wayne, Ind., on ec. 3: Jann Brown.

Salem-Zion, Freeman, S. D., on ov. 26: Bernette Albrecht, Janette eckert, Jo Ellen Goertz, Patricia raber, Sharon Graber, Inez Hofer, enee Schrag, Lynne Waltner, Den- is Wayne Graber, Orvis Lee Wiens.

ARRIAGES

dgar Heap of Birds and *Clara Lee hunderbull* were married recently the church at Clinton, Okla. Ed- ar is the son of Mrs. Alice Heap Birds and the late Guy Heap of irds, and Clara is the daughter of ennie and Nellie Thunderbull of l Reno, Okla.

John Pauls, Morden, Man., Pax- an, and *Mary Schrag,* Hutchinson, an., missionary nurse in India, ere married in Jagdeeshpur, India, December 1.

oger Siemens and *Geneva Hinz* ere married on December 16 at orn, Okla.

INISTERS

orman D. Bergen, currently pas- r of the Country Church, Monroe, ashington, will transfer in March the Beatrice (Neb.) Church.

Albert Epp, Corn, Okla., has ac- pted a call to the Bergtal Church, rn. He is an instructor at the rn Bible School.

C. Froese and *N. Janz* were or- ined as ministers on December in the Elim Congregation, Grun- al, Man.

David Habegger, pastor of the rst Church, Allentown, Pa., has cepted a call to the First Church, land, California, to begin in the ll.

Ramon H. Jantz took charge of Grace Church in Regina, Saskatchewan, in November. Until two years ago he was pastor of the First Church, Shafter, California.

Herbert Peters was installed as pastor of the Friedenberg Church, Avon, S. D., on October 1.

Victor Sawatzky has accepted a call to the Faith Church, Newton, Kan., in June. He has served the Bergtal Church, Pawnee Rock, Kansas, since 1955.

WORKERS

George Fast, Rosenfeld, Man., came to Akron headquarters on Nov. 1 for a six-month term of Voluntary Service. He is working as an assistant in the area of office management. Fast served for two years as a Paxman in Europe, terminating in October 1960.

Mr. and Mrs. Charles Friesen, Winnipeg, Man., have gone to Hammon, Okla., to finish the parsonage of the Indian church under winter voluntary service.

Albert Gaeddert, Mountain Lake, Minn., has been appointed a member of the Mennonite Central Committee by the General Conference Mennonite Church, succeeding Esko Loewen, Newton, Kan. Other representatives from the General Conference Mennonites are Robert Kreider, J. Winfield Fretz, and David P. Neufeld.

Darlene M. Gossen, Dolton, South Dakota, is scheduled to go to Eloy, Arizona, in January to help in migrant work.

Milton J. Harder, Newton, Kan., has been appointed curriculum editor for the Board of Education and Publication, to begin Sept. 1, 1962. He will continue as director of youth work until that time.

Mr. and Mrs. Peter Harder, Lansdale, Pa., go this month to Cachipay, Colombia, under winter voluntary service.

Robert Hartzler, Goshen, Ind., has been appointed administrator of the Oaklawn Psychiatric Center now being constructed in Elkhart beginning Feb. 1. He will be on leave of absence from the pastorate of the Eighth Street Mennonite Church, Goshen.

Melva Lehman, Berne, Ind., and *Emma Ruth,* Reedley, Calif., arrived in San Francisco on December 18. They are on furlough from service in India.

Mrs. Ralph Metzler, Nappanee, Ind., will serve at the Mennonite Home for Aged, Frederick, Pa., under winter voluntary service.

Alfred Miller, Marion, South Dakota, wil go to Gulfport, Mississippi, for a short term in January.

Huldah Myers, Quakertown, Pa., who was scheduled to return to Colombia in December, has had to postpone her departure date because of illness.

Mrs. Elizabeth Pauls, Newton, Kan., has been appointed supervisor of the North Newton MCC relief center, to begin Jan. 2. Her duties will include supervising the warehouse and clothing center, clerical work, promotion, scheduling the MCC mobile canner, and co-ordinating the MCC-CROP drive. During the past two years Mrs. Pauls and her husband Dewayne have served at MCC offices in Akron, Pa.

Sara Penner, North Newton, Kan., who has been supervising the MCC relief center at North Newton for the past year, will begin work at the Akron office on January 8 as secretary to William T. Snyder.

Myriam Ramirez, Cachipay Colombia, has begun work as secretary in the Board of Missions office, Newton, Kansas.

William T. Wright, Jr., began service at Prairie View Hospital, Newton, Kan., on Dec. 4 as chief psychologist. He has a doctorate in clinical psychology from the University of Denver and is a member of the Christian Church.

Vernelle Yoder, Berne, Ind., returned on furlough from Colombia on December 4.

CALENDAR

Jan. 2—Sunday School Teachers Workshop, Alexanderwohl, Kan., 7:30 p.m.

Jan. 19, 20—MCC Annual Meeting, Chicago

Feb. 7,8—Seminar on City Churches, Elkhart, Ind.

Mar. 1,2—Mennonite Aid Societies, Chicago

Mar. 9-11—Peace Church Conference, Delware, Ohio

May 3-6—Eastern District Conference, Souderton, Pa.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 9-14—General Conference, Bethlehem, Pa.

LETTERS

THE HOPELESS SIN

Dear Sir: Many of the contributors to the readers column of *The Mennonite* give one the impression that they consider the conflict between the United States and Russia as a clear-cut conflict, right against the wrong, justice against injustice, or aggressor against a nonaggressor. I cannot accept this.

When we consider aggression, do we have the right to assume that Russia alone is capable of or guilty of aggression, while the United States is not capable of or guilty of aggression? When our country conducted the U-2 spying flight missions over Russian territory, wasn't that aggression? Then too, when our country supported, trained, and supplied the forces that tried to invade Cuba, wasn't that aggression? When our leadership first denied these two incidents and later had to admit their guilt they also proved themselves capable of distorting the truth.

I would also like to consider the Monroe Doctrine. Under this doctrine the United States does not want or allow eastern hemisphere nations to meddle in the western hemisphere; nor does she allow them to hold military bases or station troops in this hemisphere—at least, we reserve the right to forbid any eastern hemisphere nation from doing so—but do we do the same for the eastern hemisphere nations? We certainly do not, as we have thousands of troops and a few hundred military bases in the eastern hemisphere, doing to the eastern hemisphere nations as we do not want or allow eastern hemisphere nations to do to us.

I sometimes wonder if we as private citizens and as a nation haven't become so self-righteous in our attitudes that it's almost impossible for us to see and evaluate our own nation's shortcomings. The danger in self-righteousness consists in the fact that it can justify almost anything it says or does, as it refuses to admit that the evil it says or does is really evil, thus it is capable of using almost any methods to accomplish its aims.

I think that we have the right to consider the sin of self-righteousness as one of the most heinous and hopeless sins that can afflict an individual, a group, or a nation, as Christ himself seemingly condemned it more severely than any other sin. If we as a nation would honestly try to see and evaluate the shortcomings of other nations in the light of our own, I think we might be humbled enough to show more of a spirit of reconciliation, understanding, and compassion in our relationships with some other nations we now so self-righteously condemn. *Vernon Stucky, Hesston, Kansas*

TOY SOLDIER LINE

The writer of the following letter is commander of the second district of the American Legion's department of Ohio.

To the Editor: From *The Mennonite* (Dec. 12) I quote, "Toy soldiers, whether marching or fighting, do the same thing for a child that beer does for the American Legionnaire." I like the article "No Toy Soldiers for Christmas," but when you have to go outside of the Mennonite faith to find an example, I think you have over stepped the line. I could have used a drinking Mennonite to get the same results, and don't tell me some Mennonites don't drink beer.

We have drinkers in the American Legion the same as any organization, but why shouldn't we. The Legionnaire was drafted from all walks of life. We fought a war to protect our American way of life. Today the American Legion is the No. 1 enemy of Communism, so rated by Khrushchev.

Who are members of the American Legion? The President and Vice President, three members of the Cabinet, the chief Justice, and five Justices of the U. S. Supreme Court. As of January 1, 1960, there were sixty-one Legionnaires in the U.S. Senate, 241 in the House of Representatives and there were thirty-one governors of states who wore the American Legion button. American Legion membership rolls include railroad presidents, industrialists, labor leaders, publishers, authors, columnists, commentators, radio, movie and television stars, top sports personalities, scientists, educators, clergymen, attorneys, doctors, farmers, mechanics, and clerks—in fact, an unusual percentage of the best-known Americans today is included in its ranks.

Let's give the toys back to Wri r Miles and wait till he grows up before you publish any more articles of his. *Paul Geiser, Bluffton, Ohio*

We interpreted the figure of speech not as a moral judgment on the personal habits of any group but as an illustration of the way we shield ourselves from facing the reality of war's meaning. Editor

CHRIST OUR HOPE

To the Editor: Amen and amen to the editorial by Paul R. Shelly and S. F. Pannabecker's address in your December 12 issue. Christ in us is our only hope of present and future glory. He—in us—is joy unspeakable and we can be full of His glory. All we can ever wish for, joy, peace, wealth, is found in the person of Christ who daily is able to save us to the uttermost, if we come to Him. And our goals should be to know "Him and the power of His resurrection" in us daily. He is living! We are abiding in His presence which is fullness of joy going on in the abundant life day by day, year by year! Christ himself has said, "Come—learn of *me*!" Let us go on and on and on—being changed into His image by His Word—watching and praying and looking for His coming—in a moment! Express my joy to God's devoted servants to edify the body of Christ with these articles of love. With joy in His service, *Mrs. Frank Hiebert, Newport, Washington.*

PROGRAM FOR THE CHURCH

To the Editor: In his article "The Church that Grew in Japan" (Dec. 12) Dr. Pannabecker suggests four guides to our efforts for the future: unity (not uniformity) of the church, the body of Christ everywhere; responsibility of individuals to accept Jesus Christ personally as Saviour and Lord as the basis for church membership; understanding the need to follow Christ in daily life; and recognizing that every member of the church is responsible for his share of the evangelistic program. Would that we were wholeheartedly committed to this program, not only in Japan, but everywhere, in the home churches and on the mission fields. *Frank J. Enns, Inman, Kansas.*

Judy Hilty

We were students—students who had, through past months and years, developed a keen sense of frustration and hopelessness as we grew in awareness of the world we were inheriting. We watched international crises rise and subside. We saw international negotiations begin and crumble—U-2 incidents, Cuban interventions, Berlin crises. Waves of revolution rolled over Africa, Latin America. There were hunger poverty, and disease in Southeast Asia. Nuclear weapons were being built: twenty, thirty, then fifty megaton bombs, polaris submarine-borne missiles, anti-missile missiles.

We heard of an arms race—a race of fear between two giant blocs of nations who were creating and hoarding more powerful, deadly weapons with which to obliterate each other.

We had been taught about love. Our homes and churches had been filled with love. We were faced with a world of hatred—a world which seemed determined to destroy itself. We found ourselves a part of that hatred and destruction, for we were silent. We saw the world caught in a web of suspicion and distrust, but we did not tell the world what we saw.

It made us uneasy, but what could we do? The world was so great—so vast and powerful. We were so small. And we did not know all the complexities the world knew. We were inadequately informed to confront the world. That is why we remained silent so long.

But now we had a chance to speak. Students from another college had begun to speak. We could add our voices to theirs. Maybe the world would not listen. Maybe it would. We did not know. But we knew we had to speak. We could no longer remain silent.

So we spoke to the world. It was something many of us had never done before. We went to our nation's capital city. We walked slowly up and down the sidewalk in front of the White House in physical demonstration of our conviction. We handed statements of explanation to people who passed on the street. Many people listened. Some of them agreed with us, and some did not. Some of them admired us, and some ridiculed us. A few did not care.

We spoke with people in positions of leadership. Arthur Schlesinger, special assistant to President Kennedy, told us what government leaders think about nuclear testing and the arms race. We must admit that we were disappointed with the way they think. We do not pretend to know more than they. We do not have complete answers. But our leaders believe we will be compelled to test nuclear bombs again if our technologists decide the Soviet government has gained an advantage through its tests. They think it is our country's obligation to stay ahead in the arms race. They believe we can defend free people throughout the world with monster weapons and threats of destruction. They think we can work toward peace through increased preparation for war. We do not think so.

We went to the Soviet Embassy. We gave them a statement protesting their tests. Boris Davidov, a political attache, talked with us. We asked him questions about the Soviet Union and why it had resumed tests. He spoke very intelligently. He told us many things about his country and his government. He also talked about our country and our government. But we were not satisfied with his answers. It was obvious that he was not really answering our questions. He was talking around them—avoiding direct answers. And we could see, too, that he was not speaking for

Demonstration by college students against the resumption of atmospheric nuclear testing was begun by Grinnell College, Grinnell, Iowa, on November 16, 1961. Fourteen students from Bluffton College added the second link in the chain begun by Grinnell. Carleton College, Northfield, Minnesota, continued the protest after Bluffton's November 18-20 protest in Washington, D. C. During Christmas vacation, eleven Bethel College students and one sponsor made the trip to the nation's capital to speak out. This report is from Bluffton.

the world. He had to speak for his country and its interests, just as Mr. Schlesinger had to speak for our country. We wondered who could speak for the world. Does *anyone* have the people of the world in mind? Does anyone have God in mind? Or is one nation's welfare all that matters?

We talked to people from the publicity world—newspaper reporters, radio, and television announcers. We were interviewed on television after our return. Most of the publicity people treated us fairly. They listened to what we thought, and then presented it objectively to their audiences. Some of them criticized us, but we expected that. Some of them still do not understand why we did it. We know there are many people who cannot see our point of view. We are trying to help them understand by talking with them, by writing to them. We hope that some day they, too, will see why we did it and understand that we had to do what we did.

We went without food for three days. We began to realize how the millions of hungry people in Southeast Asia must feel. We wanted to identify with these people. But we could not really know how they feel, for we knew that after three days we would eat again. They do not know this.

We sent a message to the Japanese Embassy. We wanted the people of Japan to know that we, too, are aware of what happened at Hiroshima and Nagasaki. We are with the people of Japan in their hope that nuclear bombs will never be used again. They and we both know that today's weapons are far more destructive than those dropped on Hiroshima and Nagasaki. We wanted the young people of Japan to know that they are not alone in their plea to the world for peace.

We who went to our nation's capital were not the only students who spoke. Back at our college a group of students wrote letters to newspapers, public officials, ministers, and friends. They expressed their concern, and encouraged many church and community leaders also to speak. They held a prayer service for the cause of peace.

The students at home worked to make local and area people aware of our demonstration — to make many people recognize the consequences of testing in the atmosphere. They tried to show people that college students are concerned people and that college students are also acting people. We are still receiving letters from people who heard about us. Some of them support us, some condemn us. Many of them will never agree with us, but we do not regret our decision to speak.

We are students. And we are searching. We have learned many things through our experience, but there is much more to learn. A few of our questions have been answered, but many more have arisen to take their places. We are students seeking truth, and truth is obscured in a world of confusion. But we will continue our search, and we will continue to speak. We believe our search is sincere, and we hope our speech will be heard. For we can no longer be silent.

A certain freshman came. . . .

A CERTAIN FRESHMAN came to college last September with his heart full of hope and ambition. And this freshman—like all freshman—had a dream of making his mark on the world by doing some great something to benefit All Mankind.

So he went to classes, and he studied diligently. But soon he found that his studies were not satisfying. The instructors seemed tired, and his fellow students laughed at him for working so hard while they earned the same grades by the use of cheat sheets and sold copies. So the freshman said to himself, "This is not the way for me to make my mark. I shall have to look farther."

And the freshman went out into the social life on campus. He joined three clubs. As he listened to the plans of each, he said to himself, "This bunch is going places. It will do great things, and I will be great with it."

Then he discovered that words are only words, that life went on as before. And so the freshman said to himself, "I must look elsewhere."

This same freshman wandered down to the church one Sunday evening. He listened with growing interest as the leader spoke of the great work of the church, of the brave manner in which the members must bear the cross of the evils around them, of the way the church must stand out as a beacon to a despairing student body. Then the freshman said to himself, "Finally I have found it. This is where I belong. Here I shall begin to re-create the world."

Immediately he said to the chairman of a committee, "Give me a job; I want to do something important." "Certainly," answered the chairman, "you can help decorate for our Christmas Party."

But the freshman wasn't satisfied. "I want to do something big," he said to the vice-president. "Certainly," said the vice-president, "you can blow the pitch-pipe for our caroling party, too."

Finally the freshman turned in desperation to the president and said, "Please, please, give me something useful to do." And the president looked on him with pity and said, "Come; follow me. We will cut the sandwiches for the fellowship hour."

And this freshman—like all freshmen. . . . *Sherilyn Me*

alking to
he Pastor

onald Wismer

es the idealism and often possi-
unrealistic approach to life of
ıth change as one grows older?
this age I love to work in the
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This sounds critical of them,
now, but were they enthusiastic
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ife. Girl from Kansas

ı sure a lot of youth don't share
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ıing will happen either. They
grow up to be tired, often bored,
ɔle. They won't contribute to
world's store of good. They will
drain on the good that others

ım also sure that there are lots
outh who share your idealism.
feel that as Christians they can make a better world; that they won't get caught in the tragedies of former generations. Some of these, unfortunately, will end up disillusioned and tired; they will settle for a mundane existence. Others will hold on to their ideals through life and contribute something to God and their fellow men.

The difference between those who grow tired as they grow through life and those who do not may be in the kind of idealism they hold. Some may be idealistic out of ignorance of what life is all about. Either they have closed their eyes to the facts of life, or they have had their eyes covered by overprotecting parents, church, or community. When as adults life hits them smack in the face, they are unprepared. Their idealism, falsely grounded is shattered. They become broken spirits.

Some know the facts of life; but, rather than to accept them, they construct ideals out of a sort of wish that life wasn't so. This is simply day-dreaming. Idealism based on wishful dreams won't stand up when life becomes rough. Some of these, afraid to face a real world, hold on to a dream world and add to the number of mentally ill or religious fanatics.

But, fortunately, some may base their idealism on a realistic understanding of life. They understand both the tragedies and the triumphs of life. Having assessed the cold hard facts of life they say, "Nevertheless, I believe Christ's way is the only solution to the problems of the world, and so far as I am able I shall do all I can to live that way and to help others find this way for themselves."

They are not disillusioned at failures in themselves or others because they understand the real nature of man. They have a resilient quality that enables them to hold on to their ideals even though it seems useless at times.

I am confident that if our ideals are based on a realistic understanding of life; if they are bolstered by our understanding of history; and if they are grounded in a confidence that Jesus' way of life is what God had intended for man, then I don't think we need fear that we might grow tired. Rather, in spite of setbacks and discouragements, because of our faith we shall ever grow and ever find life new and exciting!

pastor who writes this column
omes your questions and com-
ts. His address is 10102 West
Place, Arvada, Colorado. Let-
must be signed, but they will
rinted anonymously.

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COVER

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

CONTRIBUTORS

Hugh Samson is connected with the British Council of Churches. William Klassen is professor of New Testament at Mennonite Biblical Seminary, on leave to study at Menninger Clinic in Topeka, Kansas. Mary Bauman (Mrs. Kenneth) is a missionary to India currently on furlough in Lansdale, Pennsylvania. Jacob Isaak is an elder in Fernheim. Judy Hilty is a senior at Bluffton College; she was a participant in the International Walk for Peace. Donald Wismer is pastor of the Arvada (Colo.) Church.

CREDITS

Cover, Standard Oil Company; page 2, United Nations; page 3, World Council of Churches; page 5, etching from "Here I Stand" by Roland Bainton, Abingdon Press; page 13, Robert W. Regier; "A Certain Freshman" reprinted by permission of "motive" magazine.

COMMENTS

After a period of experimentation, we have developed a new arrangement for our paper. The editorial is on the back page to stay. The youth section has changed places with the news section. We also have new department heads in a new type face—Gothic Outline Title—which may seem like a new plot to "print" more white space. And this column has been moved too. We hope it is here to stay. But our experimentation isn't over. We will try to comment on some of our new and old ideas in future weeks.

This week with the first of William Klassen's three articles we start on our fourth series on Christian unity. These articles are taken from the papers which were presented to the study conference on Christian unity in faith and witness at Donnellson, Iowa, in June 1960. The full set of papers may be purchased for $1.00 from the Central Office, 722 Main Street, Newton, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

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EDITORIAL

Time moves on. We try to divide it into years like a line of link sausages. But time is continuous. January 1 is really an artificial division. Life on January 2 is much like the December 30 that came before it. But things do change and sometime during these things called years we notice that something has happened. And so I can call off the years of my life. It was 1961 and I took a new job. It was exciting and different, and I suppose, I'll never forget that year. And in 1960 I remember that our family took a trip to Colorado during which we drove to the top of Pikes Peak in our old car. The year before that was 1959 with [illegible] General Conference in Bluffton, Ohio. We celebrated the cent[illegible] eral Conference in a moist warmness that made [illegible]

So we remember the things that happen around [illegible] I can't always note the things that happen insi[illegible] of years there was marriage. [illegible] remember. But I note no books and [illegible] mons. [illegible], I remember some of them, but not by the year. [illegible] these have come new ideas. But I don't always know where and when I caught them—or they caught me. I'm sure that there were more important events in 1960 than the dizzy drive up hill [illegible] a pile of rocks. But growth is hard to see.

Luke observed the growth of Jesus. He noted the boy's interest in God's house. When we come to Luke 2:52 we usually use this as a text to prove that Jesus grew in four directions—physically, mentally, religiously, and socially. It was balanced growth, yes, but happily there was growth.

Paul was an apostle of growth. In Romans 12 he suggests a few directions. There is the will of God (v. 2). To know God's will and separate it from our will is never easy. A young girl says she would like to work in a Christian institution because she feels it is God's will for her to be in a place where people do not smoke and swear. Perhaps, we have all felt similar leadings. But this may also be our fear of working and witnessing in the world; a fear that has multiplied Christian activities. We have learned to fool ourselves. We have yet to learn to know God well enough so that we can know ourselves.

Luke put wisdom ahead of religion when he talked about Jesus, though for Luke wisdom must have held a strong religious and spiritual meaning. So Paul encourages us to think and to think of ourselves as we ought to think (Romans 12:3). Fortunately, this avenue of growth is not open to the young only, but we are assured by our scientists that this is an option for all of us regardless of age. To increase our powers of thinking and understanding is an important part of the will of God.

One way of thinking that needs growth is to see ourselves as part of the body of Christ—as "serving individually as limbs and organs to one another" says the New English Bible (Rom. 12:5). Perhaps in 1962 we can see how we are related to other people. There is still place for independence, but the day when we can stand aloof and hoot at other Christians and other churches even those in our brotherhood is past.

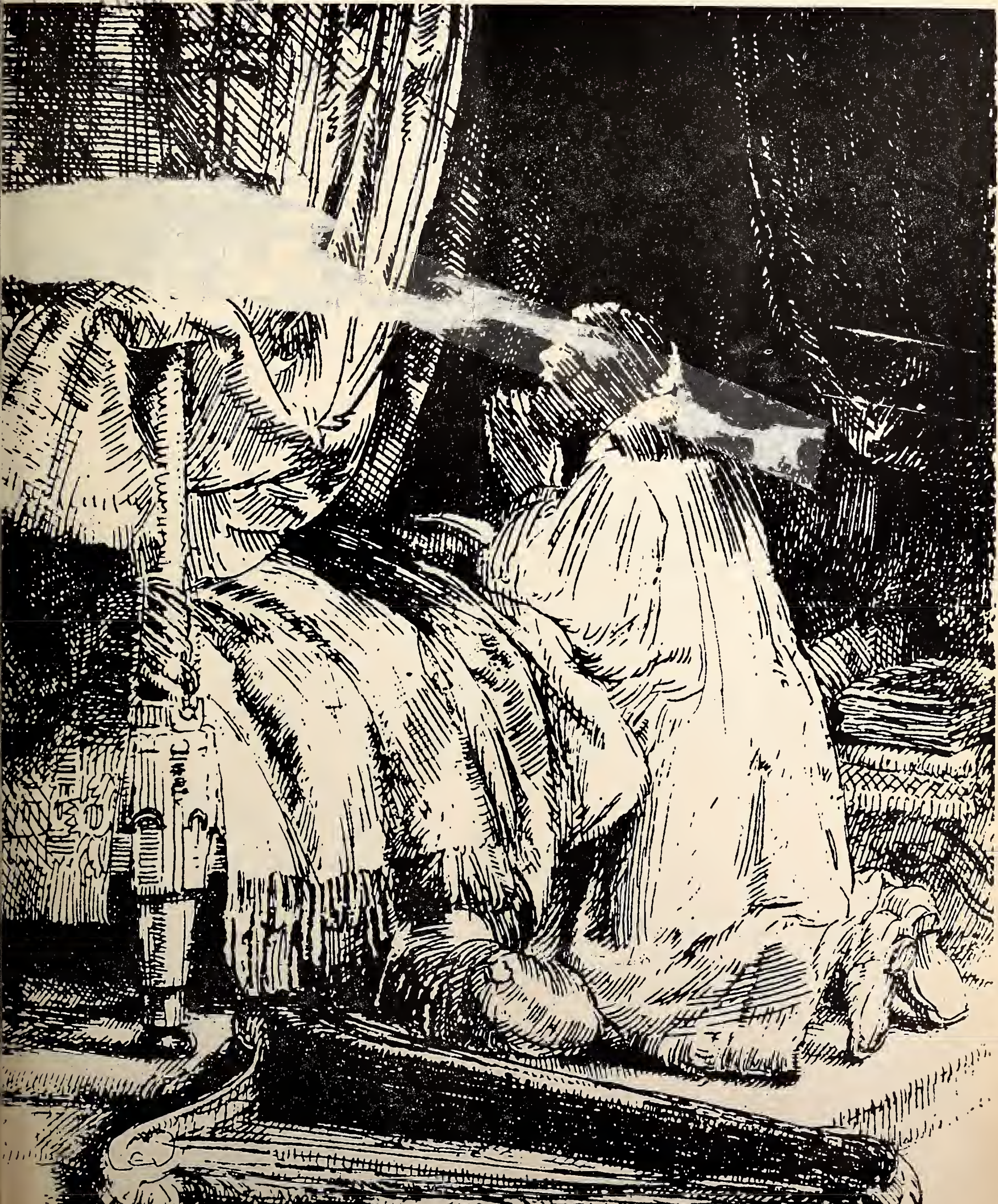
How do we find the will of God? The wise men followed a star. This seems easy enough, though obviously it wasn't. There were many other men who didn't. Discovering the will of God does not come without effort, but the effort is worthwhile.

JANUARY 9, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ELKHART
LIBRARY



Second Thoughts About the Peace Corps

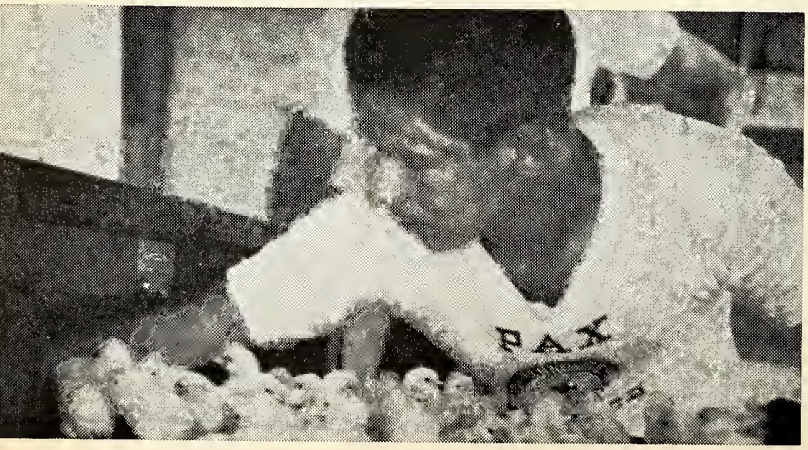
Larry Kehler

MANY PROTESTANTS, including Mennonites, have reservations about making contracts with the Peace Corps to supply personnel to their overseas service projects. Some of the enthusiasm generated in church circles by President Kennedy's campaign promise in 1960 to establish a Peace Corps and his executive order on March 1, 1961, making the corps a reality, has given way to much more subdued attitude.

The idea of the Peace Corps is not new. Programs of this sort have been advocated in the United States for at least sixty years. At the end of the Spanish-American War, in 1901, American soldiers in the Philippines were given the o tion of returning to their homes i the United States or staying in th Philippines to become teacher Many stayed and went to the v lages.

In 1912, William James wrote book called *Moral Equivalent War*. In this, he stressed the ide of rechanneling the aggressive te dencies of youth to useful servic at home and abroad, giving the opportunities to lead purposef lives.

The twentieth century has als seen the emergence of numerou private agencies, often church-r lated, whose aim it has been to wor for peace and better understandin and to be of service to underpriv leged people. The Mennonite Ce tral Committee is one example; th American Friends Service Commi tee, the International Voluntar Service, Operations Crossroads Africa, and the (British) Voluntar



It seems evident that the worthy goals of the Peace Corps can be achieved to a higher degree through support and expansion of the programs of missions, relief, Pax, voluntary service, as now sponsored by the churches. Above: chicks hatched in an MCC incubator in Greece are given to Greek farmers; the Paxman is Jared Hoover, Detroit, Kansas. Right: Dan Rohrer sets another block in place in the now-completed Bechterdissen (Germany) church building.

Services Overseas are examples.

The present Peace Corps began in 1960 when Senator Hubert Humphrey of Minnesota introduced a bill to Congress asking for the establishment of a Peace Corps. Congress, however, did not act on this bill. Presidential candidate John F. Kennedy's endorsement of the venture, in the 1960 election campaign, resulted in a wave of public approval.

The Peace Corps was officially started on March 1, 1961, when the President issued an executive order establishing the Corps on a temporary basis. After the pilot project was about three months old, proposals were presented to both the House of Representatives and Senate to set the Peace Corps up on a permanent basis. The bill passed both houses of Congress and is now law. As many as 2,700 corpsmen are expected to be overseas or in training by June 1962. To date, projects in seven countries—Chile, Colombia, Tanganyika, Ghana, Nigeria, St. Lucia, and the Philippines — have been undertaken by Peace Corps. These projects will call for about 564 corpsmen. The projects in Chile, Colombia, and St. Lucia will be carried out in collaboration with Notre Dame University (acting for the Indiana Conference of Higher Education), CARE, and Heifer Project, respectively.

R. Sargent Shriver, Jr., director of the Peace Corps, estimates that it will cost about $9,000-$10,000 a year to maintain one Peace Corps worker abroad. (Compare this to the $900 which it takes to support an MCC Paxman abroad for one year.)

The pre-Kennedy Peace Corps bill sponsored in the Senate by Hubert Humphrey in 1960 (a bill which was not enacted) stated that Peace Corps service would be considered as fulfilling peacetime military obligations, except for reserve requirements. In the recently-passed Peace Corps bill, however, it is clearly stated that this service will not be considered as an alternative service. The Peace Corps Act may leave room for draft deferment, however.

The Peace Corps Act, in part, says: "Not withstanding the provisions of any other law or regulation, service in the Peace Corps as a volunteer shall not in any way exempt such volunteer from the performance of any obligations or duties under the provisions of the Universal Military Training and Service Act."

Gudrun Wiebe, German volunteer in Tsakones Pax unit, with Greek children.

Peace Corps will carry out some of its projects under its own administration, others will be farmed out to private agencies. It has already made contracts with a number of universities and private organizations, such as CARE, Heifer Project, and the 4-H Foundation, to carry out projects abroad.

Restrictions on Evangelism

In some instances Peace Corps approaches an organization to discover whether it would be willing to undertake a project; in other cases, groups have come to Peace Corps asking for help in improving an existing operation or starting a new operation. At the present time it appears that less than half of the total number of corpsmen will be under the direct administration of the Peace Corps in a government-to-government type of operation.

Robert E. Van Deusen, Washington secretary of the National Lutheran Council's Division of Public Relations, said at an editors and managers meeting in Philadelphia on September 20, that to date no church groups have been accepted for Peace Corps contracts. He added that there also exists a reluctance in government over such a co-operative venture.

Sargent Shriver, testifying before the Senate Committee on Foreign Relations, mentioned the following regulations to which all contracting agencies would have to adhere: no religious proselytizing; admission to Peace Corps programs on merit alone—an applicant must not be discriminated against because of race or religion; close supervision by the Peace Corps of all projects during the training period in this country and during service abroad; and immediate termination if violations take place.

Peace Corps (says Shriver) goes into a country only upon invitation. Numerous requests have been received from various countries in Asia, Africa, and South America. He told the Senate Foreign Relations Committee, however, that the Peace Corps would undertake no projects in countries, such as some Arab nations, that discriminate against American Jews and other racial or religious groups.

The Peace Corps volunteers will work closely with the people they help. In some instances they will provide on-the-job training for host country workers who will be enabled to carry on the work after the volunteers leave. Volunteers might function as teachers, community development workers, agricultural extension workers, sanitation engineers, construction workers, mechanics, accountants, civil engineers, social workers, nurses, laboratory technicians, and in a variety of other occupations.

Church-State Relations

Some delicate problems relating to the constitutional separation of church and state are raised by the envisioned co-operation between religious groups and the Peace Corps. Can religious agencies use government funds and Peace Corps personnel in their projects and preserve the constitutional requirement of separation of church and state? Some Protestant leaders feel that the problems of church-state relationships could be overcome; other leaders, however, are not so sure.

The overseas arm of the United Presbyterian Church sent President Kennedy and the Peace Corps officials a statement urging the Corps to sign no contracts with religious groups. The Christian mission, the statement said, aims "to proclaim the gospel," while Peace Corps aims to give personal assistance in the underdeveloped countries. Their goals may parallel each other, but are not identical. This distinction must be maintained to affirm the historic separation of church and state.

The American Baptist Convention and the American Jewish Congress have praised the Peace Corps, but urge caution about the extent to which religious agencies should be allowed to become involved in its program. The American Friends Service Committee has conferred with Corps officials, but is unwilling to grant the government the authority to select workers and set policies.

Of all the religious groups, the Roman Catholics are most wholeheartedly in favor of church participation in Peace Corps projects. The Vatican Radio has commented that "the very idea of the Peace Corps is beautiful, even magnificent." Robert E. Van Deusen, of the National Lutheran Council's Division of Public Relations, observed recently that if most of Protestantism stays out of the program and the Roman Catholic church has no scruples about entering, it is likely that in public opinion the Peace Corps would be considered a Catholic project. He went on to say that the churches would be better off by not entering into any agreements with the Peace Corps.

Mennonites and the Peace Corps

When news of the proposed establishment of a Peace Corps came out, the Mennonites, generally, were very enthusiastic about the idea, but they, too, have had sobering afterthoughts. Many arguments have been presented against Mennonite participation in the Peace Corps program. A government-operated program would necessarily lack the spiritual emphasis which Mennonites are trying to promote. As indicated above the problem of church and state relationships has not been satisfactorily resolved. The higher rate of allowances and benefits for Peace Corps volunteers could possibly undermine Mennonite voluntary service and Pax programs. There is the problem of recruitment: the Peace Corps does not allow a contracting agency to select personnel on the basis of religious convictions. This could mean that non-Christian young people would work in projects which would be intended to present a Christian witness to the areas involved.

The purpose of the Peace Corps has not been definitely defined as to whether it is to be nationalistic or altruistic in nature. The program could backfire if this vagueness is not cleared up. It has become more an arm of the United States government (a propaganda tool) than was at first envisioned. Many government officials have been more concerned about what the United States would get out of it, than about the benefits the underdeveloped areas would receive.

Basically three reasons are seen as preventing the Mennonite church from participation in a program relationship with Peace Corps: the stated policy against proselytizing, with its implied restriction of Christian witnessing; the recruiting p
icy which denies the church agen
a satisfactory measure of selecti
ity in choosing candidates; and t
policy of operation which mak
the agency an arm of governmen

After having studied the Pea
Corps from its development as
pilot project to a $40 million a ye
undertaking, the Mennonite brot
erhood came more and more to t
conviction that co-operation wi
the Peace Corps would not be po
sible. At a meeting of the Menn
nite Central Committee executi
committee and mission board s
retaries in Chicago in Septemb
1961, it was agreed that enough i
formation was available to ma
an official statement concerning t
Peace Corps. This statement,
part, read: "Therefore, it appea
inadvisable for the Mennonite Ce
tral Committee and its constitue
agencies to enter into contract wi
the Peace Corps program. It seem
evident that the worthy goals e
visioned by this program can
achieved to a higher degree throu
support and expansion of the pr
grams of missions, relief, Pax, a
voluntary service, as now sponsor
by the churches and the Mennoni
Central Committee."

Some Mennonite leaders, howeve
feel that co-operation with Pea
Corps is possible, in spite of t
program's limitations. One Menn
nite scholar commented: "It seem
to me, that as Christians, genuine
desiring to serve others, and
loyal American citizens, desiring
less selfishly oriented foreign p
icy in our government, we have
real duty to do absolutely ever
thing we can to make the Pea
Corps a success. . . . As Christia
we must support the government
its cautious movements in directio
which appear to us right."

Another Mennonite scholar ear
this summer stated: "It seems
me that those who do not fe
ready to co-operate with the Pea
Corps movement see the entire i
sue as too great. I would feel th
one could co-operate to begin wi
and withdraw gradually if a nu
ber of points develop to be actuall
not in harmony with our objectives

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First or Last in Personal Budgets

L. L. Ramseyer

N MAKING HUNDREDS of solicitation lls over the past twenty-five ears, I have found three more or ss distinct approaches to the queson of giving for the church.

Probably the large majority fall to the class of people who are ite generous in spirit, they beeve that they should support the ork of the church, and they give reasonable sum for that purpose. owever, they have never stopped face the question of just how rge a proportion of their income ey should give. They have formed mewhat of a custom of giving, iting out about the same sized eck every time they are called on. Some of these folks are well formed concerning the work of e church; others have not given ich real attention either to the rk that is being done or the needs various avenues of church work. ey have no real gift budget, eir gifts are the result of impulse habit.

There is another group whose givg has not been budgeted, but who e not so generous as the first oup. Fortunately in most areas s is a smaller group. Giving to Christian causes seems to be left for last. Some will tell you that they have purchased a farm or built a house and that all of their money above day to day living costs goes to making payments on these properties. Others will show by the way they live that they have spent adequately on themselves, but when faced with a request for funds for the work of Christian education they will tell you of the high taxes they must pay, or the high cost of living, or the drop in income which they have faced. There seems to be an implication that if there is any deficit in their personal financing it is naturally to be made up by reduction of giving. Gifts come last.

A third group, also comparatively small in most church areas, have carefully worked out their individual gift budgets. They know what proportion of their income they will dedicate to the work of the Lord. If financial conditions become bad, their gifts will decrease, but not out of proportion to other expenditures. If their economic condition improves, they will give more. To these people it is not a question of whether they will give or how much, but rather where do their greatest interests lie. Some will give principally to missions, some to Christian education, some to other church needs. Some try to distribute their gifts about in the same proportion as the budgets of their church or denomination provide for the various causes.

It seems to me that this last group is nearest the principle of Christian stewardship as outlined to us in Scripture and practiced by the Jews and by the early church. It seems obvious that, as the size of this group increases, more money will become available for church-related activities. The needs of Christian education will become greater as much larger numbers of young people seek admission to our schools and colleges. The capacity of our church schools must be increased if we are not to turn a vastly larger proportion of our young people over to secular schools. This can only be done as more Christian people place their responsibility to support the work of the church first rather than last in their personal budgets.

ONE MENNONITE CHURCH

William Klassen

A NUMBER OF Mennonite leaders have recently provided descriptions of the impressive network of co-operation that has developed among Mennonites in the past fifty years. Such co-operation continues to grow. It is not possible to separate areas of co-operation as theological and others as nontheological. All we can say is that certain areas of co-operation force us to face our differences sooner than others.

On such co-operative projects as health and car insurance plans, our businessmen have assumed considerable leadership and, as is always the case in business, they don't take religious differences too seriously. We are such good businessmen that we don't allow our differences to become stumbling blocks to our efficiency. And this is right.

Lessons from the Past

The most ambitious co-operative venture between Mennonite groups has been the Associated Mennonite Biblical Seminaries at Elkhart, Indiana, begun in the summer of 1958. The memorandum of agreement stipulates that: "The work of the associated seminaries shall be conducted with full mutual and brotherly respect for differences in doctrine, polity, practice, or tradition among the groups they represent, but there shall be full freedom of teaching and witnessing by each school to the faith and position of its own group." The experience of the years since then does not cast any doubt upon the value of such co-operation. Indeed, it could be said that it has been so encouraging that students and faculty unanimously agree that it is a most edifying experience.

We all know about the work of the Mennonite Central Committee. One of its characteristics has been to minimize differences and to try to be all things to all men. Loyalty to the Mennonite Central Committee could only be sustained if it clearly saw its place and did not attempt to do things that its constituent churches could do. At this undefined point, we are apparently headed for some difficulties. For one thing, it is impossible to separate a relief program from a missions program. Likewise, the 1-W program and the voluntary service program have thrown into bolder relief the relationship of our social concerns to the mission outreach of the church. The problem has been made more acute because each denomination is most sensitive at the point of its mission outreach. In this area it is the most difficult to co-operate.

There have been those who have cautioned against Mennonite co-operation in areas involving doctrine, implying that nontheological types of activity cause the least amount of friction. While this is true to some extent, it should be remembered that we have never distinguished between sacred and secular things and that, strictly speaking, there is no such thing as nontheological co-operation in a brotherhood of our type. Furthermore, such a warning presupposes that there are differences among us of a theological type. But do such differences really exist, or do we merely imagine them to justify our denominational existence? So far no one has advanced any major theological theme on which is disagreement. This calls for definition.

Obstacles of Level and Form

The philosophy of co-operation at the basis of the Mennonite Central Committee has served us well in the past. Nevertheless, the question may be raised whether it is an adequate solution to the problems we face today. One of the obstacles we face is a limited philosophy of co-operation. Any theory of cooperation which freezes the limits of co-operation before it begins discussion does not allow room for the work of the Holy Spirit. Our churches are mature and if we were to stand forth boldly and say that we feel led by God's Word and His Spirit to a deeper level of co-operation, they would respect leadership, provided it has been undertaken in close touch with them. At the basis of some mistrust is the fact that we fail to keep our people at the decision-making level. This marks a breakdown of the Anabaptist view of the church.

A second major obstacle to co-operation is the emphasis we place on forms. Let it be clear that with a more biblical understanding of Christianity comes also a greater validity of certain forms. One should never object to immersion merely on the basis of form; the objection rather is that it takes one aspect of the biblical concept of baptism and absolutizes it. Further, the teaching of the biblical baptismal mode is vague enough that the only thing we can do is be tolerant of each other. The earliest evidence we have of baptismal form in the church appears in the *Didache* (not before 125 A.D.). The writer prefers immersion (this excludes dogmatism on our part that sprinkling alone was practiced by the early church) but clearly allows pouring as a valid form (thus excluding the rebaptizing position of our Mennonite Brethren who do not recognize sprinkling as a valid baptism). No one has ever asked the Mennonite Brethren to give up their form of baptism. The only thing we ask of them is that they recognize our form as legitimate. In their absolutizing of the immersion form and arguing that it is the only biblical form, they do violence to the truth of Ephesians 4:5 which insists clearly that there is only one baptism. Baptism should never be used to rend the body of Christ.

First Corinthians 11:1-16, as is well known, is today a major source of division between one large group of Mennonites and all others. It is argued by this group hat this section is to be taken seriously and as far s possible literally applied to the church life today y the use of a modern adaptation of a veil as it was sed in the first century. This veil has a symbolic neaning and is to be used in worship and for witness. y placing it on the level of an ordinance, certain eaders gave it considerable status.

If this custom had always been supported by sound xegesis of 1 Corinthians 11 since the beginning of ur Mennonite brotherhood, one could easily see why t could become a source of disagreement. The intersting thing is that it is actually an innovation in its nodern application and adaptation. More important, t has played a significant role in the developing of roup consciousness in the past seventy-five years when ur present denominational structure in America came nto being. Many General Conference churches became uch, not because they were breaking with an estabished practice of the past, but because they were ot convinced of the exegetical basis on which they ere asked to make an innovation. As such, the pracice of wearing the devotional covering was an imortant element in the differentiation between the eneral Conference Mennonites and the (Old) Menonite Church. The same thing carried over into other reas, e.g., the wearing of traditional men's clothing; nd John F. Funk had some characteristically sharp ords to say about the people who identified spiruality with refusing to wear a necktie.

Clayton Beyler has shown that "the Mennonite hurch considers the practice of the devotional covring one of her unique contributions to Christianity. his has fostered a sense of denominational imporance. The devotional covering is significant because here has been a tendency to equate the continuance f this ordinance with preservation of a scriptural uthority in the church."

he Lost Relevance of the Bible

Now the issue seems quite clear. Scriptural authority the church must be preserved. We are committed that. But does this mean that we must take the ost difficult and obscure passages of Scripture, acept one interpretation and application, and denounce s unfaithful to Scripture all those who do not follow? It would appear that we have come to a hermeneucal impasse. The scandal of our Mennonite divisions an be explained on the basis of sociological factors nd the lack of a biblically-oriented system of interretation. Place the Bible in the hand of the layman; ive him a country in which complete freedom of ligion rules, a good dose of American individualism, nd a church which has no central authority; and n't be surprised that you have twenty divisions! e grateful there aren't more!

This is not facetious. The seriousness of the preseration of scriptural authority is not something one kes about. The relevance of the Bible for us today such a serious and complicated matter that it deerves much more concentrated study than we have ven it hitherto. To overcome this impasse we will eed to co-operate, for it is quite apparent that none us has as yet solved this problem satisfactorily. s a result, in every Mennonite group most of our people are becoming more and more biblically illiterate and are beginning to feel increasingly that the Bible does not speak to the complexity of modern life.

We must return to a stress on the study of the Bible in the group. Everyone must study the Bible and share his insights with the group, not because we are democratic—the New Testament church knows nothing of democracy—but because each man has been given a gift by the Holy Spirit. He must be given an opportunity to exercise that gift. It is not wrong to give the Bible to the layman. But it is wrong to tell the layman what he must find in it. It is also wrong to tell the layman that he is entitled to his own interpretation, that whatever he finds there may be his conviction, because of "his inalienable right given by his Creator." What he finds in the Bible must be weighed and tested by the group and must be rejected or accepted as the group experiences the work of the risen Lord among its members. Otherwise, the Bible becomes a wax nose which is twisted and turned to fit the denominational need or the intellectual outlook of the scholar who is "the recognized biblical authority."

In the General Conference we have assumed that the pattern of church government in other groups was authoritarian and that certain biblical interpretations were forced on the group from the top. So we have cried, "We want democracy," and promptly instituted oligarchy. In matters of biblical interpretation we have said, "You don't take that literally." We have realized that you don't solve the problem of biblical authority by saying that certain sections of the Bible are to be applied literally. What we have not realized is that you also don't solve it by saying that those are wrong who try to apply these sections to the modern day. Paul said, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" (Gal. 5:6). In our context we might say that neither wearing the devotional covering nor rejecting it is of any avail. You don't solve the problem by reaction or rebellion. The most important thing in Christ Jesus is "faith being activated by love."

The last obstacle to co-operation is a psychological one. Our Conference has as its avowed purpose to be "ecumenical." Since this is true, a red flag is immediately raised when we propose conversation with other bodies. Like a lover, we have at times oversold ourselves, pressed too hard our courtship, and as a result stand in danger of making no progress toward our objective. That this is a problem peculiar to us is clear from the fact that the subject of inter-Mennonite co-operation was not so much as discussed in a conference on the church held recently by a sister Mennonite denomination. Even in a paper on the relation of Mennonites to the ecumenical movement, no mention was made of the fact that we might begin within our own brotherhood.

With us it is different, and this has its disadvantages. Should we then cease discussing the problem of inter-Mennonite co-operation and union, live with our uneasy consciences, and adopt a different strategy for the time being? If the New Testament were not so clear on the subject of church unity, it would be easy to advocate such a course of action.

NEWS

Agriculture and Religion in Greece

Greece belongs to the underdeveloped areas of our time. Centuries of oppression by the Turks and the destruction in the last war have played their part in this.

The Pax program of the Mennonite Central Committee worked in the Macedonia region of Greece in the village of Panayitsa from 1952 to 1960 and in the village of Tsakones from 1954 to 1961. During this time much was done in the areas of crop production, livestock improvement, and food preservation.

In 1959 it was decided to relocate the Pax unit in order to serve a larger number of villages. Within the plans for this relocation was the construction of a demonstration farm to serve as headquarters for a new agricultural extension program. A five-acre plot near Aridea, seventy-five miles west of Salonika, was chosen as the site for this farm. The property is located in the triangle between two roads on which villagers from approximately twenty villages come to market.

A two-pronged approach to agricultural improvement is made by demonstration at the farm center and in projects, and instruction through books, pamphlets, and personal counsel.

The Pax team is constantly endeavoring to have more Greeks share in the exploration of better work methods and the developing of a higher standard of living. This is confirmed by the following report written by a Greek theology student from the University of Salonika who volunteered to work with our Pax team during the summer of 1960.

"The aim and the ideal of Pax is to extend help to their fellow men with works of peace and in obedience to the Christian life. The present group is stationed in Nomos Edessis and Pellis in a building which hasn't been completed yet and is located near Aridea.

"The Pax agricultural program is divided into special projects. One of the unit members undertakes the cultivation of various plants on a
small demonstration field. Anoth
is occupied with the poultry proje
A third is responsible for hogs,
other one for cows, and still
other one for sheep and rabbits.
should be noted that the culti
tion of plants and the raising
animals aims to demonstrate
the villagers ways by which th
can increase and improve their p
duction. Another vital branch
their work is the canning of pr
ucts, mainly fruits, of the Arid
area.

"Another aspect of Pax serv
is that it aims for conformity a
obedience to the Christian li
Unit members have a program
study of the Bible. I was impress
by the fact that each one of the
knows his work well and perfor
it with great joy and free will a
not because it is imposed on h
by someone else. The leader the
is like an older brother to the me
bers of the unit. We three theolo
students who lived and worked wi
the Pax team for a short period
time last summer feel united wi
them in the bond of love and tri
to do our part to help the Paxm
accomplish their general purpos

To accomplish this purpose
which the Greek theology stude
writes, it is not enough to he
these people with their proble
in field and barn or even as we a
now beginning to help them wi
problems in house and kitchen.
Greece, as anywhere else, man do
not live by bread alone. Our se
ice must have a spiritual dime
sion. This is, in part, accomplish
through the lives of our volunte
and also through other testimor
When leaving the village of Pa
yitsa, for example, New Tes
ments were presented, with the p
mission of bishop and priest,
farewell gifts to all the famili
of the village.

The Greek Orthodox Church
very much afraid of proselytis
The Turks occupied Greece for hu
dreds of years and tried to for
its Mohammedan religion on t
people, but they refused to acce
the new faith. In recent times so
Protestant missions have enter
Greece and are causing the Orth
dox Church some concern. Most
all they fear such sects as Je
vah's Witnesses. It is understa
able, therefore, that they are al
skeptical about the Mennonites.

Today they know who we a

Many Sunday mornings in Tsakones, Paxmen took Greek Orthdox theology students on motorcycles and in jeeps to distant and isolated villages. At these villages the theology students preached sermons and conducted youth meetings.

and how we work and, at least in Macedonia where we are best known, not only doors but also ıearts are open to us. We love and erve the same Lord that they love and serve, and our greatest joy is o see them grow in the faith and n obedience to our Master.

We have not started a Mennonite hurch in Macedonia, but we are elping to build and strengthen the hurch of Jesus Christ by contributng to the Greek Orthodox Christians some of those things which he Lord has entrusted to us as His tewards.

Many Sunday mornings in Tsaones, Paxmen took Greek Orthoox theology students on motorycles and in jeeps to distant and olated villages. At these villages ıe theology students preached serıons and conducted Christian youth ıeetings. On Saturday afternoon nd Sunday after the service when ıe theology students were here ith the Pax fellows in the MCC ouse, they did not talk only of griculture and tractors, chickens, ıd cows. They also shared with ıch other the deeper things of ıeir faith; they studied the Bible gether, sang and prayed together.

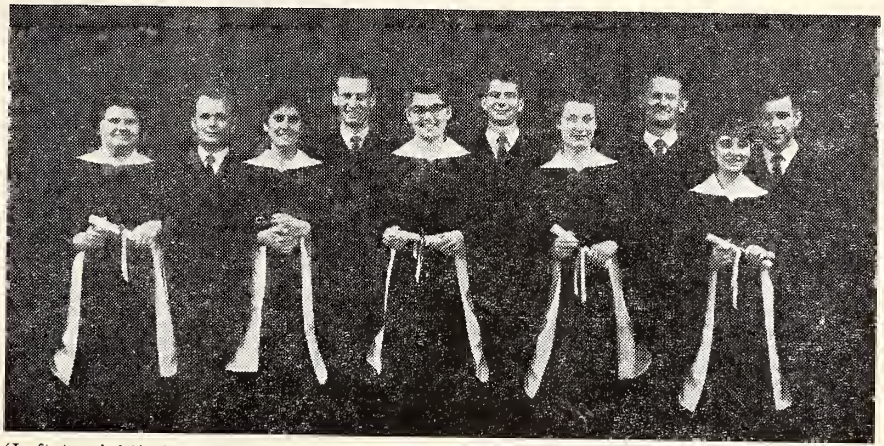
A Greek once asked me, "When ou Mennonites come to our couny, will you not preach against e saints, against tradition, and gainst our liturgical form of worip?" My answer was that I hoped e would be more positive than ıat; we would preach Christ—ucified, risen, and coming again. ith them and all Christians, we lieve that Christ is the light of e world. *Peter J. Dyck*

MP MEETING

ıe annual meeting for the Mennote Camping Association is planned r February 23-25 at Camp Milford, diana. The theme for the proam this year is "Mennonite Camp; in the Sixties." Speakers and rkshop leaders include A. J. tzler, Betty van der Smissen, s Kauffman, and Harvey Chrous- Mr. Chrouser, from the departnt of physical education of ıeaton College, will speak on the ritual dimensions of camping. urday's program is to include ee simultaneous workshops. All ervations should be sent to Joe zzard, Mennonite Building, Scotte, Pennsylvania.

TEN SEMINARY GRADUATES IN URUGUAY

Ten students were graduated from Mennonite Biblical Seminary in Montevideo, Uruguay, November 19. Three hundred persons attended the commencement services. Nelson Litwiller, president of the seminary, gave certificates and diplomas, according to courses completed as the students were presented by Daniel Miller, dean of studies. The main address was given by John T. Litwiller of Chile, who spoke on the theme, "True Greatness." A concert was given by the seminary choir under the direction of Maestro Eduardo Carambula.



(Left to right) Agatha Braun, Bergthal, Paraguay, plans to be a church worker among children; Walter Thielmann, Filadelfia, Paraguay, will be a minister in La Paz, Uruguay; Julia Campos, Montevideo, Uruguay, will be librarian in Evangelical Reading Room, Montevideo; Abram Enns, Fernheim, Paraguay, will be director of Student Home, Montevideo; Else Duerksen Wiens and Ernst Wiens, Fernheim, Paraguay, will be mission workers in Itacurubi, Paraguay; Alicia Neufeld, Buenos Aires, Argentina, plans to enter church work in Buenos Aires, Argentina; Abram Klassen, Fernheim, Paraguay, will be teacher at Leper Station, Km. 81, Paraguay; Maria Arsoba, Bragado, Argentina, will continue study; Heinrich Paetkau, Volendam, Paraguay, will be a church worker in Volendam.

TESTING A NEW DIRECTOR

What it means to a missionary when the budget is not met is evidenced by a paragraph from Roland Brown's report from Taiwan. Writing to the Board of Missions, he said, "I guess it is one way of testing a new director to have him work three months without receiving budgeted income from the mission. We thank God we have survived, though flat broke and holding quite a few bills. . . . Essentially it boils down to finding out how to equate what we can do and what we should do. This is not only a matter of dollars and cents. It is easy for someone from home to make the statement that we must realize that we cannot meet all the needs in the area (and this is true) and quite another thing for a doctor to look at a sick patient or a mother with a critically ill child and say, 'Our budget is used up' or 'Our beds are full,' knowing that they cannot possibly get the two financial guarantors in the city of Hwalien required for admission to the only public hospital, and that in private offices along the street they will get stripped of what they have for poor medical treatment."

The Board of Missions hopes that the regular income in 1962 will enable the office to meet all field budgets on time. It is the low income period in the summer that keeps the missions office from sending regular remittances to our fields. Regular remittances can be made only as contributions come in regularly.

SIGNS OF MORRO INDIANS

Recently the Mennonite Central Committee has received from workers in Paraguay reports that there is increasing evidence of Morro Indians near the Experimental Farm in Fernheim Colony in the Chaco. Robert Unruh, who manages the Experimental Farm, wrote early in December that signs of the Morros have been seen and that this has become a cause for concern.

Unruh thinks, however, that the Morros are probably not intending to make a hostile attack and may even be attempting to be friendly. "We have the feeling that the time is not far away when the Morros will come out of the bush," he said.

MCC is requesting prayer that those in the Chaco be given wisdom and guidance in the situation and that friendly contact with the Morro Indians be established.

SALVAGE IN BRITISH HONDURAS

Several reports have been sent back from the reconstruction team of twelve men which went to Belize, British Honduras, on November 17. At present half of the crew is working on housing in Belize and the other half is assigned to a temporary shelter project sixteen miles from the city.

According to a report from Ervin Sommers, the work in Belize between Nov. 15 and Dec. 1 included reroofing five houses, repairing roofs of two churches, building a small house, straightening three buildings, and doing repairs on the Mennonite Center.

"The people have been very appreciative of our help," he said. "The fellowship between our men and the town people has been good. We are making many new friends."

Scene of the destruction wrought by Hurricane Hattie on the city of Belize, Britis Honduras, October 1961.

Chester M. Steffy, foreman of the group constructing temporary barracks 16 miles from the city, wrote on Dec. 2: "The work at Mile 16 seems to be progressing quite rapidly. The project calls for 17 single story buildings, 30 feet by 300 feet, each one to have 60 apartments, 10 feet by 15 feet. Also included in the plan are stores, a chapel, reading and social rooms, a police station, and a communal kitchen for each apartment house.

"This is not intended as permanent housing, but as a place for persons who have not found living quarters since being made homeless by the hurricane. Eight of the units are under roof, but only two have floors and partitions. A few families are moving in already. Six of our team are working on this project with about 120 natives. The British army also has a group
men here.

"We were personally introduce
to the governor of the country wh
congratulated us on the work. Th
First Minister makes an inspectio
tour of the project almost daily ar
seems to appreciate our work."

A second building crew, made u
of sixteen men drawn from Me
nonite Disaster Service units in th
Kansas - Nebraska - Oklahoma are
Canada, and the Pennsylvania-Mar
land-Delaware area, left the wee
of December 17 for 60 days of wor
in Belize.

CHURCH RECORD

NEW ADDRESSES

Arthur E. Bergthold, 6507 Madison Ave., Carmichael, Calif.

John Brubacher, 322 Bridgeport, Waterloo, On.

Milton A. Claassen, 1910 Seneca, Kansas City 3, Kan.

Willy Dyck, 601 - 21 Ave., NE, Calgary, Alta.

Stanley Ediger, 243 Steele, Denver 6, Colo.

Milton Ewert, 3003 Benham Ave., Elkhart, Ind.

Max A. Johnson, 1840 Raymond Ct., Ontario, Calif.

Levi Keidel, Box 266, Flanagan, Ill.

John B. Kempees, 204 N. 23, Corvallis, Ore.

Jonas H. Mill, 7 Mele Ave., Colmar, Pa.

Mrs. M. J. Miller, V. A. Hospital, McKinney, Texas

Lawrence Morand, 933 Seer Park Rd., Shreveport, La.

W. W. Oesch, Box 107, Aloha Trailer City, Sarasota, Fla.

Margarete G. Penner, 3120 Carleton St., Berkeley 4, Calif.

Henry Rosenfeld, 1875 N. L
Robles St., Pasadena, Calif.

Sherwin Schrag, 243 Steele, De
ver 6, Colo.

Earl Shutt, Box 153, Arendtsvil
Pa.

Lloyd Vogt, 243 Steele, Denver
Colo.

Mrs. Harry Wipf, 470 Ohio Av
NW, Huron, S. D.

Harold Zerger, 243 Steele, De
ver 6, Colo.

Emmet Bogaert, Rt. 1, Ottav
Ohio

Mrs. Ed Cook, 105 Senic View D
Swannanoa, N. C.

Alma Courtice, 5100 S. Corne
Chicago 13.

Melvin Decker, Box 1102, Topeka,
Kan.
Vernon Graber, 6368 Ave., 430,
Reedley, Calif.
Mrs. E. T. Harris, R. 2, Newton,
Kan.
Gordon W. Hirschy, 316 W. 14,
Iational City, Calif.
Gerald Kroeker, 118 E. 18, York,
Ieb.
George Schierling, Jr., 614 E. 9,
Iewton, Kan.
Jerry Schroeder, Rt. 2, Box 216,
Iewton, Kan.
Gary Stucky, Rt. 2, McPherson,
an.
Alvin Thiessen, 907 Humboldt,
enver 18.
Stanley Unruh, 907 Humboldt,
enver 18.
G. K. Warkentin, North Newton,
an.

APTISMS

aith Memorial, Filer, Idaho, on
ecember 3: Virginia Nice, Rita
oth, Billy Shank.

INISTERS

rnest J. Bohn of Goshen, Indiana,
is been called as interim pastor
the Eighth Street Mennonite
urch, Goshen, Indiana, to replace
bert W. Hartzler, who will be-
me the administrator of the new
iklawn Psychiatric Center at Elk-
rt, Indiana. Bohn is currently in-
rim pastor at Topeka, Indiana.
Wilmer Shelly, Bluffton, Ohio, is
terim pastor of the St. John Men-
nite Church, Pandora, Ohio.
Wesley Jantz, Hesston, Kan., is
rving as pastor of the Walton
an.) Church. He formerly served
hurch in Roanoke, Ill.

ARRIAGES

orge A. Dey, Jr., Buhl, Idaho,
d *Linda Anne Shank,* Filer, Idaho,
re married in the Faith Memorial
urch, Filer, on Nov. 10, 1961. Mr.
y is a member of St. John's
theran Church.
lvin T. Friesen (Meadow Lake,
sk.), doctor at the Mennonite
ssion in Taiwan, was married to
ng Chin Lan of Taiwan on De-
nber 30 in the Meilun Mennonite
apel, Hwalien.
oger Risser, Danvers, Ill., and
ndra Stuckey, Deer Creek, Ill.,
re married in the Calvary
urch, Washington, Ill., on Dec.
Mr. Risser is a member of the
nvers (Ill.) Church.

WORKERS

Max Bartel, Virgil, Ont., Mennonite Disaster Service in Belize, British Honduras, for two months.

Tony Braun, Altona, Man., Mennonite Disaster Service in Belize, British Honduras, for two months.

Jacob Dyck, Saskatoon, Sask., Mennonite Disaster Service in Belize, British Honduras, for two months.

Frieda Fast, Chilliwack, B. C., has been approved as a missionary, and is currently teaching at the Hopi Mission School, Oraibi, Ariz.

Jacob and Gertrude Heinrichs, Rosenfeld, Man., have been approved as missionaries in Mexico.

Charles Klassen, Kitchener, Ont., Mennonite Disaster Service in Belize, British Honduras, for two months.

Charles Penner, Beatrice, Neb., Mennonite Disaster Service in Belize, British Honduras, for two months.

Ralph Reimer, Linden, Alta., Mennonite Disaster Service in Belize, British Honduras, for two months.

Ernst and Ruth Harder and their five children left Montevideo, Uruguay, by air on December 26 to begin their furlough trip. They will arrive in the United States about the end of February, after stopping in Brazil, Paraguay, Bolivia, Peru, Ecuador, and Mexico en route. The Harders were appointed to service in Montevideo by the Board of Missions in July 1956. Harder has been teaching at the inter-Mennonite seminary in Montevideo.

Abram and *Hanna Rempel,* Steinbach, Man., have been approved as missionaries for service in Mexico.

Dietrich Thiessen, Vancouver, B.C. Mennonite Disaster Service in Belize, British Honduras, for two months.

Margaret Thiessen, Fitzmaurice, Sask., has been approved as a missionary, and is currently teaching at the Hopi Mission School, Oraibi, Arizona.

DEATHS

Grace Basinger, wife of Ambrose Basinger of Pandora, Ohio, was born April 20, 1894, in Redkey, Indiana, and died on November 7, 1961. She was a member of the St. John Mennonite Church, Pandora, Ohio, and is survived by her husband and a step-daughter.

Aganetha Bergen Bergmann, Rosthern, Sask., was born Nov. 4, 1884, in Russia, and died Dec. 11, 1961.

Jacob Peter Braun, Swift Current, Sask., was born June 30, 1893, in Grünfeld, South Russia, and died Nov. 20, 1961. He was a member of the Zion congregation.

Mrs. Anna Goertz, Goessel, Kan., was born Mar. 15, 1885, in Marion County, Kan., and died Oct. 30, 1961. She was a member of the Tabor Church, Newton.

Mrs. Frank H. Goertz, Newton, Kan., was born Jan. 2, 1861, in Alexanderwohl, South Russia, and died Oct. 24, 1961. She was a member of the Tabor Church, Newton.

Mrs. Menno S. Goertzen was born Feb. 14, 1910, at Tampa, Kan., and died Dec. 10, 1961. She was a member of the Tabor Church, Newton.

Mrs. Abraham Schmidt, Newton, Kan., was born Jan. 4, 1885, at Goessel, Kan., and died Dec. 2, 1961. She was a member of the Tabor Church, Newton.

Albert Schmidt, Newton, Kan., was born Aug. 4, 1893, at Goessel, Kan., and died Nov. 11, 1961. He was a member of the Tabor Church, Newton.

Mrs. Charles Sylvester, Cottonwood Falls, Kan., was born Jan. 17, 1888, at Goessel, Kan., and died Nov. 17, 1961. She was a member of the Tabor Church, Newton.

Nicholas Wall, Waterloo, Ont., was born Feb. 13, 1900, in Menlertschik, South Russia, and died Nov. 20, 1961. He had served the Waterloo-Kitchener congregation as its secretary and sang in the choir.

CALENDAR

Jan. 19, 20—MCC Annual Meeting, Chicago
Jan. 25-27—Canadian Council of Boards
Feb. 7, 8—Seminar on City Churches, Elkhart, Ind.
Mar. 1, 2—Mennonite Aid Societies, Chicago
Mar. 9-11—Peace Church Conference, Delaware, Ohio
April 26-29—Central District Conference, Grace Church, Pandora, O.
May 3-6—Eastern District Conference, Souderton, Pa.
June 21-24—Northern District Conference, Freeman, S. D.
Aug. 1-7—Mennonite World Conference, Kitchener, Ont.
Aug. 9-14—General Conference, Bethlehem, Pa.

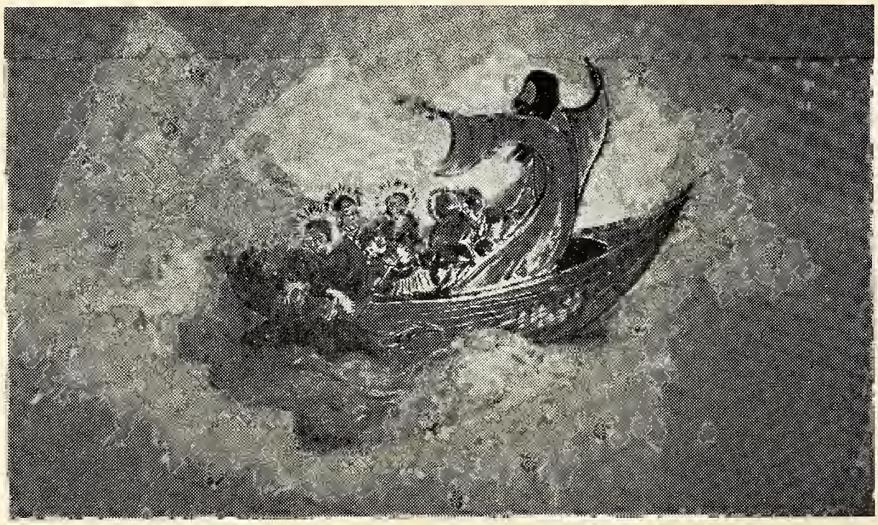
LETTERS

ARCTIC ART

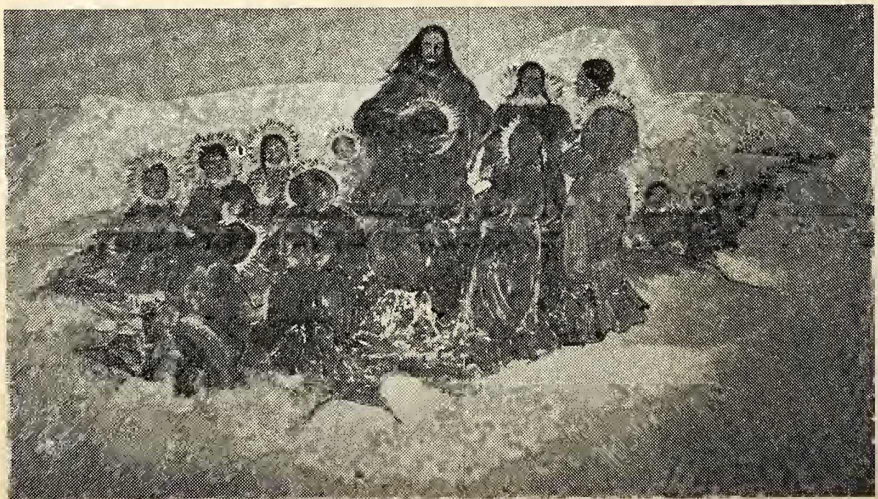
The writer of the following letter traveled in the Arctic in the summer of 1960 making a study of Arctic bird life for the National Science Foundation. He is a taxidermist to the department of biology of Kansas State Teachers College.

To the Editor: In the December 5 issue of *The Mennonite,* in the article "The Man of the Twentieth Century," Fredrik Schiotz writes of seeing a painting of Christ by an Eskimo who was under compulsion to show that "the word became flesh" in contemporary form. The enclosed photos of mural paintings in the chapel of the Anglican parsonage at Cambridge Bay, Victoria Island, may be of interest because they show art of a similar nature. The paintings had been done by a traveling Lutheran missionary.

On this remote island the gospel is preached in the native tongue by both missionary and Eskimo ministers, while the Canadian Government teaches English in the public schools. We were told that the most urgent need here was to get the Government schools staffed with dedicated Christian teachers who would co-operate with the local church.



Instead of the draught of many fishes, there is the catch of two seals.



When Christ blesses the children, they are Eskimo children.

William Block, a Mennonite o
Winnipeg who was principal a
Cambridge Bay in 1960, saw th
need for Christian schoolteache
to offset the bad example of whit
non-Christians. Bill and Viola Bloc
asked for more Mennonite teache
to apply for jobs in the Canadia
arctic. The Canadian Governme
willingly hires Christian teacher
Richard H. Schmidt, Emporia, Ka

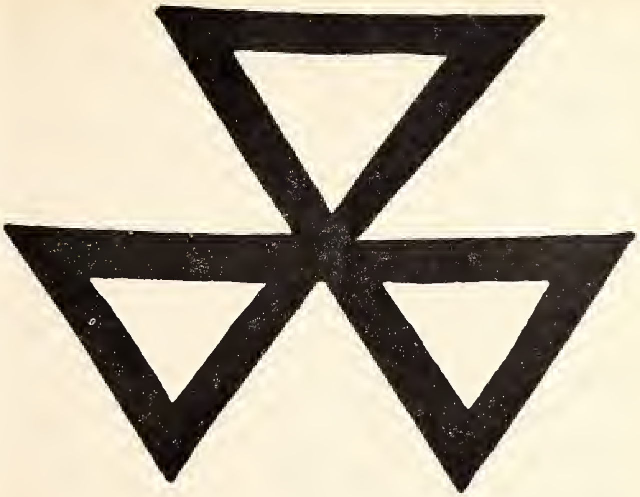
GREETINGS FROM RUSSIA

The following letter was receiv
in the Central Office of the Gener
Conference Mennonite Church.
was sent by the offices of the Unio
of Evangelical Christians-Baptist
Box 520, Moscow.

To All Christians of the world-
Dear Brethren and Sisters in Chris
The Council of the Union of Eva
gelical Christians-Baptists of th
USSR heartily greets all of you
the name of our Lord and Savio
Jesus Christ with the great Chri
tian festival of Christmas and th
New Year. The small town of Bet
lehem and the poor manger wi
God's Child again will take th
main place in the hearts and min
of all Christians of the world. Su
rounding this God's Child as o
great Christian family, we sha
feel a great joy in our hearts, esp
cially, when we shall think of th
words of our Lord, "I am the wa
the truth, and the life. . ." (Jo
14:6). We all are in the need of th
Way, the Truth, and the Life. W
can and we must thank God th
these things are in His Son Jes
Christ.

Side by side with the joy we fe
in our hearts sorrow, fear, a
anxiety as the dark clouds of th
danger of war still hang over a
of us. Let us remember this Chri
mastide that our Saviour bears th
glorious name "The Prince
Peace." It means that peace
earth is dear to His God's hea
And He wants this peace on ear
will be dear to our Christian hear
He says to His disciples, "Bless
are the peacemakers."

After Christmas we shall ent
the New 1962 Year. May the Prin
of Peace Jesus Christ help all Chr
tians to be blessed peacemakers
this New Year. With brotherly lov
your brethren in Christ: *Jak*
Zhidkov, president; Alexander K
rev, general secretary.



Three triangles all touching at a central point to form a new figure is an old symbol for the Godhead.

The Birth of a PRAYER GROUP

Bill Clark

MY ADVENTURE IN PRAYER began early in my freshman year at Stanford when an Inter-Varsity staff member visited our campus and spoke to our chapter on group intercessory prayer.

I don't remember her message as being particularly good from a rhetorical point of view, but I do remember that she spoke as one convinced of the necessity of prayer, specifically for me on my campus. As a result, for the first time in my Christian life, I began to think seriously about praying.

After the meeting, the chapter president (a close friend of mine) asked what I thought of her topic. We learned that the two of us had been similarly moved, and we started making plans to pray regularly together. In addition, we found a third prayer partner, and the three of us met the next morning and every subsequent weekday morning for two school years.

Like any new group, we weren't born into existence without some pain and readjustment in our lives (which were already busy). Initially we had to wrestle with the problem of when and where to meet. It was obvious that due to our diverse class schedules we could never agree on a time during the school day, so instead we decided to meet at 7:40 a.m. before classes. This time remained constant for the two years we met. Our place of meeting proved chaotic. Since freshmen in our university had to live in a dormitory, I was clear across campus from the other two fellows, who were both fraternity men. As a result we met at any one of several places on campus that were equi-distant from our residences and classes. These places ranged from a clump of trees in the center of the university classroom-quadrangle to a knoll on the edge of a lake. But rain or shine, we always met.

In addition to these mechanical problems, God had to teach us how to pray. Initially our prayers were vague and almost ludicrous, but when we became specific in our requests we saw that God specifically answered. Then, encouraged in our faith, we began to ask for larger things. I can think of nearly twenty men for whom we prayed, whom we saw meet Jesus Christ. We also prayed for each other and our needs. I think we were most amazed and filled with joy when these requests were answered. When we separated after two years of praying together, each of us could look back and see the most striking witness to God's faithfulness that he had ever experienced.

One specific instance illustrates best, I think, the lasting effect that this experience had on us all and how God heard our prayers and acted. One day in our second year of meeting together, one of us suggested that we pray for the world mission of the church. So we looked around for a missionary or mission for which to pray. Seemingly by chance, almost a pick from a hat, we started to pray for Brazil. We began in complete ignorance, but we soon gained sufficient information to pray about specific needs and then about our relationship to these needs. When we parted, none of us had the slightest hint that he would ever be close to Brazil or any foreign mission field, even though we had been asking God for direction to that end. Today, one of us (a Presbyterian minister) has completed language study at a school in Sao Paulo and now has a church in Chapeco in southern Brazil. Another (an Episcopalian minister) is now in that language school, and he too will have a parish in southern Brazil. I myself am not a minister, but it has been my prayer for four years that God would send me abroad with my secular vocation, specifically to Brazil.

In retrospect, I think that several things made our prayer group the success it was. First of all, the three of us had similar campus and social living conditions so that we could really share our needs efficiently. Second, we never allo
ourselves to postpone or cancel
prayer for any reason whate
We met every day. If the weat
was too inclement to pray outs
(our common policy), we arran
to meet in someone's car and p
there. And finally, we prayed h
estly with each other about
needs God had placed upon
hearts. By doing this, we avoi
the trap of praying "good" pray
for which we had no real conc

This prayer experience with th
two men has had a more singu
effect upon my Christian life t
any other event or experience.
revolutionized my personal pr
time: I learned through it to p
in confidence because God
shown himself to be faithful. F
ther, some of the basic prayer p
ciples that we learned together
trial and error are as vivid in
mind as the day God taught th
And if you will find a desire to p
and will make time to do so, a
group or individually, I am cer
that God will teach you, as He
us, a whole new dimension to y
life with Him.

Comment from Our Pax Corps

J. W. Thiessen—Nepal: I am located in the province of Bihar, in northeastern India or approximately 140 miles straight south of Mt. Everest. The surrounding area has a population density of 800 per square mile with over 90 per cent of it being rural. The average farm is very small and irregular in shape. All the plowing is done by oxen and hand labor. Since there is always a food shortage, the soil has been made to over-produce until the fertility is very low. The farmers are suspicious of chemical fertilizers or any new farming methods and are very slow to accept government-sponsored advice. Adult literacy is only 18 per cent with the definition of literacy as being able to read and write a simple letter in any one language.

In this area, the Brethren in Christ missionaries started a demonstration farm and irrigation project in 1958. A large pond was excavated by hand labor and paid for in relief grain during a time of famine. From the pond, which provides a year-round supply of irrigation water, a large tractor-driven pump lifts the water into brick-lined channels. Approximately forty acres are now under irrigation and supporting some excellent millet, legume, and rice crops. Thank
irrigation, fertilizer, and be
farming methods, these crops sh
yield two to three times the l
average.

The missionary family who s
ed this work, has just gone h
on furlough. In the meantime,
other Paxman and myself ar

Production of enough food for its people continues to be one of India's major
Pax units, notably in Nepal, have entered this work in a small way.

responsibilities faced by a Paxman and all he can give to them, especially n people are skeptical of youth and perience—and they are particularly so 'aiwan.

ıplete charge of the farm and ject here. In the future we hope xperiment more extensively with ɔs best suited for this region and to demonstrate how they should grown.

he local farmers have shown :h interest in our project. The erience they gain here, should ve very valuable to them in the re since a large government gation project is presently un- construction in the immediate lity. Although much foreign aid also Indian government funds been spent on large-scale proj- there exists a very wide gap een the large dam project and farmers' efficient use of irri- ɔn water.

:IN BUHR—TAIWAN: Somewhere een elation and despair, there ɔom for self-examination. And is that I happened upon the er yard in my own eyes.

not pass me off as only play- My burden is that I am not ed or skilled in any one special Fine thing, for a Paxman to andicapped! Because of this ation I have gained two things: concern that foreign missions should not suffer on the account of clumsy awkward young men, 2) an opinion that mission work is not kid's business.

I dare say that the Taiwanese, who respect age and learning and who listen to the words of the aged and the tried, have a stronger feeling on this than I do. It must puzzle some to see young men unqualified for missionary service nevertheless qualified to be Pax missionaries with pressing responsibilities and leadership duties.

Taiwan is hungry for education. Names with degrees are more conspicuous than names without. Our national pastors and workers gather the details of their foreigners before too long. Our mobile clinic evangelist introduces me to strangers as the man without a degree, but promises them that I shall work hard to get one as fast as I return to my country.

Then I cannot fail to sense the risk the Board of Missions takes in sending out untried young men; then I cannot fail to know that this experience here is not mine alone. It must be shared with my board, with my sponsors, and with my prayer partners.

I do not mean to devaluate the contributions young men can and do make; I do not mean to say that young men are to be exempted from aggressive witnessing, but I do feel that one ought to take pains to stay within his range and abilities. The question comes to this: In a culture where age and experience are chief assets, how do youth and inexperience render an effective witness? Is it enough if I grow less and He grows more? I suspect that through conscious effort, I must so live and work within this framework that no man will find good reason to despise my youth.

May I say it now? Pax is such a tremendous experience because of the pressures that are brought to bear on one's faith, character, and personality. The Paxman is not commissioned to run his own talent show, nor is he sent to flirt with fair maidens, nor will he be the heralded hero of many fine hours. But where the Paxman can sufficiently humble himself, he can step out into the world to stimulate the mission program with an electric faith. May he work hard at the lumber yard in his own eyes.

| is sponsored by the Young People's of the General Conference Mennonite Editor, Muriel Thiessen, 722 Main, ı, Konsas.

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COVER

"David in Prayer" (detoil) by Rembrandt. "A sinner is mare music, when he proys,/ Than spheres, ar angels' proises be." John Donne

CREDITS

Caver, courtesy af Boston Museum of Fine Arts; pages 18, 19, Mennonite Centrol Committee; page 29, Koch's "Boak of Signs," Dover Publications; pages 30, 31, Baard of Missians. "Birth of a Prayer Graup" is reprinted by permission from "His," student magozine of Intervarsity Christian Fellowship.

CONTRIBUTORS

Larry Kehler, directar of informotion services for the Mennanite Central Committee; Lloyd L. Ramseyer, president, Bluffton Callege; William Klossen, professor, Mennanite Biblical Seminory, on leave to study at Menninger Foundatian, Topeka, Kansas; Martin Buhr is from New Bothwell, Manitoba; J. W. Thiessen is from Fitzmaurice, Saskatchewon.

COMMENTS

A footnote in a Mennonite poper from Europe explains the untronslotoble American term, "Pax boy," for its German readers. European Mennonites ore moking this a part of their vocabulary following a pattern some people started without tao much thought. Why con't we all say "Paxman"? If he is old enough to leave his mather, he is old enough to be called a man.

THE MENNONITE

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EDITORIAL

A question asked daily of visitors to our shores goes something like this, "How do you like America?" I have stopped asking the question. I asked myself why I asked this question and the answer embarrassed me. I'd rather sit in a stony silence than stoop to this conversation filler. For being cruelly interpreted the question really means, "How do I look to you?" And the answer we plead for with every tone of voice and flutter of eyelid is, "Wonderful."

The question (in its refined form) is still a good question. But I try to ask it in more honest ways. And I try to avoid suggesting an answer, because I know that honest answer even if it were "Wonderful" would almost certainly be followed by "But. . . ." We all want to know how we look to other people. We hope we look good and if we don't get that assurance, we beg for it in many pleading ways. And all of us deserve to know and be told. The quality of our witness depends on our health and strength.

Margaret Marshall, an instructor in psychological nursing at Rutgers University, gave to the New Jersey State Nurses Association eight attributes that a person can use to get a faint idea about the quality of his mental health. This is a do-it-yourself mirror, and it is partly helpful. In answer to the question, "How do I look?" the answer would be, "Good" if you have the following abilities in good measure: 1) the ability to work productively at a job with a minimum amount of stress; 2) the ability to move about well with the members of your community; 3) the ability to deal with your emotions; 4) the awareness of the way you rid yourself of fear and live calmly; 5) the ability to change your behavior to fit new situations; 6) the ability to move smoothly among the many roles involved in living; 7) the ability and self-assurance to develop normal relations with persons of the opposite sex; and 8) a comprehensive and realistic knowledge of yourself.

These are not easy questions. In the face of our failures (if we can see them) it is possible that we will blame ourselves too much, or that we will blame others too much. Here we need the help of others who understand life better than we. But the emphasis is on living in harmony—with ourselves and with others. This was Paul's instruction in Romans 12:16: "Live in harmony with one another." Harmony here means to think the same things. "Rejoice with those who rejoice, weep with those who weep" (v. 15). See it from their point of view. Think as they think. Do this even for those who curse—"bless and do not curse them" (v. 14). Even for those who want to hurt us, it is only because they seek in this imperfect way to grasp some good. Let us not hold it back from them. Let us bless.

As we think first the thoughts of others it is then that we know ourselves. The fears and hopes of others are also ours. We are no better than they, and, hopefully, no worse. It is in the knowing of ourselves that we are useful to God. The gifts that we have are the gifts that we can use and if given to God are the gifts that God uses. In the first miracle, Jesus turned the water into wine. Our gifts, though simple, can be used by Christ. When He uses them it will always be a miracle—a work of God.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

JANUARY 16, 1962

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Meeting in the Eas

Part of the procession before the opening service of the Third Assembly of the World Council of Churches, November 19, 1961.

S. F. Pannabecker

Report and evaluation on the Third Assem
of the World Council of Churches held in In

THE THIRD ASSEMBLY of the World Council of Chur met in New Delhi, India, with the central theme, "J Christ, the Light of the World."

In the opening sermon, Bishop G. Noth of the E gelical Church in Germany expressed the sentin which was recurrent throughout the Assembly: " darkness in which the world lives is not an illu which one merely has to see through. It is much w than we usually think: the darkness exercises domi over us (Col. 1:13) and we are under its sway. spell cannot be broken simply by good will. . . . In full authority of God's grace, Christ established a fellowship with God and this makes Him the Ligh the world. The darkness is driven away not by a doctrine of God, but by His act of redemption. Tha why Christ claims to be *the* Light of the world, the Light which is on a different plane from other lig and which no other light can replace."

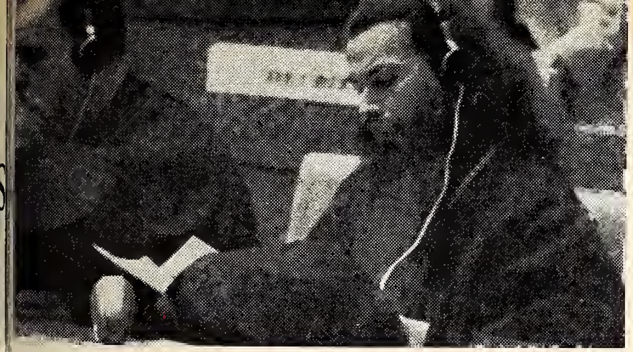
Influence of Asia and Africa

The Assembly's official message to member chur also says: "When we speak to men as Christians, must speak the truth of our faith: that there is one way to the Father, namely, Jesus Christ His S

This stress on the uniqueness of Jesus Christ especially significant in view of the place of meet This is the first occasion when the World Counci Churches has held its Assembly in a "non-Christi land. India has long had the message of Christ fact the Mar Thoma Church through its Syrian Chu of South India claims to go back to apostolic ti However, Indians as a whole have not accepted Ch

India welcomed us. The Assembly visitors were vited to a magnificent tea in the beautiful presiden palace gardens and the Prime Minister himself peared on the Assembly platform to speak apprecia words. But it is clear that India remains Hindu the Christian church will long continue as a mino attempting in the name of Christ to present *the* li

This fact of meeting in the East in a non-Chris land placed the Assembly in a new atmosphere wh it was necessary to consider the claims of Christ ously and from a somewhat different point of view t common in our Western lands. Because of the loca there was also an unusual number of delegates other participants from Asia and Africa. That Ch



sembly delegates heard the proceedings in their own language.

nity is not a white religion has never been so appar- t. It was simply impossible to think in common estern terms of the church when surrounded by a a of colored faces. Such problems as racial discrim- ation and refugee aid were approached in a way that nied the possibility of equivocation.

The prominence and influence of Asiatic leaders was parent. Presiding officials and speakers were as like- to be Eastern or African as American. Some of the st addresses as well as comments in the course of dis- ssion came from representatives of the "younger urches," if that designation may be used. It is only cessary to mention names like Paul D. Devanandan, niel T. Niles, Rajah Manikam, Francis Ibiam, Mssao kenara, to suggest some who deeply stirred the As- nbly. Noticeable by their absence were representa- es from the Christian church in China who in earlier vs might have been among the most numerous and ive from the East.

Prevalence of Eastern influence was evident in the dition of a number of new churches, of whom almost e-half, eleven, were from Africa. Four were Orthodox urches of large numbers from lands behind the Iron rtain—Russia, Roumania, Bulgaria, and Poland. Of erest was the acceptance of two Pentecostal churches m Latin America, the first of this persuasion to join World Council of Churches.

rld Mission and Evangelism

mong all of this the emphasis on unity was perhaps most recurrent theme. The joy of fellowship and freedom of expression were symbolic of the sense unity which actually seemed to be felt. Yet there e obvious denominational interests as well as na- al affiliation. A common communion service was possible and a sense of defeat and repentance over was expressed. Different services for celebrating Lord's Supper were held at which there was obvious ssing of boundaries, but which were conducted by officiated at by different communions according heir several rites—Anglican, Syrian, Orthodox, Luth- n, Greek Orthodox. All of this suggests that it is a road until the World Council becomes a world rch. In fact, it was denied that the Council had any itions to be other than what it is, namely, a world ncil of the churches of Christ. One other feature ch must not be omitted was the morning Bible study n participants gathered in three groups to be led Paul Minear, Martin Niemöller, and Paul Verghese. erhaps the most far-reaching action taken by the embly was the formal merger of the International Missionary Council with the World Council of Churches. Preliminary steps had been taken toward this and only formal action remained to complete the merger. The International Missionary Council now becomes the major part of a new department under the World Council of Churches called the Department of World Mission and Evangelism.

The International Missionary Council goes back to the early days of John R. Mott when missionary enthusiasm spread across national and denominational boundaries to bring about world-wide organization in which practically all mission societies and younger churches were involved. Under the International Missionary Council great missionary conferences were held in Jerusalem (1928), Madras (1937), and a number of other places. National Christian Councils were also organized in most mission countries and in turn related to the International Missionary Council. The International Missionary Council has perhaps been the greatest agent of practical missionary and inter-church co-operation and thus promoted the ecumenical movement which resulted in the World Council of Churches.

Not all groups were happy about the merger. Certain councils, the most notable of which was the Congo Protestant Council, decided not to go along in the new move. Other churches also withdrew especially some in South Africa which resented the Council's stand on race equality. The merger however was a logical move for those churches involved in the World Council of Churches and brings into being an instrument for consultation in the missionary task. It means that the World Council of Churches must take the missionary task to heart and that missionary agencies may have a new ecumenical perspective.

Another action regarded as significant by some was a slight change in the wording of the basis for fellowship in the World Council of Churches. As now stated it is a "fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scripture and therefore seek to fulfill their common calling to the glory of one God, Father, Son and Holy Spirit." In this statement the words "according to the Scriptures" are added. There was much discussion and some objection on the basis that the statement represented such a complete trinitarian view of the Godhead that it would rule out some churches who might otherwise wish to join. The statement however was approved overwhelmingly with 363 votes in favor and only thirty-six opposed and seven abstaining. This clearly represents a defeat for any attempt to liberalize the basis of fellowship.

Live or Die with Integrity

Three major reports—on witness, service, and unity—were issued by the Assembly and will shortly be available to all interested. The report on witness calls attention to our responsibility to witness to "Jesus of Nazareth, the Christ, the universal Lord and Saviour"; it points out that true witness is not merely speaking, but actual communication of a message embodied in our very life; and, finally, it emphasizes the responsibility of all Christians in this witnessing with its consequent involvement of lay members as well as clergy. Devoted activity of lay witnessing might become a new and effective nature of Christian missions.

The report on service ran to seventeen single spaced mimeographed sheets. It recognized Christian service as distinct from the world's concept of philanthropy in that it springs from and is nourished by God's love as revealed by Jesus Christ. The report referred to the many complicating factors leading to social change and cultural disruption. It called on Christians to live (or die) with integrity under whatever political system they might be, but never to give ultimate loyalty to any state. It also called for a clear stand against war and the indiscriminate use of weapons and for sympathetic support of victims of racial discrimination.

The report on unity clearly recognizes the difference between membership in the Council and the Christian unity. It states that "unity does not imply simple uniformity of organization, rite or expression." Rather it is in Jesus Christ that we have union with God and in Him alone does the church find true unity. It is recognized that within the Council membership there are barriers to real unity. Such things as a diverse understanding of the nature of the ministry, an inability to freely accept the interchange of members, and particularly the impossibility of a common communion service are arbitrary limitations in fellowship. Churches are urged to work and grow together and pray and seek for the real unity of Christ's church as and when He wills it.

A large number of reports and statements from various committees or sub-committees in the Assembly itself were presented and it is not necessary to try to recount them here. In some discussions there was obvious difference of opinion. Differences appeared in an attempt to make a statement on antisemitism and particularly in an attempted statement rebuking Portugal for excesses in its African colony of Angola. Also on questions of a pacifist nature there were conflicting voices. Representatives of the Friends and of the Church of the Brethren spoke up valiantly for a united Christian voice to speak on disarmament, the sin of nuclear preparations, and on war and threats of war.

Mennonites and the World Council

Mennonites of course constituted a very small percentage of the Assembly participants. Among the 682 delegates and advisers present, there were three from the Dutch Mennonites—Professor and Mrs. Johannes A. Oosterbaan and Mr. Reinder W. Kylstra. Among the forty-five observers there were four Mennonites—A. J. Metzler and Bishop P. J. Malagar (Indian) from the (Old) Mennonites and my wife and I from the General Conference Mennonites. As guests recognized by the Assembly were three more Mennonites—two missionaries, John Peachy and Paul Kniss from the Bihar Mennonite Mission, and H. Dwight Swartzendruber, a Mennonite serving in New Delhi as director of Church World Service in India. Other Mennonites who visited briefly during the course of the Assembly session were Edward and Ramoth Burkhalter, Martha Burkhalter, and Weyburn Groff (a professor at the Union Bib Seminary at Yeotmal).

Now that the Third Assembly is over, reports being made and for a long time efforts at assessm and evaluation will be in order. It was unquestion a most significant gathering. It has been already will be further criticized as, first, "liberal," and, ondly, "Communist." As to the first there were t present who undoubtedly would be regarded as lib to the point of being unorthodox. At the same there were those of definitely conservative theol Statements from Assembly participants could be fo to illustrate almost any point of view, but official s ments bearing assembly approval were combed thro carefully and challenged for any departure from rect thinking. As to the Communist accusation, th largely a matter of viewpoint. If everyone who shoulders with a Communist is by the same toke Communist then the World Council of Churches is demned. The nonsense of that, however, should be parent to anyone who notes the excesses of su patriot right wing radicals in America. It is true the Russian Orthodox Church was welcomed into World Council of Churches at this meeting, but the World Council of Churches thereby becomes a house of Communist spies is not so clear. Actually Russian Orthodox leaders have maintained a hea collision with a Communist government in their v point regarding religion, and it would hardly be ranted to assume that they would work hand-in-g otherwise. Ten East German representatives to Assembly were denied passports by their governm which hardly suggests that they were Communist t

The one question that remains to be asked and swered is: Should Mennonites participate in the W Council of Churches? This I cannot answer. Practic all who saw our badges were acquainted with the nonites and spoke highly of some work or worker had met. Only one had to be informed that Mennor and Mormons were not the same. Some wondere the Mennonites were Council members or would join. Probably there are several steps that may wel taken first. One of them would be a closer associa and understanding among all Mennonites themse The one point at which I feel the Mennonites ma failing their responsibility is when the matter of C tian attitude toward war and peace is raised in Assembly and Mennonite position finds no expor The Assembly approved a pacifist-nonpacifist study ference. Will Mennonites be observers or participa

Perhaps the most comforting thought is that C tian unity is a reality. It depends on Christ and on membership in any world organization. All C tians are, by virtue of accepting Jesus Christ as and Saviour, members of His body and thus on Christ. This is accomplished and already true. B that is true, what then is our responsibility to all t in Christ who are yet not in our particular denom tion? Are we finally contributing to binding up o dismembering the body of Christ?

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ONENESS THROUGH THE SPIRIT

Villiam Klassen

UR FOREFATHERS IN the nineteenth century were led by ircumstances to begin the General Conference. We be- eve that God blessed their work. Without diminishing ie greatness of their faith and vision or detracting rom God's leading, we may be just as confident that od today calls us to change. The way in which the nity of Christ's body is realized changes with time nd circumstances. But unity, a gift of the Holy Spirit, lways results in co-operation.

ook for the Genuine

One thing that strikes us in the reading of the Ana- aptist materials of the Reformation is the repeated frain that one group does not question the other's hristian experience. "We do not doubt that you have e same Holy Spirit we do," Pilgram Marpeck asserts peatedly. Because of this, conversation must take ace. There are gaps in understanding that need to be led and here mutual correction and exhortation are ed. This is a profound insight which deserves some blicity. Too often inter-Mennonite feuding has been rried on under the assumption that the other group not spiritual, does not have a real Christian expe- ence, or rejects scriptural authority. The way to meet is problem is not to refuse to judge anyone, but sim- y to admit that in every group there are those who do t attain the level which the gospel offers.

Furthermore, it would be only consistent with the ew Testament to admit that all of us more often than t fail to attain the level of the gospel. This problem n be spelled out in various directions, but there is om only for humility on this point. The difference in itfulness between a formal (Old) Mennonite church ich is steeped in a program of nonconformity on ess questions and television and a General Confer- e congregation which practices no discipline of any d is slight. In terms of outreach and faithfulness biblical essentials, there is no difference at all. It hooves us not to harbor the thought that the other not Mennonite or Christian.

The problem of institutional rivalry is not a new one. This has been a major problem in all mergers that have taken place in Protestantism in the past few years. At the basis of this rivalry lies pride in one's denomination, and such pride is hard to distinguish from the cult of personality which Paul attacks so sharply in First Corinthians.

A denomination has a peculiar problem at this point because it is committed to the extension of Christ's kingdom and claims to be the body of Christ. This means that not only institutional structures within the denomination but even denominational structures may need at times to yield to the power of the Spirit and lose themselves for the extension of Christ's body. When that time comes, it may be hard on our pride, but we should be willing to lose ourselves for the cause of Christ.

It is high time that someone compares carefully the polity of the major Mennonite groups now in existence, with the explicit purpose of tabulating the differences. This is the more urgent since the General Conference body is at present in the midst of a detailed study of its own church polity. Such a study is long overdue; our own unwieldy congregationalism, which has very little to do with the New Testament conception of the church, is in drastic need of revision. In its revision, few of us will want to settle for what we see in the sister denominations, especially since there is evidence that they may discard their old patterns as we may discard ours. But would this not then offer an excellent opportunity for some serious joint efforts in the whole area of church polity? Could we not implement some of the insights into the Scriptures that our Anabaptist forefathers had? Or must we continue to allow a Methodist like Franklin Littell, to come and prick us for not even noting the features of our own heritage that would speak to some of our problems today?

The question of polity is also basic for any further discussions of church unity or union. E. G. Kaufman has proposed that the best way to merge with the (Old) Mennonites is through intermarriage, since there is no fear in love. It is true that some of our fears at least have been based on a certain reverence for our church polity. And yet there are churches in the General Conference which do not practice congregational autonomy, indicating that we may not be so different on the level of polity as it may seem.

Spiritualizing Unity

There is an attitude that begins by saying, "To be sure, Jesus taught church unity, but He didn't mean organizational unity or uniformity." There are times in the history of the church when this needs to be said. That time is not now. Our problem is not variety—we have plenty of that. Not only among our major bodies, but within each of these bodies we have an abundance of variety. Our problem is that we lack the unity which the Bible teaches, namely organic unity. The prayer of Jesus assumes that His church will have a unity *recognizable* to the world—a unity which will have witness value—and this is precisely what we de *not* have. Wherever a group within the church names itself after a certain individual, whether it be Menno, Luther, Paul, or Christ, the unity of Christ's body is broken. We do

udies in Church Unity—XI

> Since both the New Testament and our Anabaptist forefathers so strongly stress the unity of the church and our divided brotherhood violates this teaching and is a stumbling-block to many who might otherwise accept our message of peace, what can we do to realize the will of Christ for the unity of His church?

not have much difficulty justifying the existence of our Mennonite denomination, although it would be better to talk of Mennonite churches rather than the "Mennonite Church." How does one explain the difference between the "Mennonite Church General Conference" and the "General Conference Mennonite Church"? The serious difficulty comes when even the Mennonite brotherhood is fractured into over twenty splinter groups, each one calling itself "the church." This is an absurd denial of our belief in the peace witness, in the power of Christ to reconcile enemies and friends, and is the most serious blot on our witness today. At least it is exceedingly difficult to prove to someone who knows how splintered we are that we believe in the "spiritual unity of Christ's church."

The tragedy is not that these divisions exist. That is a fact of history which weeping will not change. The tragedy is that we are complacent about them, often even self-satisfied about them. We should not console ourselves that nothing can be done about this matter. The power of Christ to unite and to heal the brokenness is still evident in the church today. Let us not restrict His power by giving Him the road map on which to lead us.

Conversations

We ought to make overtures to both the Mennonite Brethren and to the (Old) Mennonite Church, sincerely and penitently admitting that our church life has not always exemplified Christ's spirit. The recent announcement that all major bodies of Lutherans are beginning theological discussions with Presbyterians should verify the fact that discussions can be held without succumbing to the "urge to merge." As E. G. Kaufman noted in his paper ("Repairing the Broken Fellowship," *The Mennonite,* Nov. 28), Resolution 55 of the Bluffton Conference gave the Executive Committee a mandate to proceed with plans for continued inter-Mennonite discussion. As plans for these discussions are made we should remember the responsible people in our prayers, but above all we should assure them that we consider the oneness of the Mennonite church an important goal toward which the Holy Spirit is driving us.

We should approach such discussions with at least the two following questions: 1) What is it in our church life that does not accord with your understanding of the gospel? 2) Since both the New Testament and our Anabaptist forefathers so strongly stress the unity of the church and our divided brotherhood violates this teaching and is a stumbling block to many who might otherwise accept our message of peace, what can we to realize Christ's will for the unity of His church the Mennonite brotherhood?

Such an overture could be a definite indication t we are willing and eager to learn from our Mennon brethren what it means to be faithful to the gospel Christ. It may be that we will not agree with th in their interpretation, but nothing will be gained not asking. Much could be gained by examining differences and sharing convictions on a number points. The quest for the will of God in our generat cannot be undertaken alone. Here we need the guida of the Holy Spirit through the group and through own varieties of gifts.

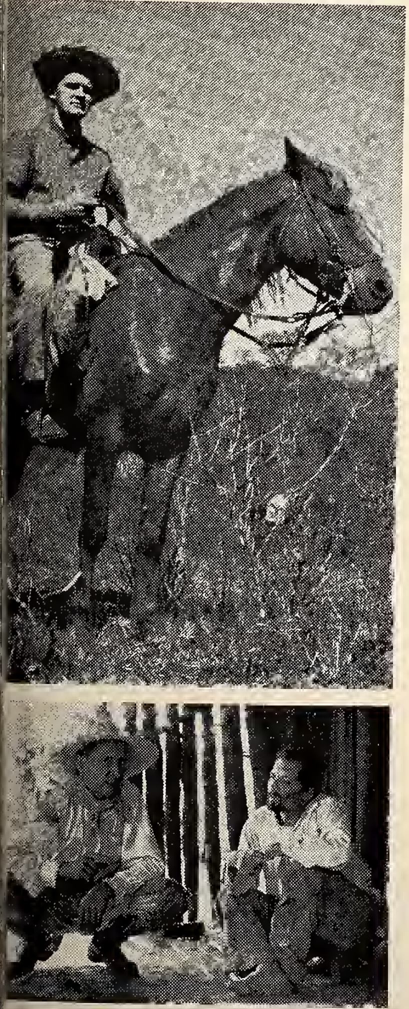
By focusing our concern in such a way, we might able to overcome some of the psychological blocks so have toward conversation with the General Confere and also overcome some of the inertia we have in own group. But let it be clear from the start that t is no gimmick meant to be used as a trap. It is a p that the motive for church union be placed in a dif ent perspective than it was seen for at least a ti in our Conference. We want a unity of faith; and achieve that, we declare ourselves ready to aband those aspects of our faith and life which are m American than Christian and commit ourselves to w toward a genuinely biblical church life. Without s commitment, all talk of church union and co-operat is meaningless.

Oscar Cullmann has said that "a divided church a sin against the Holy Spirit, and where the Spirit is work, there it is impossible to accept the division of church as an accomplished fact." Paul Mininger the (Old) Mennonite Church once related what h pened when their Commission for Christian Educat acted on the proposal to work together with the eral Conference in the area of Sunday school literat A brother stood up and said: "Brethren, I feel that are in the presence of an act of the Holy Spirit. H creating unity among us. Let us not resist Him."

We cannot tell where following Christ in this a will lead us in the next fifty years. The questio not really where we will go, but whether we are will to follow the head of the church wherever He leads

The possibilities that have been opened up come the basis of our study of God's word and of our p Perhaps the Holy Spirit will not lead us into any these areas; if so, we should not feel offended. We be sure, however, that if He is the *Holy* Spirit, He lead us into greater areas of co-operation and int deeper sense of unity. He is sovereign and m where He wills. Nevertheless, on the basis of His vealed word, there are certain mandates and imp tives that we cannot ignore. To ignore them is to as those who have not experienced the power of gospel, and it is to live as those who refuse to ac the headship of Christ and continue to fracture His b It is significant that when Paul faced the problem church unity, he used the figure of speech, "the body Christ," to describe the church. Why do we use it seldom? May it not be that in the recovery of this v image lies our only hope for co-operation and chu union? The great new task to which we can give selves in the next century may be to apply our b licism to this aspect of the New Testament.

House Calls in Paraguay



: A. C. Klassen ready to travel to his ents' homes to examine them for tment of leprosy. Bottom: Two lep- patients sitting in the house of the on the right. This little house of one n shelters this man, his wife, and their it children. It is so low that one can- stand up in it. The man's legs are pled because of leprosy, and his fam- exists on a semi-starvation diet.

Kilometer 81 Leprosy Mission is a joint project of North American and South American Mennonites. Arthur C. Klassen, a physician from Brandon, Manitoba, is its medical director during the leave of John R. Schmidt, Newton, Kansas. Below Dr. Klassen describes his ministry.

Making house calls at the homes of leprosy patients in Paraguay is a major activity for the resident doctor at the Kilometer 81 Leprosy Mission (or Centra de Salud Menonita as we are called locally). These home visits form an important part of our leprosy control program in rural Paraguay.

A short time ago, I spent three days visiting patients in the farthest tip of our control area, about 125 miles northeast of our headquarters at Kilometer 81. Automobile roads now penetrate into the heart of this area, which is unusual for Paraguay. The first sixty miles of our route followed the new American-financed Presidente Stroessner Highway, which will eventually connect Paraguay and Brazil. The next sixty miles along a dirt and sand ox-cart trail and is usually quite serviceable for jeeps and trucks.

To make the most of our time we were up long before dawn packing in medicines, Canadian milk powder, and blankets (donated by North American Mennonites), for distribution to patients as well as food, ponchos, and bedrolls for ourselves. By 5:00 a.m. we were rolling along in our four-wheel-drive jeep.

At our first stop I discovered that the wife of one patient had also developed a spot of leprosy on her skin, but luckily of the noncontagious and nonadvancing type. She will receive treatment for several years and most likely will never develop any other evidence of the disease. Her husband is at present receiving treatment at Kilometer 81 because of infections in his feet; he is severely crippled in both hands and feet.

As we continued on our way, a flock of ostrich-like birds (actually a distant cousin to the ostrich, called a rhea) suddenly crossed our path and wandered off into the low scrub bush and palm trees covering most of the countryside. A frantic dive for the motion picture camera, hidden somewhere in the middle of our pile of blankets and medicines, proved to be too slow to record the images of these three to four foot high birds. They are quite common in some parts of Paraguay and their soft gray feathers are used for making dusters.

At about noon, we arrived at Yhu. This is one of the older settlements in east Paraguay, having been founded in the eighteenth century with the help of the Jesuits. In the center of this little isolated town is a huge church built by the Jesuits, now rather badly in need of repair. Inside are many carved statues and relics of an almost forgotten splendor.

Our patients in this area are rather widely separated, which requires driving over many terrible roads and obstacle courses composed of streams and gullies, hidden stumps, and rocks. The countryside is particularly beautiful at this time of year. Hills are covered with stately lapacho trees in full bloom with huge crowns of red and pink flowers. Parrots of several different varieties fly by in screaming profusion, and occasionally a grotesque long-billed toucan glides by in search of a meal.

During our examinations the following day we found two more new leprosy patients among the family members of known patients, but again these were of the noncontagious type, for which we are thankful. At most homes we were able to leave gifts of milk powder and blankets as well as the necessary medicines. In addition, we leave some simple tracts or Bible portions with our patients, and hope that the written word will speak to them. Generally speaking, our leprosy patients are poorer than their neighbors; thus the milk and blankets fill a great need.

We had good horses and the countryside was interesting. The ants in this part of the country have been particularly active, and fields are dotted with their tall cone-shaped mounds. The local residents have put these to good use and most houses use anthills as their outdoor ovens. We stopped to talk to the owner of a syrup factory. He was busy pressing sugar cane with a homemade wooden press powered by his horse who was making a career of going in circles. He offered us a drink of fresh *mosto* or sugar cane juice. This juice is later boiled over a fire in huge open kettles to make a thick molasses, most of which is eventually used in cheap brandy. Our two patients were very happy to see us, especially one who is very poor and can hardly care for his large family. We promised him one of our own blankets if he would come and pick it up at our hotel in Yhu; this he gladly agreed to do.

During these three days we visited, examined and treated twenty-six patients, examined thirty-one family contacts of patients, and discovered and started treatment on five new cases of leprosy. At the present time, this is the only way that we can reach and help these poor sufferers of leprosy. Although it means spending a great deal of time and effort on our part, this work has much meaning in terms of health and well-being for these otherwise neglected people.

RESOURCES FOR THE CHURCH

A film on Christ in art called "The Coming of Christ" is a dramatic full-color motion picture. It depicts the life of Christ from His birth, early years, and ministry, up to the Sermon on the Mount. It has now been made available for showing to church, civic, educational, and social groups by United States Steel. First presented by United States Steel as a special Christmas television offering in December 1960, the showing resulted in such unusual public acclaim it was decided to make it available for such showings. Bellinis, Blochs, Michelangelos, Rembrandts and hundreds of other art treasures are used in a dramatic and inspiring manner to bring to life "the greatest story ever told" in this 23-minute, 16mm sound film. "The Coming of Christ" has no actors, commercial announcements, or even a new story to tell. The paintings are brought to life through photography, and the script utilizes the words of the Bible. These set the scene and create a feeling of humanity of Christ, the reactions of those around Him, and the atmosphere and feel of His time. The film is available for free loan. To schedule it, users should write to the nearest Film Distribution Center of the United States Steel Corporation: 71 Broadway, New York 6, N. Y.; 525 William Penn Place, Pittsburgh 30, Pennsylvania; 208 South LaSalle Street, Chicago 90 Illinois (Public Relations Department); 120 Montgomery Street, San Francisco 6, California (Colombia-Geneva Steel Division); Fairfield, Alabama (Tennessee Coal and Iron Division). It is also handled by Association Films.

A set of slides with tape recording and script, "The John Garzon Story" tells the story of a Colombian who became a Christian witness. It is available from Audio-Visual Library, Mennonite Publication Office and Bookstore, 720 Main Street, Newton, Kansas; and Mennonite Bookstore, Rosthern, Saskatchewan.

Sunday school lessons for the blind have been prepared for the first quarter of 1962. These tape recordings include the full discussion of the lessons and supplementary readings. Readers of this announcement are asked to bring this information to the attention of bli friends who use tape recorders. I rect correspondence to: Christi Education for the Blind, P.O. B 6999, Fort Worth 15, Texas.

Packets on aging have been sembled to help individuals and co gregations to more adequately me the needs of older people. Materia include magazines, booklets, pa phlets, and a bibliography on v ious aspects of aging, for both t individual and those who serve h or deal with him. These pack may be secured for $2.00 from t Board of Christian Service, 722 Ma Street, Newton, Kansas.

Bible readings for the bereaved ha been issued in leaflet form. This a collection of sixty passages th have through generations broug solace, strength, and courage to so bereft by the death of a loved o By reading these selections pray fully, a person will be better abled to live triumphantly in sp of the loss that has come. The le let is titled "Bible Readings in Ti of Bereavement." It is small enou to be used as a Bible bookma Pastors, funeral directors, and o ers may wish to keep a supply the leaflets on hand to present occasions arise. Copies may be tained for 65 cents per hundr from the American Bible Socie 450 Park Avenue, New York

Choir music list including hymns and anthems has been p pared by the Worship and Mu Committee of the Board of Edu tion and Publication. It can se as a guide for the selection of su able music for worship.

OPENINGS FOR SERVICE

Secretary. The Canadian office the Mennonite Central Commit at Kitchener needs a secretary mediately. Interested persons sho write or phone the Mennonite C tral Committee office at either ron, Pa., or 187 King St. Ea Kitchener, Ont.

Mission personnel. A nurse needed in the Mennonite Christ Hospital, Hwalien, Taiwan. In pan, houseparents are needed the boarding school at Miyakon In India a person is wanted at ion Biblical Seminary to produ tapes for religious broadcasts.

ther couple is needed for evangelis-
ic work in Japan. Interested per-
ons may write to the Board of Mis-
ions, 722 Main Street, Newton, Kan.

CHOLARSHIPS

ental health professions. Applica-
ions are now being received for
962-63 graduate assistance pro-
ided by Mennonite Mental Health
ervices. This program awards
tipends of $1,000 each to two grad-
ate students in fields related to
ental health. Students are helped
n the basis of need and profession-
l promise. Application forms may
e obtained at Mennonite colleges
r from Delmar Stahly, Mennonite
ental Health Services, Akron, Pa.

Welfare Service vocations. Stu-
ents interested in exploring career
pportunities in welfare service may
eceive travel aid to a conference
ebruary 28 to March 1. These
avel scholarships are for upper
vel students in General Conference
ennonite colleges and seminary
udents. Service opportunities in-
ude hospital or home administra-
on, the chaplaincy, social work,
edicine, foods, medical, records,
d others. Attendance at the annual meeting of the Association of Mennonite Hospitals and Homes, Chicago, gives students an insight into the work done by welfare institutions and may help them decide on their vocations. Interested persons should write to the Board of Christian Service, 722 Main Street, Newton, Kan.

HYMN TUNE CONTEST

The deadline for entries in the Mennonite Song Festival's fourth annual Hymn Tune Contest is February 1. Copies of the contest rules and prescribed text may still be obtained by writing to Hymn Contest, North Newton, Kansas. Awards of $25, $15, and $10 will be given to the three best hymn tunes as selected by the Hymn Society of America, which acts as judge for this contest. Contest material has been sent to a number of persons, and others interested are invited to write for further information.

HOPI THANKSGIVING SERVICE

The Hopi Mission Church at Bacabi, Arizona, held its Thanksgiving service on Wednesday evening, November 22. Scripture was read from Luke 17:11-19. In connection with the Scripture reading, a story was related of an aged father who was always cheerful and friendly. One day, however, he was very heavy-hearted as he read a letter from his son. His son was always asking for things, but never expressed a word of appreciation for it. Was this boy and are most of us, like the thankless nine?

After some group singing, there was time for expressions of thanksgiving from the group. We were thrilled at the words of praise and gratitude that flowed freely from the lips of those present. One mother thanked God for her children. She acknowledged them as a gift from the Lord and realized her responsibility in caring for them. Another lady was grateful for the privilege of living in America where we enjoy many blessings and especially the freedom to worship God. A group of young girls voluntarily expressed their gratitude by singing, "Blessed Assurance." One man told of the blessing of Christian fellowship at the Bacabi Church. He thanked God for it. *Aganetha Penner*

eport: the Annual Conference of Ontario Churches

e annual conference of the United
ennonite Churches of Ontario was
ld on November 11 and 12, 1961,
the Niagara United Mennonite
urch. The program consisted of
ur business sessions and a special
nday morning worship service.
airman J. Rempel and Vice-Chair-
an J. C. Neufeld shared the duties
guiding the deliberations. Four-
n congregations were represented
109 delegates.

Henry Poettker, president of Ca-
lian Mennonite Bible College and
er J. Ediger, field secretary of
General Conference Board of
ssions were visitors who contrib-
d to the sessions.

n interesting point was disclosed
the report of the Relief Commit-
A Mennonite woman arrived
Toronto from Russia the previous
dnesday, less than one year after
applied for emigration. This
pened much faster than ever
re in this Board's experience.

Peter Ediger challenged the assembly to take the church with them if and when they have occasion to live in a city. The witness in cities is more than the names on the membership rolls. Methods of establishing churches may differ with conditions, and flexibility of approach is necessary for success.

The conference agreed to support the Waters (Sudbury) Mennonite Church financially up to $15,000 providing the cost of the building does not exceed $35,000.

The "Abundant Life" radio program being aired over a Niagara Falls station was expected to receive its needed funds through voluntary contributions.

The United Mennonite Educational Institute of Leamington was allocated $3,000 to help them meet their obligations.

In regard to Conrad Grebel College, the delegates authorized a personal solicitation of interested members within the congregations, to support the proposed building program. An amount of $2,000 was budgeted for general operating expenses incurred in the planning of facilities.

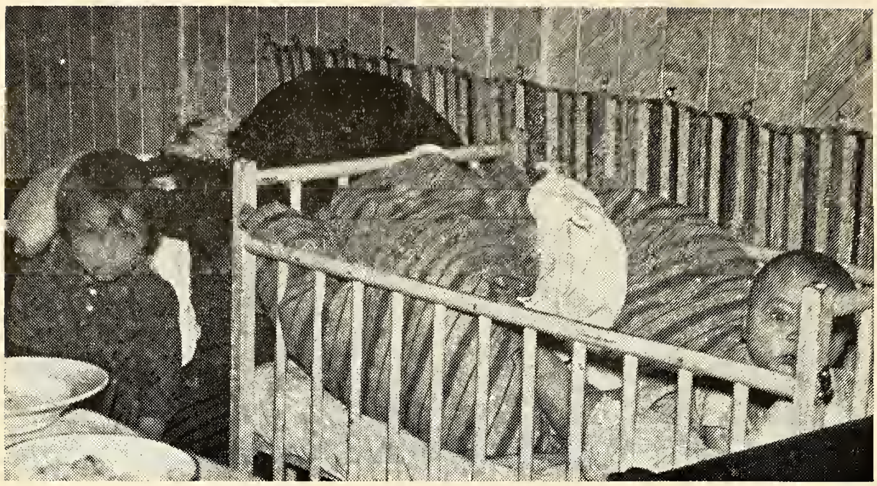
A booth will be maintained at the Canadian National Exhibition in Toronto in August 1962 to acquaint visitors with the Mennonite peace principles. This will be done in cooperation with other churches who embrace this belief.

A budget of $19,050 was adopted. This will necessitate a levy of $4.00 per conference member.

The new executives for 1962: chairman, H. P. Epp, St. Catharines; vice-chairman, Nicolas Fransen, Vineland; secretary, John Harder, Vineland; treasurer, H. Block, Vineland.

The tentative host for the 1962 Conference is Leamington. *David V. Regier*

SHIFT IN EMPHASIS IN BERLIN MCC PROGRAM



The erection of the Wall in Berlin has brought a significant change of emphasis in the Mennonite Central Committee's program there. The flow of refugees from East Berlin has slowed to a trickle; consequently, the refugee center at Hammersteinstrasse has been working at less than seventy-five per cent capacity during the last few months. Most of the children's cribs stand empty. The center will be kept open temporarily, but it is due to be closed in June 1962 when the rental contract expires. Presently, there are three MCC volunteers at Hammersteinstrasse, but their duties will gradually be shifted to other projects during the coming months. Christians are urged to pray that MCC might find and utilize meaningful ways of witnessing to the troubled city of Berlin.

CHURCH RECORD

STUDENTS

John Unrau, Edmonton, Alta., has been selected as Alberta's Rhodes Scholar for 1962. A third year English student with many honors, Mr. Unrau will continue his studies at Oxford University. He is the son of the late John M. Unrau, head of the plant science department at the University of Alberta.

Bluffton College seniors selected for recognition in *Who's Who Among Students in American Universities and Colleges* are Janet Byler, elementary education major from Smithville, Ohio; Ted S. Clemens, business administration major from Harleysville, Pa.; Lucia Galloway, an English major from Normal, Ill.; Judith Heckel, history major from Painesville, Ohio; Judith Hilty, English major from Bluffton, Ohio; Gary Lora, music education major from Columbus Grove, Ohio; Barbara McDowell, chemistry major from Sugarcreek, Ohio; and Walter Sprunger, sociology major from Dalton, Ohio. Requirements for the award include a 2.2 scholastic standard, good citizenship, and active participation and leadership in campus activities.

NEW ADDRESSES

John W. Backensto, R. 1, Box 240, Grantville, Pa.

Ella M. Cressman, Bel-Aire Apts. No. 3, 50 Gordon Ave., Kitchener, Ont.

Dan Deckert, Barton County Home, Great Bend, Kan.

Mahlon Eck, Henderson, Neb.

Mrs. Ida Esch, Box 845, Peoria, Ill.

DEATHS

Susanna Enns Borne, Winkler, Man., died Dec. 28 at the age of 72. She was born in Russia; the moth r of five children by her first m riage (Friesen); a widow for tw ty-nine years, she married Henry Borne in 1951.

Helena Koehn Dalke, Reedl, California, was born April 23, 1 , in Goessel, Kansas, and died cember 20, 1961. She was a meml r of the First Mennonite Church f Reedley and the mother of thirte n children.

Jacob Peter Isaak, Winnipeg, v s born Nov. 16, 1880, in Kleefe l, Molotschna, and died Nov. 12. e lived twenty-six years in Arna l.

Charles J. Kauffman, North N ton, Kan., was born May 6, 18 , at Marion, S. D., and died Dece ber 29. He was the founder and c ator of the Kauffman Museum wh h since 1941 has been located on e Bethel College campus.

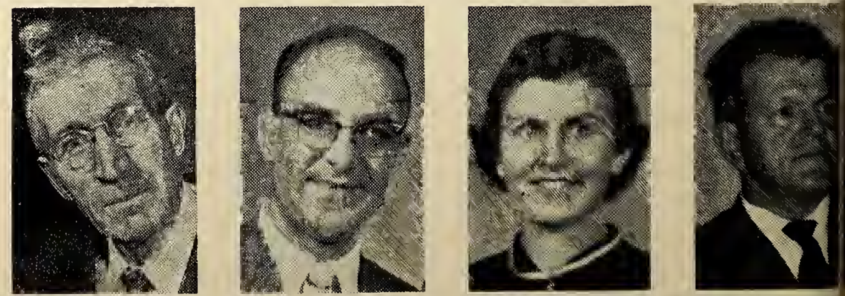
Hattie Ellsaesser Kinsinger, Wa ington, Ill., was born May 9, 18 , at Brazilton, Kan., and died Dec. , 1961. She was a member of the C vary Church, Washington, and e mother of four children.

Mrs. Mary E. Lung, Ligonier, I , was born Sept. 21, 1897, in No e County, Ind., and died Dec. 17. e was a member of the Topeka (In) Church.

Helene Penner, Winnipeg, v s born Jan. 5, 1892, in Mutan, So h Russia, and died Dec. 14. She v s a member of the First Church; fr n 1927 to 1954 she lived in Starbu , Man.

Gerhart E. Schmidt, Upland, Ca , born in Moundridge, Kan., Octo r 9, 1886, and died December 23, 1 . He was a faithful member of e First Church, which he served s treasurer for more than 25 yea .

Lena Unruh Unruh, Great Be , Kan., was born July 11, 1896, t Tampa, Kan., and died Dec. 22. e was the wife of Walter H. Un h and the mother of two children.



L-R: Charles Kauffman, see Deaths. Earl and Ruth Roth, Vernon Sprunger, see Work

Peter P. Wiens, Lahoma, Okla., vas born Aug. 24, 1893, at Marion, S. D., and died Dec. 24, 1961, at Enid, Okla. Burial was at the Pleasant Hill Cemetery at Meno.

WORKERS

Martha Burkhalter, former mis- ionary to India now visiting in In- ia, will participate in the short- erm Bible school in Saraipali in anuary. During the first week in anuary she will be attending the ll-India Annual Conference of the vangelical Fellowship of India.

Leonore Friesen, North Newton, an., has returned from Japan after ompleting her second term of mis- on service.

Marvin Klaassen, Mountain Lake, linn., returned to his home after ompleting Pax service in South merica.

Mr. and Mrs. Russell Mueller, nid, Okla., were ordained as mis- onaries on Dec. 17 in the Grace hurch, Enid. They left on Jan. 1 r Meadow Lake, Sask., where they ill work with the Cree Indians der the Northern Canada Evan- lical Mission. Mrs. Mueller is the rmer Virgie Harms of Cordell.

Earl and Ruth Roth, Albany, Ore- n, returned to the Congo on Jan- ry 9. They and their three chil- en sailed from New York. While e family was unable to return to ngo after their first furlough, rl went back in October, 1960 r nine months. They now plan stay the customary five-year term.

Vernon J. Sprunger, executive sec- ary of the Congo Inland Mission, returned to Congo on December 12 for about five months.

Orlando A. Waltner, associate executive secretary of the Board of Missions, left for Eugene, Oregon, the end of December. He will study for five months at the Institute of Church Growth, Northwestern Christian College.

David Wiebe, Newton, Kan., left Jan. 1 for 1-W service in Los Angeles General Hospital.

John Zook arrived in Portland from the Congo on December 8. He is resuming his studies in surgery which were interrupted when he returned to the Congo for eight months in 1961. He plans to return to the Congo with his wife and childred in May 1962.

MARRIAGES

Wester Dyck and *Ila Hoffman* were married on Nov. 10, 1961, in Grace Church, Dallas, Ore.

Virgil Friesen and *Bonnie Carol Miller* were married on Dec. 10, 1961, in Grace Church, Dallas, Ore.

Elmer Haas, Minneapolis, Minn., and *Esther Pankratz,* Mt. Lake, Minn., were married in the Gospel Church, Mt. Lake, on Dec. 29.

Dennis D. Lohrenz and *Joyce Elaine Franz,* Mt. Lake, Minn., were married in the Gospel Church, Mt. Lake, on Dec. 23.

Melvin Muller and *Marilyn Goertzen* were married on Oct. 28, 1961, in Grace Church, Dallas, Ore.

Sam Nickel, Mt. Lake, Minn., and *Esther Koehn,* Newton, Kan., were married in Newton on Dec. 29.

John Rempel and *Irma Reimer,* both of Newton, Kan. (members of Grace Hill and First), were married in the Bethel College Church, North Newton, on Dec. 27.

Kenneth L. Quiring, Mt. Lake, Minn., and *Susan Beth Anderson* were married in Mt. Zion Lutheran Church, Litchfield, Ill., on Dec. 30.

David Wiebe and *LaWanda Kopper,* both of Newton, Kan., and members of the First Church, Newton, were married in the Bethel College Church, North Newton, Dec. 29.

CALENDAR

Jan. 16—Address by James Lawson, Nashville, Tenn., leader of the southern sit-in movement, Bluffton College, 8:00 p.m.

Jan. 19, 20—MCC Annual Meeting, Chicago.

Jan. 19-21—British Columbia Conference, Greendale Church, Sardis, B.C.

Jan. 25-27—Canadian Council of Boards, Winnipeg.

Feb. 7, 8—Seminar on City Churches, Elkhart, Ind.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

April 26-29—Central District Conference, Grace Church, Pandora, Ohio.

May 3-6—Eastern District Conference, Souderton, Pa.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 9-14—General Conference, Bethlehem, Pa.

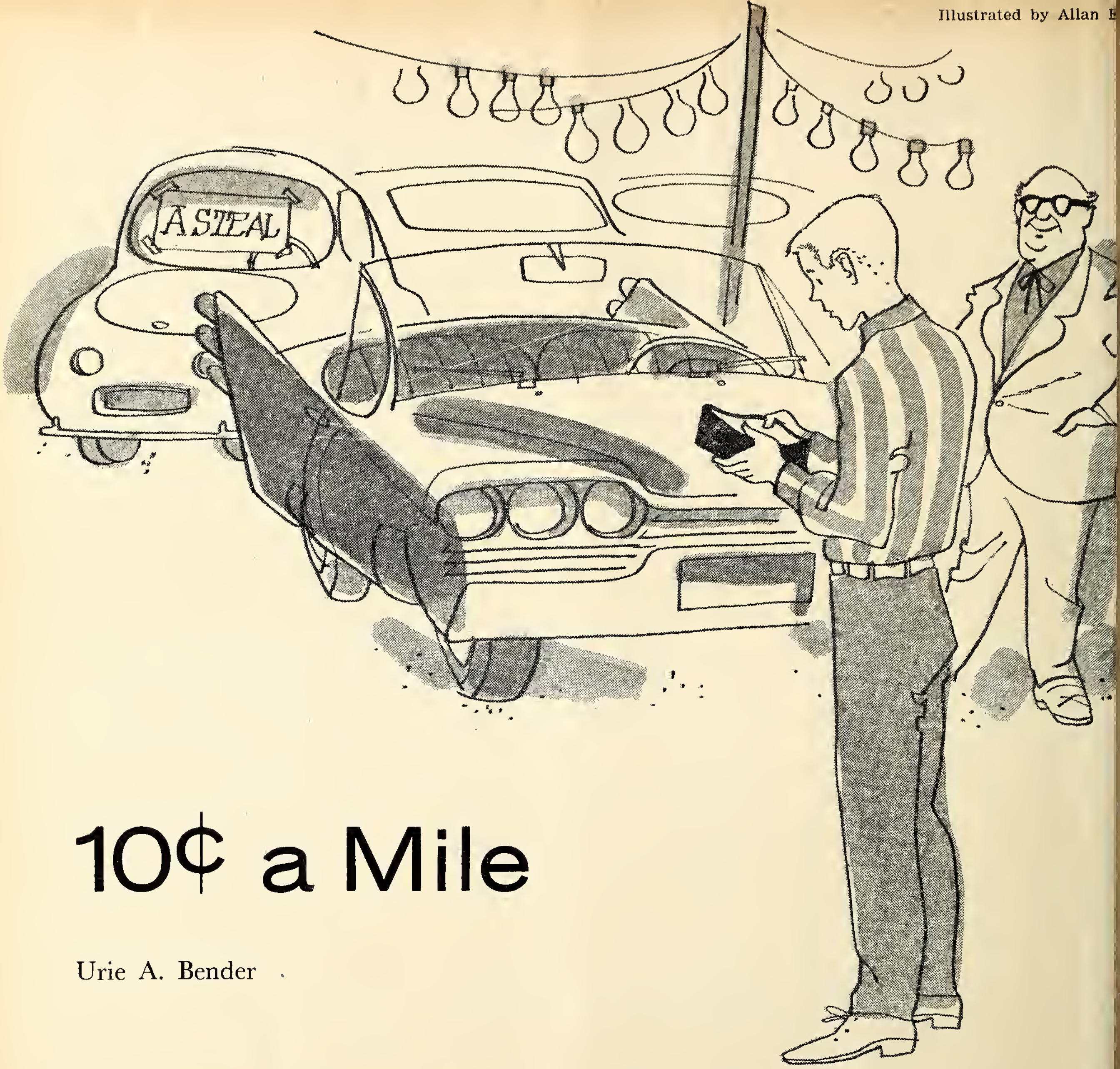
LETTERS

TER TO A SMOKER

RODDY'S FATHER (Nov. 14 issue): v do you explain your smoking God? What do all young people k when they see you a Christian oking? Will they not say "Well if smokes there must not be any- g wrong with it"? Which is e important with you? Your God His temple or your smoking? g your habit unto God. Ask to take it from you and give you strength to resist it. We are weak but He has all power and will strengthen you. [See 1 Cor. 3:16, 17; 8:12; 10:13.]

I recall a woman in particular whose granddaughter had polio. Sixteen doctors gave up on her life. As a last resort she turned to God. As she beseeched Him to save the life of her granddaughter and heal her stricken body, she heard God answer her as though a man was in the room with her, "If you will stop smoking I will heal your granddaughter." She quit smoking that minute and never smoked again. True to His word, God miraculously healed her granddaughter.

Then on the sad side I remember a woman who attended church with me for some time and then she practically stopped. One day she told me that when she went to church her conscience would not let her rest on account of her smoking. "I will not give up my smoking so I stay home from church." In other words her smoking meant more to her than her religion. God give you strength to make a better decision than that! Please, stop smoking up the "temple of our God." He will provide the strength. *Name withheld by request, Texas.*



Illustrated by Allan E

10¢ a Mile

Urie A. Bender

RUNDALE 5-3164. Tom Reynolds dialed with deliberation. He waited, running a nervous hand over his butch. He heard the phone ring once, twice.

"Hello. This is at Matlocks."

"Nancy?" asked Tom. "Hi."

"Hi, yourself. Is that Tom?" She sounded glad. He felt better.

"Right you are. Say, Nancy, would you—well—you're going to the game tomorrow, aren't you? Could I take you, that is, if I get the car?"

Nancy laughed. "Tom, you sound as if you've been out on the track. Yes I—I was expecting to go. Dad had planned to drive me down. But I'd love to go with you."

"Swell, I mean—I mean it's swell of you to go with me. See you at seven. 'Bye now." Tom set the phone back and dabbed at his forehead with a handkerchief. He had finally found enough courage to ask Nancy. After all, she was a Matlock, an A student, had been junior class president, and was a kindergarten teacher at their church. He had meant to ask her last Sunday. She had walked past him and smiled. And he hadn't any breath left to form the words.

The chimes in the big grandfather clock struck nine as Tom turned from the phone desk. His mother stood in the living room doorway. "I heard you call, Tom, I couldn't help it. Have you asked Dad about the car?"

Tom scratched his eyebrow. "Dad doesn't often use the car on Saturday evening." He knew this sou ed lame, but a guy didn't tell parents he was shy about dat certain girls. Tom felt the bl creep up the back of his neck, thinking about it in his moth presence.

"I guess I didn't," he said.

"Perhaps you should. He will home soon."

Tom dropped his one hundred eighty pounds on the sofa, rea with one leg for the hassock

YOUT

picked up the newspaper. He saw only blurbs of black. If only he had his own car. Then he wouldn't be forced to this juvenile dependence on his parents. They weren't really unreasonable. Just had their own lives to live and he had to fit into their pattern. All because there was only one car. It wasn't fair.

He heard the car slow, heard the gentle whine of the tires as his dad urned the corner into the drive. He ieard the churning crunch of the rushed gravel. Tom didn't have to urn to know exactly when his faher was in the living room—

"Hello, everybody. Why the large nass of silence?"

Tom was in no mood for humor, out he turned and tried to sound asual. "For nothing, just thinking." Ie paused, already afraid of the nswer. "Dad, are you using the car omorrow?"

"Not during the day. Did you vant it? I have an appointment fter supper with the Sunday school uperintendent."

Tom groaned and bit his lip, but ie words came anyway. "The same ld story. I want the car. You aleady have plans for it."

Mr. Reynolds rubbed his chin. Where had you planned to go?"

"To the game."

"Can't you go with the gang as sual? Or, I'll give you money for is fare."

Tom felt his hackles rising, and hated himself for it. Seldom uld he think of the car situation olly. His temper was slipping ain. "That's just the trouble. Go th the gang as usual. I'm sick of at. Why can't I have a bit of inpendence myself?"

"Just a minute, Tom." His father oke quietly. The calm control in father's voice infuriated Tom. rents. Authority. Power. He wonred vaguely if all one-car families d the same problem. He plunged

I'm fed up." He turned and looked t the window again. "All I hear *Sorry, we're using the car toiht, can't you go with someone e, why not stay home for a inge?* I think a high school senshould have some freedom. And eems the only way to get it is to e a car of my own."

om felt his dad's hand rest lightn his shoulder. He winced as he rd the words spoken, not unkindly, but firmly. "I know we've been over this before, Tom. But just a few corrections. You do have the use of the car sometimes. We're not always using it. And you do have some freedom. And we had agreed you would ask in advance so we could work things out together. Remember?"

Tom nodded. Remembering didn't help. Though deep in his heart he knew Dad was right, remembering made him feel more stubborn. And one of the remarks had cut deeply. It made Tom start again. "One other thing. I don't want a handout for bus fare. I have money saved. But who wants to take a date on the bus?"

"Tom. . . ."

"Let me finish. I didn't know until an hour ago Nancy would go with me. How could I have arranged things in advance?" It was out. He hadn't meant to say it.

"Nancy who?"

"Matlock."

"Ray Matlock's daughter?"

"Yeah, why?"

"I just wondered." Mr Reynolds paused, then continued slowly. "Tom, I'm sorry this has happened. At the moment I'm not sure what to do about it."

"Never mind, Dad, I'll work things out somehow." Tom hoped his father wouldn't guess. Strange how his quiet manner sometimes angered Tom; other times shamed him. "And Dad, will you—I mean, well, I'm sorry I blew my top again about this car business. It just sort of hits me in the middle to be treated like a kid and depend on someone else all the time. After all, I am eighteen."

"I know, Tom. And we want to let you grow up. Don't forget though that independence implies responsibility."

The sun's Saturday morning rays slanted in across Tom's bed. He lay quietly. Snatches of last evening's conversation kept pushing into consciousness.

He reached out to the night table for his bank book and the sheet of paper filled with figures. One hundred and twenty-eight dollars. He needed slacks and several shirts. That would leave him near a hundred dollars; enough for a downpayment on a fairly good car. How could he pay for the balance? He'd do it somehow; perhaps get a summer job. That could wait. Today was the day. Basketball game. Nancy Matlock. There really wasn't any other way.

He jumped out of bed and addressed his reflection in the mirror. "I'm buying a car today!"

He dressed quickly. Only three hours until lunch. He would have to move fast.

Standing at the refrigerator door, he gulped some orange juice. Through the kitchen window he saw his parents working on the flower beds behind the house. May the fates keep them there, he thought as he ran upstairs for his wallet.

Tom decided to take the bus down town and then work his way back home. He stopped first at Wentworth's, then at Dugan's, then at Brascome's Deluxe Used Cars. At each place he faced the same hurdle —the good cars had price tags beyond his reach. The cheaper cars were obviously painted heaps.

He glanced at his watch. Eleven ten. He'd have time for only a couple more stops before lunch. His enthusiasm began to sag.

Then he saw it—across the street. A neat black convertible. Spotlight, radio, seat covers, white walls. And it somehow looked different. Must have had good care.

"Good morning," said the jovial salesman even before he had reached Tom. "Trimmler's the name. Like what you see, young man?"

"Sure do."

"Good car. Got fifty-five thousand on, but they were careful miles. Like to try it out?" Mr. Trimmler stuck his thumbs back of his belt.

"I'd like to, but maybe you better tell me the price first."

"Lots of time to talk price later." The salesman motioned Tom to the driver's seat. Just a quick run out Manly Boulevard, thought Tom. They drove to the city limits, then circled and headed back toward the center of town.

"Just listen to that motor. Really purrs. By the way, what's your name?"

"Tom Reynolds. I live on Elm. 414."

Mr. Trimmler beamed. "Good to know you. Just the car for a young fellow like you. Nice and tight. Been serviced regularly. We gave it a thorough check. How does it feel to be driving your own car?"

"Tops." Tom caught himself. His heart flipped. Your own car. This guy didn't give you a chance. As he pulled to a stop in front of the lot, elation pushed at the lurking fear inside him.

"What are you asking for it, Mr. Trimmler?"

"Only three ninety-five, and it's worth every dollar. Well kept. Actual mileage. It's a steal."

Tom shivered. He tried to sound nonchalant, but he knew he failed before the first word came. "That's pretty high for me."

The salesman eyed him narrowly, then just hinted at a smile.

"Tell you what, young man. You're a local boy. Remind me of my own son. I'd like to see you get this car. You can have it for three fifty. That's bottom."

It felt like it. Tom's hope pancaked and he blurted, "But I've only got a hundred."

"That's rough. You should have fifty per cent down-payment, then we could finance it for you. Couldn't rustle up another seventy-five, could you? Why don't you ask your dad? Say, who is your dad?"

"Jeffrey Reynolds."

"Jeff Reynolds, the hardware man? I know him."

Tom nodded. He wasn't sure if he wanted Mr. Trimmler to know his dad or not.

"Why didn't you tell me before? We can fix that pronto. Let me call him. We won't even run this through the finance company. You give me your hundred and a six-month note for the balance. Your dad can countersign your note. Then you pay on the balance as you can. All done in six months, fine. If not, you can give me a new note for the amount still left to pay."

Tom remembered last night. The numbness grew. "Dad doesn't know I'm buying a car. Thought I'd surprise him." He finished weakly. "Thanks anyway, but I'd rather you wouldn't call. Perhaps I can talk to him at noon."

Mr. Trimmler nodded. "You do that. A phone call will hold the car until you get here. Remember, she's a beaut."

Tom shivered again. Any later than right now would be too late. And he didn't have to be reminded how the car looked. As he trudged toward home, forgetting even the bus, he could still feel the thrill of the short ride, he could still see the shining black, the gleaming chrome. And he could see Nancy's dad driving her to the game. Tom kicked viciously at a tiny pebble on the sidewalk. He decided to call her from the next phone booth, then changed his mind. He'd be walking near her home. Why not stop in? At least he could look at her then, even if he had no way to take her to the game.

"A date with Nancy Matlock, no car, and not enough money to buy one." Tom smiled wryly. Things had come to a pretty pass when a guy began talking to himself. He turned at the corner of Fourth and Elm then crossed the street. Third house down. What luck, Tom thought, as the sound of the door chime echoed through the house. Through the window he could see Nancy coming down the stairs. He swallowed once and tried again, but couldn't. The cute white apron certainly didn't subtract one iota from her charm. And a wispy brown wave curved toward one of the dimples. She smiled through the puzzle on her face.

"Why, Tom. Come in."

Tom grimaced, then hurried on. "Look Nancy, I'm in a terrible box and I really don't expect you to understand. I'm more sorry than I can say."

"What's happened, Tom? Tell me."

"Well, I was hoping to take you to the game and—it's just that—we had some misunderstanding at home and Dad needs the car for business this evening. That means—"

Nancy interrupted, "Is that all? When I saw your face, I thought something terrible had happened."

Tom looked at her with a new ray of insight. "No, that isn't all. I was determined to take you anyway, so I went downtown to buy a car this morning—"

"You were going to buy—buy a car—to take me to the game?" The look on her face was incredulous. "Why, Thomas Reynolds, who ever heard of such a thing? Did you tell your father?"

Tom looked the other way. "That's just it. I didn't have enough money and the salesman wanted to call Dad and have him endorse my note. But I wouldn't let him. Man, it's a beaut." His voice trailed off.

"Tom, how on earth would you ever pay for it if you won't let your dad help you?"

"Don't know. I have a hundred dollars saved from my job last winter. Thought I'd try to pick up som thing this summer yet." He stopp abruptly. He hadn't come to tal about this. But it was so easy wit someone who understood.

"And how would you buy gas run it?" she asked. "I had the ben fit of a lecture on that from Da last week, after I asked him to bu me a car."

"You wanted a car too?"

"Sure, a girl doesn't always wa to depend on her parents."

Tom smiled at the echo. "A what were the three main points the lecture?"

"I only remember one: 'You ca have a car now.' Oh, and this: D said that including first cost, dep ciation, gas and all the other st you need, it costs at least eight ten cents a mile to operate a c and I didn't have that kind of spen ing money."

Tom was silent a long minu "Never thought of that befo Guess that leaves me out. Wh brings me to the reason I stopp in. Thought I'd better tell you wh happened so your dad could dri you down town after all."

"And aren't you going?" Nanc smile had disappeared.

"I guess."

"Why don't you ride with us?"

"I couldn't, Nancy, not after thi Tom thought he saw understandi in her eyes.

"How are you going?"

"On the bus."

"May I go with you?"

"On the bus?" It was Tom's tu to be incredulous. "Not on the bu

"Why not, what's a car or a bu You asked me to go with you. N go on home, my dear Mr. Silly, a get something to eat."

Tom stood still. He looked at smile, as if he was seeing it for first time. Then he heard hims say, "Swell! See you at seven."

He stepped carefully off the por The sidewalk seemed so far aw

"No car, not enough money to one, a date with Nancy Matlock the bus, ten cents a mile." He cau himself talking out loud ag stopped, but his thoughts rushed

The familiar car in the drive minded Tom he was home. mother met him at the door. "Wh on earth have you been, Tom?

"Around. What's for lunch?" pulled up a chair opposite his fat and reached for a tomato sandw

"Cost you ten cents a mile, Dad? I mean to run your car?"

Jeffrey Reynolds looked up, his mouth open to take another bite. 'Why, yes, counting everything, probably, but why the subject?"

"Just been thinking. You know, independence implies responsibility." Tom winked at his mother, then vent on. "Since I use the car, peraps I could chip in on costs. Maybe ve could make do with one car."

Mr. Reynolds nodded slowly. The uzzled look was beginning to leave is face.

"Another thing, Dad." It was easir to talk about certain things now hat he had a man-to-man agreenent with his father. "Nancy and I re going to the game on the bus. aid she didn't care about car or bus. Said she was going with me. Man, if you had given me the car or—" Tom tried to sound casual, "—or if I had gone out and bought one, it might have taken me three months to find that out."

He thought he saw a twinkle in his mother's eye. Then his father spoke. "And I have something to tell you. The superintendent called this morning and asked if it would be all right for him to come here instead of my going there since they have a houseful of unexpected guests. So I guess the car is yours to use."

Tom sat speechless, but not for long. "Excuse me, Mom!" He pushed back his chair. Four and a half strides took him to the phone. He dialed Rundale 5-3164.

re You Ready for Youth Week?

begins Sunday after next. In e last issue of *Program Helps*, hich your pastor will have turned ver to the youth leaders, Director Youth Work Milton Harder gives detailed plan for the two Sundays hich Youth Week includes. The an is worth endorsing.

Perhaps your pastor has already oken to your youth group about aking the first Sunday, January , youth Sunday for the entire urch. Says Mr. Harder, "During e morning worship service, the stor could emphasize the young rson's responsibility in the church. d in the evening the young peo- could give a program in which ey emphasize the importance of church's ministry to youth."

Are you following this plan? Have u got a poster up announcing ur plans to the church? You know, thing sparks enthusiasm as much good publicity. The morning vice is pretty much the responsiity of the pastor, but the evening gram is all yours.

et's think about it a while. What you young people need the church ? Although we seldom realize while still youth-group age, for st of us the church has been seed bed of our lives. And you do two things with your herie: accept it or reject it. You t ignore it. It's part of you. If contribution of our church is a d one—and four and a half cenes testify that it is, how do we bring the contribution up to date? What is the church's *current* contribution—to us in particular? What do we need the church for?

Here are six things that we need the church for. Here again I am echoing the Program Helps. If you have digested them, you will know.

Young people need the church as the proclaimer of the gospel of Jesus Christ. It is from the church—and only the church—that we hear the invitation to come, the dare to follow, and the command to go.

We need the church for Christian growth. It's that seed bed idea again.

I see I'm running out of space. Think some more about needing the church for fellowship, worship, guidance, and service. Start spelling out details—the fun you had at the watch night service a couple of weeks ago, the Communion service last Sunday, the debate in Sunday school, the pastor's handshake after the service, the words he said at the child dedication, the weekend workcamp your youth group is planning for spring, the hour you spent with your youth sponsor (remember, you began it with, "Say, do you have a minute . . .?).

Best of all, you will find that your church wants to know what you think. Its members want to know what you expect of them, where you feel they have failed you. When it seems they don't care, it's because they don't know. M.T.

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COVER

"Divided Bread" by Rudolf-Werner Ackermon. The broken bread is a symbol of sharing. It also represents the communion service, and thus the unity of the church. As a symbol of the broken body of Christ it reflects the disunity of the church—the body of Christ.

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CREDITS

Pages 34, 35, World Council of Churches; page 39, Mennonite Central Committee; page 48, Judy Hilty.

COMMENTS

The two previous articles by William Klassen (January 2 and 9) should have been marked Studies in Church Unity—IX and Studies in Church Unity—X.

In an effort to keep track of each other, we are publishing new addresses in our Church Record. We want to know not only the addresses of our leaders, but addresses of all members of our brotherhood. We should know about the people who leave our community as well as the people who move in. These new addresses are selected from the weekly changes on our mailing list. We cannot publish all changes, but we will try to include as many as we can.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 77 NUMBER 3

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EDITORIAL

OHIO
STUDENTS FAST
TO SUPPORT BAN
ON
ATMOSPHERIC
NUCLEAR TESTING

Somewhere on the fringes of the lan of adulthood lies the island of colleg students. While it is becoming a pa of our adult continent, we sometime think of its inhabitants as unnaturalized citizens. We remember tha they have come from the foreign land of teen-agers, beyond the storm ocean of twenty-one. Like all immigrants, these college students remember the customs of their home countries. Often they fall back into the teen-age folkways, while the stolid townsmen murmur. But these students also startle the old timers with their eagerness for the responsibil ties of manhood.

In November students from Bluffton College held a vigil on the sid walks of the White House. In December a group from Bethel Colleg fasted and demonstrated on the same spot. They witnessed with placar and tracts for a ban on the testing of nuclear weapons. They interviewe agents of the United States and Soviet governments. Stay-at-home students also prayed and fasted. They talked to businessmen and mini ters about disarmament. College students from other campuses plan t continue the watch on the White House until February 12.

The students on the island have invaded the mainland. Once it seeme that only sports could rouse them. Beyond that they were steeped i their books in an atmosphere of apathy. Perhaps the clouds of despa became too thick. No one on the adult shores seemed to be movin Serious people predicted the outbreak of a world war not in terms years and decades, but in terms of weeks and months. But after t forecast of doom there was no response. The smoldering fires of w grew hotter, and little was done to put them out. Into this vacuu have come handfuls of students from Eastern and Midwest campus with prayers, placards, and petitions.

Yesterday's idealist scratches the moss on his back and says, "We hav been through this all so many times. We've made trips to Washington b fore. We have knocked on doors. It does no good." The testimony of Ne York *Times* correspondent Foster Hailey deserves to be recorded. O November 24 he said: "President Kennedy is listening, at least. Whe he heard of the picketing, he invited leaders of the pickets to conf with his disarmament advisers."

The students talk about morality and courage. Must we threaten t genetic future of the human race because the Russians have? They spe wistfully about new and creative ways of achieving a free and peacef society. Each week as new heartbreak comes to Congo and places li Goa, it becomes harder to believe that the world will ever find a peac ful way to settle its problems. But perhaps we have no other choi than to look for that way and to keep knocking on doors.

We must become like the leper and centurion of Matthew 8. W ried and concerned about their own sickness and the sickness of anoth they pleaded with Jesus. They demonstrated on their knees and ma spectacles of themselves. But they came away with healing, and th lived with new insight. Hopeful in the student movement is the presen of prayer and fasting. They have values as tools of demonstration a witness. But they are basically avenues of insight—into the will of G and into ourselves.

JANUARY 23, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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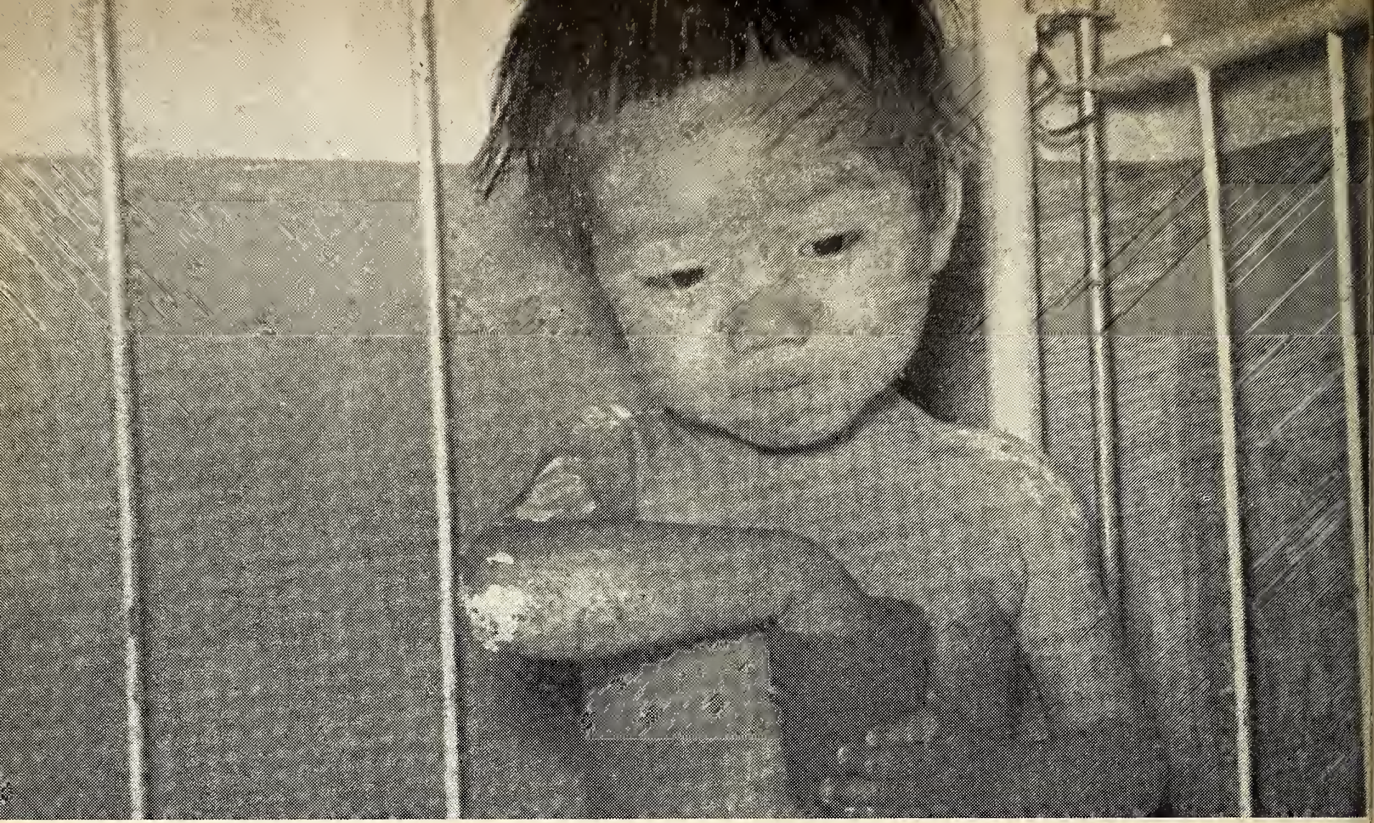


There are 60,000 orphans in South Ko

KOREA'S BURDEN

J. M. Klassen

IN LUKE 16 is the well-known sto
of the rich man and the begg
This story continues to have mea
ing for us even in the twenti
century because the poor are st
with us. Not only do we have po
people, we also have poor natio
These nations are lying at the do
steps of the rich nations. One
the poorest, most unfortunate n
tions of the present-day world
Korea. Korea is sometimes call
the appendix of Asia. It is a sm
peninsula, slightly larger in ar
than the state of Utah. It is mou
tainous. Only twenty per cent
the land can be cultivated. Mo
than thirty million people live he

Korea lies on the crossroads
the Orient. Its position betwe
three mighty nations—China, Ru
sia, and Japan—has caused it to
influenced, overrun, and controll
by one or the other of its thr
great neighbors many times in i
4,000 year history. The last of the
atrocities was the Japanese occup
tion of Korea from 1905 to 1945.

With 52 per cent of its population under twenty-two years of age, Korea's problems are just beginning. The Mennonite Vocational School at Taegu (above) gives 200 orphan boys a high school education plus vocational training. (Left) Mennonite nurses working with Korean nurses demonstrate good patient care.

n 1953, after the Korean war, Communists and the United Na- ıs signed an armistice which per- nently divided North and South ea. In the North are the Red liers, seven million Korean peo- and Korea's rich resources of erals, lumber, coal, and hydro- tric power. In the South are e United Nations soldiers, twen- ıree million Korean people, and l with limited resources — pri- ily agricultural.

vy Loads in a Poor Economy

ɔviously, twenty-three million ɔle in an area half the size of state of Utah is too big a load a country's economy to insure gh living standard. Consequent- nany of the South Korean peo- are just barely eking out an ence. As long as the North re- ıs divided from the South or the South is able to develop industries that it needs, there ɪt faint hope for an improve- in the economic situation.

Most of the non-Christian inhabitants are Buddhists. Five per cent of the population is Protestant and two per cent Catholic. Korean Christians take their Christian life seriously. You can always tell a Christian from a non-Christian immediately after he enters your home. A Christian will sit down, bow his head, and spend a few moments in silent prayer. Every morning at 4:30 the church bells ring summoning church members to prayer. Christians in all walks of life respond to this call. They spend about an hour in Bible reading, prayer, and meditation every morning. Few Christians drink, smoke, or dance.

Poverty and disease are common in South Korea. With 52 per cent of its population under twenty-two years of age, Korea's problems are really just beginning. Korea has received a considerable amount of foreign aid, but much of this has been for the military. Korea's army is said to be the fourth largest in the world. Obviously this is a heavy load for a poor economy to carry.

If, out of all the poverty, disease, and need, I were to sift out the greatest needs, I would need to list orphans, widows, the sick, the farmers, and the unemployed. Korea has many orphans. The Korean war, 1950 to 1952, took the lives of many parents. Some estimate that there are 60,000 orphans in South Korea. Traditionally Korean widows do not remarry. If they have children, their problem is compounded. By now Korea has quite a few well-organized and well-equipped hospitals. However, if we were to remove from Korea all those hospitals that have been built by foreigners (including the Japanese) there would be few, if any, hospitals left. The country does have a fairly high ratio of doctors, many of them trained abroad; but hospital care is not the best, and for many people (particularly in rural areas) not available.

Traditionally, the Korean farms are passed on from father to son. The land holdings are so small

Having been taught the use of a sewing machine, these widows can start their own little businesses to support themselves and their children.

(they average approximately three acres per farm) that a farmer with a family is unable to raise enough on his small farm to meet the needs of his family and to cover the cost of his operations. For the last several years, farmers have been going deeper and deeper into debt. Farming methods are primitive and the work is hard. The working class of the city is equally poor. They are overemployed and at the same time underemployed. The paradox is simple. They are overemployed in the sense that there are two or three men holding a job that should be done by one man. They are underemployed in the sense that three or four men are sharing the wage that should go to one man.

Mennonite Aid in Korea

How can Mennonites help to meet these needs? Mennonite Central Committee in Korea has a four-pronged thrust. In doing this, we are able to meet, to a certain extent, the need in four areas: material aid, vocational training, widow assistance, and hospital training.

Material aid is in the nature of emergency relief. Every month we give food, bedding, and clothing rations to 125 welfare institutions in Kyung San province. These institutions serve almost 14,000 people. Most of the institutions are either orphanages, leprosariums, old peoples homes, cripples homes, beggars homes, or widows homes. To meet the need of the underemployed, there are five feeding stations in the city of Taegu where 8,000 people are given one hot meal of cornmeal mush daily. Then there is always the opportunity to help in special disasters such as fires, floods, and typhoons. In 1960 our total program in Korea including cash and supplies was slightly over $520,000.

In the Mennonite Vocational School, 12 miles out of the city of Taegu, 200 orphan boys between the ages of fourteen and twenty-two are given a full junior and senior high school education plus training in one of four vocations (printing, metal work, carpentry, agriculture). These boys have to be fed, sheltered, clothed, and mothered.

The school stands on a seventy-two-acre tract of land. Half of the land is owned by the Mennonite Central Committee and the other half is rented from the provincial government. This farm serves as a base for experimentation and demonstration. It also serves as a base for an extension program in agriculture which reaches out into ten neighboring villages.

After the boys graduate from the school they are taken into Taegu where we have a hostel for them. Here, under close supervision, the boys are helped in finding jobs and in relating to a Christian church their choice. During their six-ye stay at our school, many boys a cept Christ as their Saviour. Th need the nurture and Christian f lowship that they can find in t Christian church.

Every year we select twelve pa ticularly needy widows who ha children of school age and tra them for one year in sewing a the use of a sewing machine. Du ing this time we give regular fo and clothing allocations to the wi ow and her family. After one ye the widows graduate and we pr vide them with new sewing m chines and help them to set up the own little sewing businesses.

In Korean hospitals there is big gap between theory and pra tice. Korean nurses are well-train and in good supply. Many grad ates cannot even find employme in hospitals. It would seem th that only the very best would fi employment opportunities. This ma be true, but at the same time t standard of nursing care is rel tively low. The nurse knows e actly on what page of the textbo it tells how to bathe a patient, b she may never have had any pra tice in bathing a patient.

In loaning nurses to four Korea hospitals, we hope to bridge the ga between theory and practice. working side by side with Korea nurses, Mennonite volunteers de onstrate good patient care in actu practice.

The hospital advisory service not limited to nurses only. In Pusa we also have on loan to the Ch dren's Charity Hospital a busine manager who helps the Korea superintendent in managing th hospital. He also acts as a repr sentative between foreign agenci and the hospital.

In working out the program Korea, we have sometimes felt "b what are these among so many The need can overwhelm us. At t same time we realize that we a not responsible to meet the who need, but rather to make availab those talents that we do have, that the Master may use them His glory and to the good of t Korean people.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dec ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

The Measure of a Minister

Frank H. Epp

I had completed a lengthy study on "Mass Persuasion and Communication in Religion." The heart of this investigation was a case study of Evangelist Billy Graham. When this study was presented in class, a friend asked me whether I had seen the film "Elmer Gantry." I hadn't, but I knew what he was talking about. Elmer Gantry was a self-styled evangelist, who, though he preached the gospel and made his altar calls, lived an immoral life. He broke every rule in the book according to announcements of the film. My friend's whole concept of all ministers and all preaching was colored by his exposure to the story of Elmer Gantry. ¶ Another friend pointed out a certain study which purported to reveal that there was a direct relationship between the number of ministers in a given urban area and the number of liquor outlets. His suggestion was that the long range effects of preaching, which he described as moralizing, brought to men deep, unresolved, guilt complexes, which eventually drove them to seek escape in drink. He saw the cause of drinking in preaching and forgot that it could well be the other way around—preachers were there because of the drinkers. After all, even Jesus had a way of seeking out the neediest people in the neediest spots, on the premise that the well had no need of a physician, but those who were sick. ¶ These two examples illustrate an attitude which has become quite widespread in society. Preachers and preaching have fallen into disrepute. Some folks argue that this is not so. They point to the large number of people in church on Sunday morning. But their argument breaks down as soon as we count the people who aren't there, and then notice that their number is on the increase. Sunday morning is about the only time our traffic officers can sleep and relax in peace. For if preaching would really be reaching the multitudes, we would have our biggest traffic jams on Sunday morning. ¶ As a layman, I am entitled and obligated to counter the decline in preaching. In doing so, I will be guided by a striking text from Isaiah, which appears also in two other books of the Bible (Nahum 1:15a and Romans 10:15b): "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, 'Your God reigneth!'" (Is. 52:7).

A preacher is a divine messenger. His message is still the most important advice for mankind. The preacher is the man called of God to bring a healing and guiding message to man in his crisis.

A common criticism of the preacher is concerned with his preaching. Preaching is looked upon as a hangover from a day that preceded the newspaper, the radio, and television.

To say that someone is "preaching" or to describe something as "preachy" is to depreciate him or it. Call something "preachy" and thereby you almost damn it. We describe something as being as "dull as a sermon," the dullness of the sermon being superlative of dullness, the dullest dull anything can ever be.

Now there is every truth in such criticism; but let's consider the other side. Are dullness and monotony associated only with the preacher? Don't we also speak of "the dryness of a lecture"? A lecturer can go down deeper, stay under longer, and come up dryer than anything we've ever seen. Still we don't turn our backs on the teachers. In fact, on one campus several teachers deliver scores of dry and dull lectures every day; yet 27,000 students pay good money to come under their influence.

Preachers are not alone in a stereotyped delivery. If it's the delivery you object to, why not object to the teacher, the politician, the salesman, or radio announcers. All of them have their characteristic way of insulting their audiences. You may criticize preaching, but don't make its weaknesses your scapegoat for not hearing the gospel.

Measuring Up to the Call

Next to preaching, the preacher himself is the target of public perfection, and when the minister or his family reveal even minor flaws, they're in for it. A preacher's mistake frequently becomes the occasion around which we rationalize and whitewash our own dirty lives.

Now, it is true, there are Gantrys and Valdezes and Taesuns. Isaiah spoke in strong language about some of the preachers of his day. ". . . They are all ignorant," he said, "they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber (56:10). Jeremiah shared his colleague's opinion: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one deals falsely" (6:13).

But there is another side to consider. Ministers are not the only public servants who don't measure up to the calling of their office or the expectations of the community. Doctors, lawyers, policemen, and elected officials frequently fall far below the high responsibilities.

In one city a former mayor is on trial on grand larceny charges. There is hardly a day when the newspapers don't give an account of the misdeeds of men in public office like the corruption revealed last year in the Chicago police force, where policemen had actually joined burglars in committing crimes. You also know that medical doctors aren't perfect in following their own advice.

The common notion that preachers raise the worst families is utterly ridiculous and false. The situation is much exaggerated simply because the minister's family is watched so closely by the public eye (as closely as the British Commonwealth watches Prince Charles, poor boy!).

When a preacher's son or daughter goes wrong, the whole community points the finger and draws a general conclusion—in spite of the fact, that the community itself may have been responsible for the delinquency.

Preachers and their sons have a marvelous record. Take away the sons of preachers from the history of the world and you would have a mighty sorry story. Bruce Barton has made a list of famous sons of English and American preachers, which includes Tennyson, Addison, Emerson, Matthew Arnold, Cecil Rhodes, and many others. He says, "More sons of preachers are listed in England's Dictionary of Biography than sons of doctors and la yers combined."

Then he concludes: "Preache sons have good books, they ha good conversation, they spend th childhood in an atmosphere of ide ism. If the church did nothing a community but support a preac er and so enable him to raise a fan ly, it would justify all cost."

A Divine Messenger

A community should rememb two things before it rejects or i nores the preacher: 1 The minist is human. 2 The minister, bei human, is nevertheless, a divi messenger.

A preacher is a human being. Th fact he himself is the first to mit. Indeed, many preachers a continuously tempted to stop preac ing, simply because they can't pra tice everything they preach. A few things are as frustrating as b ing unable to live up to one's ov ideals.

Paul tells of his own struggle wi his humanity. ". . . I pommel n body and subdue it, lest after preac ing to others I myself should disqualified" (1 Cor. 9:27). So do be surprised when you discover yo preacher to be human, or when y find that his children aren't ange He is deeply conscious of his ne Very often he would like to tu from his own flock to find for hi self a shepherd for his own soul.

A preacher is a divine messeng His message is still the most i portant advice for mankind. Th was suggested in an article in t *New York Magazine* by the Pulitz prize-winning poet Archibald Ma Leish. After referring to the poli cal, military, economic, and scie tific problems of our day, he sa "Man himself is still the greate crisis."

The preacher is the man call of God to bring a healing and gui ing message to man in his cris Isaiah saw the significance of th noble task and he gave way to t flow of poetic words as he sai "How beautiful upon the mountai are the feet of him who brin good tidings, who publishes peac who brings good tidings of goo who publishes salvation, who sa to Zion, 'Your God reigns!' "

Your minister is human, so he him! He is also a divine messeng so hear him!

NEWS

Conference Support Tops One Million

1961 General Conference con- egations contributed over one mil- n dollars for their work in mis- ns, education, and relief. This the first time that receipts ve passed the magic million mark. also represents a doubling of ome since 1950.

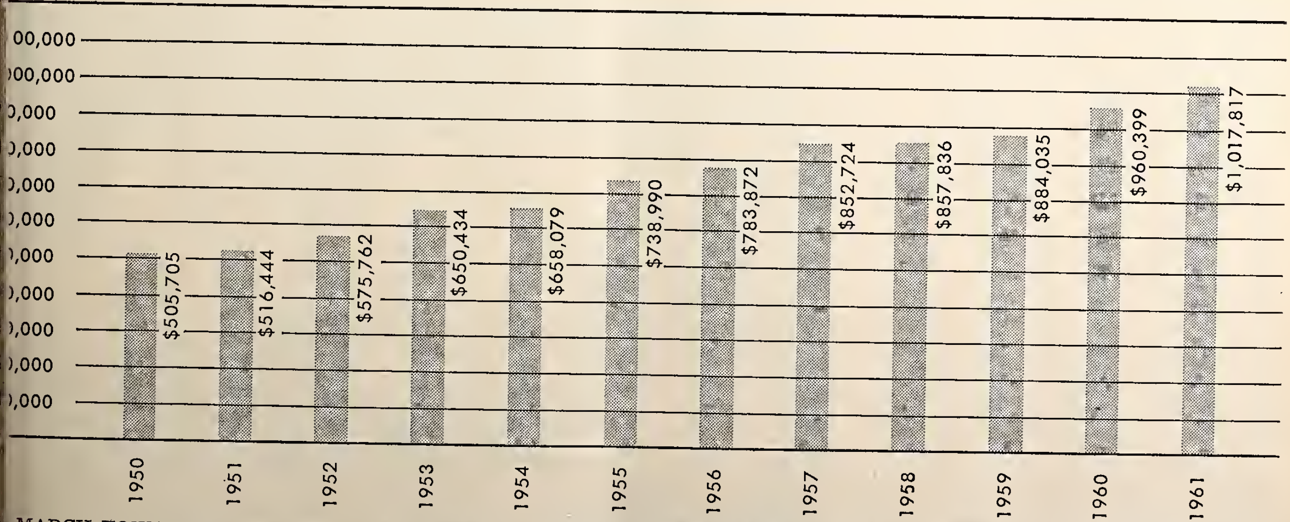
At the end of 1950 receipts for service agencies of the General nference stood at $505,705. Now er eleven years this figure has n doubled with gifts reported $1,020,411 for 1961. This increase giving reflects a steady and lthy increase during the last ade. (In examining the chart ow a slight discrepancy may be ed since the chart was based on early estimate of 1961 income. al tabulation placed the total 00 higher.)

Vhile this achievement has not n an easy one, it does not imply t money for General Conference gram is in oversupply. The op- ite is true in a marked degree. Though 1961 receipts were $60,000 more than 1960, they were still $145,000 short of the goal of $1,555,600 for the needs of the Conference witness. The Board of Missions was about $70,000 short of its goal which forced it to borrow money to meet payments for field support that could not be put off. The Board of Christian Service and the Board of Education and Publication lacked $20,000 and $36,000 in their efforts to meet their needs. For them it has meant postponing planned projects. For the latter board it has meant a further reliance on borrowed funds to provide publications needed by the Conference.

In a sober evaluation of the financial picture, William L. Friesen, Conference treasurer, had this to say: "Our cash position has been gradually becoming more difficult since we have not been receiving what was budgeted. We still have a bank loan as we enter the new year. Actually, the budget for 1962 is only slightly higher than it was last year. We will, however, endeavor to reach the goal and keep expenditures down to actual receipts. This may be difficult to do, especially during a conference year. There will be some curtailment of program at various levels."

In terms of meeting its goals, the Conference's most successful year was 1953 when 102 per cent of the budget was reached. Contributions for that year were $650,434. Since that time receipts have averaged about 88 per cent of the planned expenses. This made 1961 quite average since $1,020,411 was 88.3 per cent of the $1,155,600 target.

Asked to summarize the giving of General Conference congregations, Friesen made this statement: "As we look at 1961 in retrospect, it behooves us as Christians and Mennonites to say with the Psalmist, 'Lord, thou hast been favorable unto thy land.' There are many reasons



MARCH TOWARD A MILLION: In 1961 General Conference congregations gave over $1,000,000 to support their witness through ons, relief, and education. It was eleven years ago when the last major milestone was passed with gifts of a half-million in 1950. graph does not include gifts for local or institutional support.

for being thankful. One of these is that receipts in money to help carry the General Conference witness have doubled since 1950. While a treasurer is likely to measure success or failure in terms of money received and disbursed, he knows also that the human element is probably more important. It is the efforts of dedicated men and women in all walks of life that must make the work live.

"As employees at Central Offices we want to thank all of you who contributed in one way or another toward the support of our mutual program. Budget receipts in 1961 amounted to approximately $60,000 more than in 1960. Percentage-wise we slipped about 4 per cent. Where flexibility is possible we must continually reduce or expand the work depending upon support received. May the Lord help us in our stewardship efforts in 1962. This is our prayer!"

Tersely stated, there is much cause for rejoicing in this million dollar gift, but the work goes on.

CHURCH VOCATIONS CONFERENCE

Invitations have been mailed out to over a hundred persons considering church vocations to attend a Church Vocations Conference to be held on the Mennonite Biblical Seminary campus on February 23, 24. Topics to be presented for consideration and discussion are "The Place of Church Vocations in Today's World" by Professor Leland Harder; "Our Response to Church Vocations" by a seminary student panel led by Adolf Ens; "Educational Preparation for Church Vocations" by Professor William Klassen; and "Considering Christ" by Professor Clarence Bauman. Time will be given for the visiting of classes, consultation with professors, fellowship and interchange of ideas with seminary students, and an opportunity to visit Goshen College and Seminary.

LEONORE FRIESEN ITINERATES

Leonore Friesen of North Newton, Kansas, on furlough from the General Conference Mennonite Mission in Japan, was the guest speaker at a missions festival in First Mennonite Church, Reedley, California, January 20 and 21.

After the missions festival Miss Friesen will report on missions in California churches: Mennonite Community, Fresno, January 22, 23; Bethel, Winton, January 24, 25; First, Shafter, January 26, 28 (a.m.); First, Paso Robles, January 28 (evening); Willow Creek, Paso Robles, January 30, 31; and First, Upland, February 1 and 2.

BETHEL PRESENTS "ANTIGONE"

Two versions of *Antigone,* a Greek tragedy, will be presented by the drama department of Bethel College for the winter production on January 25, 26, and 27 at 7:30 p.m.

The first version is an English translation from the Greek. Instead of using the usual chorus of the Greek theater, Norman Lofland, the director, has decided to pre-record all chorus parts and play them over a specially acquired stereophonic sound track. He has also made a departure from the tradition
Greek stage arrangement.

The second version of *Antigo*
was written by a Frenchman, A
ouilh, during the German occup
tion of Paris of World War II. T
play was presented at that tim
and the Germans were unable
see that the impact of the play w
directed at them. The great iro
of the situation was that the pl
was centered around the question
whether moral or state law is s
preme. While for the German troo
state law was supreme, the Fren
clung to moral law as suprem
Antigone is a symbol of the Fren
people, while Creon, the king w
seals Antigone's doom for disobe
ence to state law represents Hitl

Presentation of both versions
the play will allow for a compa
son of ancient and modern stru
ture of a basically same story.

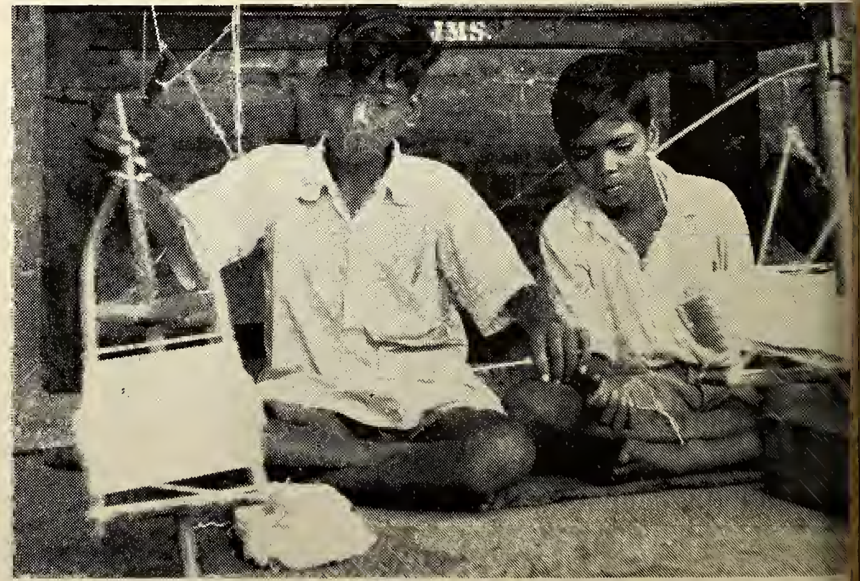
INDIAN SCHOOL ENROLLS 345, REPORTS STEPHEN

The enrollment of students in Jansen Memorial Higher Secondary School in Jagdeeshpur, India, is expected to be 500 by 1965, reports Samuel Stephen, principal. This is the optimum size for a high school, a conference of high school principals in Raipur agreed recently.

At present this school of the General Conference Mennonite Mission in India has a student body of 345 in grades six to eleven. Approximately eighty per cent of the student body is Christian, while the remainder is non-Christian.

If the peak enrollment is reach
three additional classrooms will
needed, according to Stephen. Dor
itory space for another 125 studen
will also be needed, as well as a
other three or four staff hous

Jansen Memorial School w
founded as a middle school in 19
by John Thiessen, North Newto
Kansas, who retired from the Ind
mission in 1949. In 1944 it w
raised to a high school and in 19
to a higher secondary school.



Students learn various trades along with their academic curriculum.

IOSPITAL ENLARGES MEMBERSHIP

'he Bethel Deaconess Hospital Association, Newton, Kan., in a special ieeting on January 4 voted to exend association membership to any erson who contributes to the hosital or home for aged. Previously iembership was limited to memers of the Mennonite church. Even nder the new arrangement, majory control is retained by the Mennite church.

The association also voted to prode for two persons who are not embers of the Mennonite church fill positions on the board of dictors as representatives of the ewton community. One community presentative will be elected at the sociation's annual meeting scheded for March.

Another revision of the constitun adopted at the meeting had to with delineating in greater del the duties and responsibilities the administrator of the hospital d home for aged and the direct; deaconess. The duties of the ministrator and directing deaness will not be changed by this ision.

MP WORKERS NEEDED

couple is needed for retreat work Swan Lake Christian Camp, eeman, S. D., during June, July, l August 1962. Living quarters, rd, and $100 per month will be vided. The man will supervise unds, and the woman will supere the kitchen. Apply to Summer vice, 722 Main, Newton, Kansas.

CIAL AID FOR VIETNAM FLOOD

cial shipments of blankets and t are being sent to Vietnam for ribution of victims of the aun floods of the Mekong River. er commodities, which were on d in the MCC warehouse in Sai were released earlier to the led areas.

ne thousand light woolen blan purchased by the West Coast ef Committee and shipped from land, Ore., are now en route to nam. The West Coast Relief mittee, made up of churches in ornia, took on as a special ect the purchasing of these kets with contributed funds.

e meat shipment consists of cartons (22 tons) of beef rey processed by Mennonites in as, Nebraska, and Iowa. The meat is being sent in January from the warehouse at North Newton, Kan.

The Mekong River floods, which began in October, were among the worst in South Vietnam's history. Three provinces—Kien Tuong, Kien Phong, and An-Giang—were most affected by the floods. Request for the additional blankets and meat was made by MCC's Vietnam director Rudolf Lichti, Parlier, Calif.

PEACE AND DEFENSE STATEMENTS

A statement on the government's Peace Corps has been adopted by the Board of Christian Service. With a preamble expressing appreciation to the government for seeking peaceful alternatives to war, the statement endorses the decision of Mennonite Central Committee not to relate to the Peace Corps. The statement expresses the belief of the Conference that Mennonites are able to serve more effectively in a church-related program.

To evaluate the Peace Corps objectives and to experience witnessing through a secular service program, however, the board will support its young people who join the Peace Corps.

In a statement directed to the Mennonite Central Committee, the Board of Christian Service has called for discussions with other historic peace churches and interested bodies in the hope of a greater consensus on issues pertaining to Civil Defense and disaster service. The board also urged unity in peace churches on approaching the government with alternate plans to Civil Defense.

These actions come out of the board's decision at the annual meeting, November 29 to December 1, to implement a statement of policy on Civil Defense and disaster service.

MEN AND THE MINISTRY

Thirty-five boys of high school age and their ministers met in Central Illinois for a "men and the ministry" conference. This meeting last October in Normal, Illinois, was a pilot project sponsored by the Committee on the Ministry in its program of ministerial recruitment.

This conference afforded an occasion on which the ministry would be presented as one form of life service or vocation which is not featured in usual public school vocational guidance days. Attendance at the conference did not indicate that a boy was definitely looking forward to the ministry or volunteering for it.

Area pastors were encouraged to not only seek to interest boys in attending, but to also accompany them and participate in the program for the day. Twelve pastors did and contributed much to the outcome of the effort.

The group met for its opening session at the Normal Mennonite Church, Normal, Illinois. The morning session featured an address by Erland Waltner, president of Mennonite Biblical Seminary, on the calling and function of the minister. Following this a sound film and filmstrip were shown—"Called to Serve" and "The Vacant Pulpit."

Lunch was served at a downtown hotel. Following the meal, ministers contributed to a period of informal sharing in which they recounted their experiences in being called to the ministry. Waltner then spoke on finding the will of God for one's life work. Life work decision cards were distributed at the close of the meeting.

The committee did not outrightly press decisions for the ministry. The feeling was expressed that God has enough young men or boys whom He has endowed with aptitudes to adequately meet the needs of the church, if somehow the men, the will of God, and the church can be brought together. For this reason life work decision, or finding God's will for one's life, was a dominant emphasis.

To that end each boy was given a life work decision card to carry with him for prayerful consideration, and to provide guidance and stimulus to that high quest.

The response to this effort on the part of both pastors and young men, the spirit which prevailed in the sessions, and the confidence that definite results would in time be forthcoming led the Committee on the Ministry to encourage the holding of similar conferences in other areas of the church. Life work decision cards and various sidelights or suggestions for planning such conferences, based on the above experience, may be secured from the Board of Missions, 722 Main St., Newton, Kansas. *R. L. Hartzler.*

CHURCH RECORD

NEW ADDRESSES

Gifford M. Babcock, 4209 NW 16 Terrace, Oklahoma City, Okla.

Lester Bachert, 42 Noel Crescent, Kitchener, Ont.

Kenneth Badertscher, 1649 King Ave., Columbus 12, Ohio.

Earl J. Bartel, 1836 Stroud Ave., Kingsburg, Calif.

Marvin Bartel, 1560 Glendale, Topeka, Kan.

Mrs. Margarete Boldt, 6094 Chester St., Vancouver, B. C.

Mrs. John M. Boshart, Box 111, Oakville, Iowa.

Mrs. Karen Casimere, 59 S. Cragmont, San Jose, Calif.

Victor A. Clemens, 221 S. 4, North Wales, Pa.

Frank Dueck, 532 Creston Rd., Paso Robles, Calif.

Mrs. Walter Fischl, 540 Allen St., Allentown, Pa.

Gladys Franzen, 306 E. Pine, Wichita 14, Kan.

Merle P. Frey, 2440 Inadale Ave., Dallas, Tex.

C. B. Friesen, 17 Davis Pl., Regina, Sask.

George H. Friesen, 245 E. 6 Ave., Mesa, Ariz.

Leroy Friesen, 1430 Idylwild, Lincoln 3, Neb.

Isaac F. Gehman, 7860 Holiday Dr., Sarasota, Fla.

Walter Goering, 7 Richland Dr., Hutchinson, Kan.

Richard Goerzen, 10828 S. Crawford, Dinuba, Calif.

Hans Goerzen, 19892 E. Myrtle, Reedley, Calif.

Donald Gratz, Box 218, Spencer, Ohio.

Mrs. Gene Hall, 4101 NW 44, Oklahoma City 12.

J. Harms, Boissevain, Man.

Ilene Hotzler, 204 - 17 Ave., NW, Rochester, Minn.

Irl Holzrichter, General Delivery, Carbondale, Ill.

David Jantz, 6810 E. 2 St., Spokane 63, Wash.

Edward Kaufman, 150 Lotus, Wichita, Kan.

Loren Kaufman, 7940 Martin Way, Olympia View Trailer Park, Olympia, Wash.

Daryle Klassen, Radio Station KMB, Kimball, Neb.

John Klassen, 22 Logan St., St. Catharines, Ont.

Marvin L. Koehn, Jr., 1020 - 11 Ave., NW, Miami, Okla.

Ramon Kohfeld, 5930 C. Watt Ave., North Highlands, Calif.

Harvey Kolb, 7 Main St., Harleysville, Pa.

Merrill Landis, R.R., Victory, Wis.

Melva Lehman, 659 S. Fulton, Berne, Ind.

Mrs. Jens List, 4806½ Live St., Bell, Calif.

Earl Martens, 2226 S. 6, Klamath Falls, Ore.

Fryne Martin, 15353 Bellflower Blvd., Bellflower, Calif.

Mrs. Ray Mouck, 4302 S. Broadway, Lot 13, Wichita 16, Kan.

Mrs. Gerald Miller, 3836 Belvidere SW, Seattle 6, Wash.

Edwin E. Neufeld, 118 E. Bloomington, Iowa City, Ia.

Mrs. Louis Reuber, 117 E. Pratt, Midwest City, Okla.

A. James Rinner, 329 Muse St., Newton, Kan.

Walter Roeben, 2507 Caranoda, Fullerton, Calif.

Mrs. Paul Roth, 302 Center, Oregon City, Ore.

Paul Shetler, R. 2, Filer, Ida.

Charles E. Sprunger, 616 W. Wolf St., Elkhart, Ind.

Delmar Stucky, 514 Green St., Allentown, Pa.

LaVern H. Unruh, 735 Mt. Whitney St., Klamath Falls, Ore.

Marvin Wall, Hesston, Kan.

Merrill D. Walters, Northdate Apts. 204, 3715 University Way, Seattle, Wash.

Vernelle Yoder, Rt. 1, Berne, Ind.

MINISTERS

Mr. and Mrs. Bill Dyck were ordained to ministry Jan. 1, 1962, West Abbotsford Mennonite Church. He has been serving as assistant director of Calgary and Southern Alberta Youth for Christ since September 1961.

Harold D. Thieszen has resigned from the pastorate of the First Church, Sugarcreek, Ohio, to accept a call to serve the Buhler Church in Kansas beginning June 15. His resignation takes effect June 1, at which time he will have served the Sugarcreek congregation for about six years.

Marvin Wall, Hesston, Kan., a
sumes the pastorate of the Gard
Church, Hesston, on February 1.
formerly served congregations
Paint Rock and Belva, North Car
lina. Retiring pastor of the Gard
congregation is Clayton Goertze
now an instructor at Berean Aca
emy, Elbing, Kan.

BAPTISMS

First Church, Allentown, Pa.,
December 24: Lewis Heintzlema
*West Swamp Church, Quak
town, Pa.,* on Nov. 26, 1961: D
Edwin Aldinger, William Aldinge
Joyce Angstadt, Karen Arlene Ba
man, Linda Louise Bauman, Ba
bara Jane Beran, Ruth Ann Bear
Marjorie Bender, Carl Dean G
hart, Sandra Lee Heimbach, Euni
Helen Keiser, Kenneth Lee Leiste
Robert James Meas, Dean Bar
Mohr, Linda Ruth Mohr, Shirl
Irene Mohr, Richard Moose, Gera
Rice, Cynthia Lou Roth, Timot
Rush, Renee Artna Sell, Diane Ali
Spencer, Betty Urmmer, Rona
Urmmer, Donna Lou Walonik, Ke
Chester Willauer, Judy Louise Y
der, Nancy Jane Young.

WORKERS

Alvin T. Friesen, doctor in T
wan, writes that despite an ov
load of work at Mennonite Chr
tian Hospital in Hwalien, Taiwan,
mobile clinic was conducted in
mountain area not contacted by a
clinic group for five or six yea
Persons in the area showed k
interest in Bibles and books whi
members of the clinic carried.

Gordon Gering, member of Me
no Church, Ritzville, Wash., arriv
in Taipei, Taiwan, on Oct. 27, 196
He worked in Mennonite Christi
Hospital at Meilun, Hualien, un
the end of the year. He is now a
tending language school in Taip
for three months. His address
P.O. Box 508, Taipei, Taiwan.

Erwin C. Goering, executive se
retary of the Conference, will spe
to West Coast ministers on Jan
ary 24 and 25 at the annual mi
isters conference of the Pacific D
trict Conference, Sweet Home, Or
H. A. Fast of the Board of Chri
tian Service office also will atte
the conference and meet with t
Peace and Service Committee. O
ficers of the Pacific District Co
ference, of which Lester E. Janz

f Ritzville, Washington, is presi- ent, have arranged an itinerary in regon and Washington churches or Erwin Goering following the onference (see Calendar).

Mr. and Mrs. Archie Graber have eturned to the Congo, arriving in eopoldville on Dec. 27. Graber is eing loaned by Congo Inland Mis- on to MCC and Congo Protestant elief Agency for relief service with PRA. He will continue the work ith refugees which he headed be- re his recent furlough. The Gra- r family will have its residence Leopoldville. The Grabers have en missionaries with CIM since 30. They are members of the vangelical Mennonite Church, rne, Ind.

Mr. and Mrs. Edwin P. Graber, embers of Salem Church, Free- an, S. D., began a three-month rm of Voluntary Service at the aibi Mission Station on January This is the second such term of nter service for the Grabers. They rved in Mexico in 1960.

oward Habegger, pastor at nsdale, Pennsylvania, left for lombia, South America, on Jan- ry 15. He will serve at the Colom- n young people's retreat at Cach- y, January 16-21.

elen Kornelsen reports from In- that vacation Bible schools in ia are using new books this year, pted and translated from the rald Bible School Series. In the deeshpur area, there is an at- dance of sixty-nine children at ko and twenty-six at Kodopali.

lfred Miller, member of Salem rch, Freeman, S. D., left on Jan. or Gulfport, Mississippi, where will serve in Voluntary Service a month helping with carpentry k at the mission.

rs. A. G. Neufeld has left South erica because of her health. She spend several months with her daughter Anne, who is teaching in Mexico. Mr. Neufeld is continuing his ministry in the Mennonite colonies of Paraguay.

S. F. and Sylvia Pannabecker, on their tour of missions in the Orient, will leave India on January 18 for Hong Kong. They will be in Hong Kong until February 6, then go to Taiwan.

Ed C. Regier and *Peter Siemens* were also among the men from Burrton, West Zion, and First of Christian churches in Kansas to work in Gulfport, Miss., in December. (See *The Mennonite,* Jan. 2, 1962, p. 8.)

Erland Waltner, president of the Conference, left on January 16 for a three-week mission in South America. At the request of the ministers of General Conference congregations in Brazil, Paraguay, Uruguay, and Bolivia, Dr. Waltner will attend their biennial conference (in Friesland Colony) as the guest speaker on January 24 and conduct a week's course for ministers. Dr. Waltner will also visit some of the churches and the Evangelical Mennonite Seminary in Montevideo, Uruguay.

MARRIAGES

Sylvia Daniels, Moses Lake, Wash., and *Percy John Schrag,* Ritzville, Wash., (Menno Church) were married Dec. 30, 1961.

Anna Epp, of West Abbotsford Mennonite Church, Abbotsford, B.C., and *Adolf Ens* of Rhineland, Manitoba, were married in the West Abbotsford Mennonite Church, December 28, 1961. Both attend Mennonite Biblical Seminary, Elkhart, Indiana.

Ray Gene Krause, member of First Church, Madrid, Neb., was married to *Leona Reimer,* member of First Church, Hutchinson, Kan., on Dec. 16, 1961.

John F. Lehman, R. 1, Dalton, O., and *Mary Witschey,* Wadsworth, O., were married in the Wadsworth Methodist Church, on Dec. 29, 1961. Mr. Lehman is a member of the Salem Mennonite Church at Dalton, Ohio.

Ivan Regier, member of First Church, Madrid, Neb., and *Ann Preheim,* Salem-Zion Church, Freeman, S. D., were married at Sister Frieda Chapel, Newton, Kan., on Thanksgiving Day, Nov. 23, 1961.

Marlin Gene Schroeder, member of the Immanuel Lutheran Church of Canton, Kansas, and *Delaine Mae Stucky* were married in the Eden Church of Moundridge, Kansas, on January 9, 1962.

CALENDAR

Jan. 22-28—Malcolm Wenger speaks in Indian churches in Seiling, Hammon, Clinton, and Thomas, Oklahoma.

Jan. 23—Kansas MCC Meeting, First Church, Newton, Kan., 1:30 p.m.

Jan. 23—Conference Meeting, Bethel Church, Lancaster, Pa.; 2:30 p.m., Mutual Aid and Disaster Service; 7:30 p.m., "Evangelical Witness in Russia."

Jan. 25, 26—Erwin Goering speaks in Sweet Home and Albany, Ore.

Jan. 25-27 — Canadian Council of Boards, Winnipeg.

Jan. 28-30—Erwin Goering speaks in Salem, Dallas, Barlow, and Portland, Ore.

Jan. 31—Beginning of a series of Bible week meetings in Bethel Church, Marion, S. D., Harris Waltner, guest speaker.

Jan. 31 - Feb. 5—Erwin Goering speaks in Lynden, Monroe, Warden, Ritzville, Colfax, and Newport, Wash.

Feb. 6, 8, and 10—Week of Prayer services, Menno Church, Ritzville, Wash., 9:30 a.m., 7:00 p.m., and 9:30 a.m., respectively.

Feb. 7, 8—Seminar on City Churches, Elkhart, Ind.

Feb. 18-25—Milo Kauffman, Hesston, Kan., speaks in the United Mennonite Church in Rosthern, Sask. Beginning at 7:00 o'clock Sunday and at 7:30 during the week.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

April 26-29—Central District Conference, Grace Church, Pandora, Ohio.

l Stephen family, see news.

Malcolm Wenger, see Calendar.

CALENDAR, Continued

May 3-6—Eastern District Conference, Souderton, Pa.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 9-14—General Conference, Bethlehem, Pa.

LETTERS

SEPARATION AND BAPTISM

The writer of the following letter is an elder in the Bergthal Congregation.

To the Editor: The article by E. G. Kaufman, "Repairing the Broken Fellowship" (Nov. 28), prompted me to write and draw attention to another serious and prolonged break in the fellowship of the Mennonite Church—that between the so-called Mennonite Church and the Mennonite Brethren which occurred in Russia following a revival movement in our churches there, in the year 1860. I am in full agreement with Brother Kaufman that the broken fellowship between the General Conference and (Old) Mennonites should and can be healed. I too believe that the various inter-Mennonite efforts, such as the Mennonite Central Committee, the Congo Inland Mission, the Associated Mennonite Biblical Seminaries, and others, are healthful signs pointing to the healing of the broken fellowship between the two largest Mennonite conferences.

It was with much joy and gratitude, when about a year ago we read the jubilee conversations by the two Conference moderators Erland Waltner and Dan E. Friesen (*The Mennonite*, Jan. 17, 1961). We are grateful to see that our leaders in positions of responsibility are beginning attempts to talk for unity. We regret however that both of our Conferences have begun their second century of existence before a greater degree of understanding has been reached.

We have been waiting for this for forty years. We believe that of all the twenty-one or more schisms that have occurred within the Mennonite brotherhood, none has been more deeply felt or caused so much heartache and tears as the schism between the General Conference Mennonite Church and the Mennonite Brethren Church. Actually, as far as we can evaluate this rift, it has no valid reason.

Our historian P. M. Friesen has felt this very deeply too. Himself a convinced member of the Mennonite Brethren Church he still adds the following postscript to his account of the founding of the Mennonite Brethren Church: "I believe that had Lenzmann and Nikolai Schmidt not been disturbed by their one-track followers in the General Conference group and had Johann Klassen and Jacob Reimer escaped the influence of extremists in their camp (the Mennonite Brethren Church), they would have been able to maintain unbroken fellowship, since all four were Christians. Had they been able to do this in spite of all, how different our intellectual and spiritual development might have been." (See *Geschichte der Altevangelischen Bruderschaft,* page 220.)

It is to be sorely regretted, that the brethren at the time of the spiritual awakening in Russia who were interested in a deeper spiritual life, allowed themselves to be unduly influenced by the Baptists, and under their influence introduced the mode of baptism by immersion. We have to admit, that the schism occurred at that time, in part, because on our side we held too tenaciously to old forms and did not emphasize conversion and assurance of salvation enough nor insisted on the conversion experience as a prerequisite for church membership. However, it is quite doubtful that, in the last fifty years at least, if ever, this has been the most serious or real reason for maintaining the schism. Instead it has always been our deepest concern or even hurt, that our mode of baptism, that of affusion (pouring) was not recognized as a biblical mode, not even in cases where the candidate in question was admittedly a born-again Christian at the time of baptism.

I am indeed happy that this conversation has been made possible by the willingness of our leaders to engage in a discussion of thi sort. That to us is a ray of hope f the future. We are convinced that i our leaders could come to an agre ment on this vital issue, the mai difficulty will have been overcome there is no serious schism amon the members of either Conference they have managed to live side b side and get along very well wit each other, so well in fact that i termarriages between the two ha frequently taken place.

Our situation is similar to th of Abraham and Lot: their flock did not disagree with each othe *but the shepherds.* If it were po sible to heal the breach among th responsible leaders, we would ha come a long way toward unific tion: the main obstacle would ha been overcome.

That such "repairing of the br ken fellowship" is within the rang of possibility has been demonstra ed by the different Mennoni groups in Brazil, where the thr branches of the brotherhood: Ge eral Conference, *Allianz,* and th Mennonite Brethren understood eac other well, recognized each othe worked together, had common Co munion and baptismal services until they received visitors fro North America and were instructe differently.

I welcome gladly the suggestio hinted at in the jubilee convers tion, of the willingness to contin attempts of communications f closer understanding. This is as should be. I believe our leadi brethren would do our churches great service if they would co together with open minds and t open Bibles in order to end on and for all this century-old cont versy over the mode of baptis come together and deal with it the apostles of old did with resp to other controversies as in Acts How refreshing it would be if th then would write to all of our Me nonite churches throughout t world: "Let no man judge you meat, or in drink, or with regard a festival (or modes of baptism for it has seemed good to the Ho Ghost and to us to lay upon you greater burden than these necessa things (that you experience a th ough conversion and be bapti upon your confession of faith the Lord Jesus Christ)." *D. Klassen, Homewood, Man.*

ONE YEAR AWAY FROM HOME

n Hilty

"The time I spent as a trainee in the U. S. has been of great value to me. I realize now that it is impossible to form a good picture of people and country unless you have lived and worked with them yourself. Only then can you learn to appreciate them fully; only then can you understand why they do a thing in a certain way."

This comment by Uke Bosma of the Netherlands is similar to that of many young people from overseas after a year in America under the trainee program of Mennonite Central Committee. Trainees become a part of their sponsoring families and participate in the work of the farm, home, or institution. Thus they gain first-hand acquaintance with American families and living. Sponsors of trainees learn to know them well and are

YOUTH

ever people of different nationalities come together, understanding is given a chance to grow. Some young people have been enough to have this opportunity at large international conferences, on mission fields, in colleges. This opportunity has been ht to the doorsteps of all of us through Mennonite Central Committee's trainee program. If the trainee program has not yet d your personal experience, perhaps you will be able to include it in the future.

able to learn something of their backgrounds and cultures. "We feel we have learned a great deal from our trainee as we have attempted to look at our own culture and home life from her point of view," said one sponsor.

At present there are fifty trainees in America, the largest group in the program's eleven-year history. They are living and working in ten states and Canada. After the midterm trainee conference in February, to be held this year at Middlebury, Indiana, the trainees will go to other homes for their second six-month term. Applications are now being accepted for sponsors for next fall's trainees.

All of the "old" trainees—those who returned to their homes last September—expressed their thankfulness for the experiences of the past year. Before leaving they each wrote a brief summary and evaluation of these experiences and of the trainee program. Several excerpts from their reports are quoted here.

"As trainees, we have to work. And that is good, because then we are on the same level with the American people. It means more than only traveling as a tourist through fifty states. Working with people is a better way to learn to know them. After this year I cannot say: 'All Americans are thus and so.' The population is made up of many individuals." *Hannelore Loepp, Germany.*

"I learned so much about the American family life, religious life, and the customs. We could not always agree about these things, but I felt they appreciated my opinion and so did I theirs." *Henry van der Sluijs, Netherlands.*

"As a Swiss Mennonite, I have learned that there are many Mennonites, many more than I thoug there were. I have also learned th there are many different customs the varying Mennonite churche but we have all one common groun on which we have our beliefs, an that is Jesus Christ. It has be good for me to see the way chur services are carried on here America and to discuss my belie with others." *Paul Heinz Gerbe Switzerland.*

"I am thankful to my sponsor counselors, and friends that the helped me to understand the Ame ican way of living. I observed th things which first seemed funny me had a good reason to be lik they are. This year gave me th certainty that we are friends an that there is a way to live togeth even if we come from a differe country and have sometimes di ferent opinions." *Ingeborg Matte Germany.*

Youth News

Western District Youth Announce Three Leadership Workshops

On January 27 the first of three leadership workshops will be held in the Western District. The other two are scheduled for February 17 in Meno, Oklahoma, and for the early part of March near Newton, Kansas.

By dividing their district into three areas, the Western District YPU officers hope to cover the territory and give every church a chance at leadership training.

Here is what will make up the first workshop, as reported by Verlin Bartel in the newsletter. The workshop will take place at First Church in Hutchinson, Kansas. This one is for Moundridge and all points west. Milton Harder (director of youth work), H. B. Schmidt (a local pastor), and Robert Carlson (local assistant pastor) have been secured as leaders.

To begin activities at each of the three workshops there will be discussion on "What makes for a good youth fellowship?" For the Hutchinson workshop, Elmer Ediger (administrator of Prairie View Hospital) has consented to serve as discussion leader. Each youth group has been asked to provide one member to participate in this discussion.

After the noon meal, Milton Harder will deal with the problems confronting a youth group in the area of Christian faith and life. H. B. Schmidt will discuss opportunities for young people in the service area. The group will try to answer the question, "What makes a good project?"

The evening will be spent discovering ways of using Christian fellowship in the local youth group. This together with demonstrations will be led by Bob Carlson.

The other two workshops will be patterned after this one.

WINTER CAMPING

Next week end, beginning January 26, the Central District Young People's Union has scheduled a "Winter Week End" at Camp Friedenswald. Youth groups in this district were informed that the plans included everything from soup (chili) to nuts (YPU executive).

This outing is really the fruit of a week-end workcamp that the Central District had back in October, at which time the campe (among other things) constructed toboggan run.

Ice skating, bobsledding, and t bogganing will comprise the rec ation. There will be more: Pet Ediger from the seminary will the speaker and discussion lead on the theme "Fellowship in Christ

Four dollars is covering the co of the week end for each campe This reasonableness plus the pro ise for an absolutely unforgettab week end will probably tempt oth districts or areas to make wint use of the facilities nearest the

If you would like to check detai with one of these Central Distri people, try Sandra Raber, Blufft College, Bluffton, Ohio. She is cu rently serving as secretary for t district YPU.

YOUTH BEGIN LIBRARY

The young people of the Frieder feld Church, Turpin, Oklahoma, cently instituted a library for the church. Donna Faye Schmidt a Max Ediger are librarians. An offe ing taken for their project total $19.53.

Talking to the Pastor

o you think it is a good idea to ring dates to our young people's eetings?

would say that in general it is ood to bring your date to youth eetings. It gives you a chance to ve a wholesome activity together here both of you can grow deeper your religious life. It gives both you a chance to get to know her kids better who also want to rn more about Christ. It pro- des opportunity for you to have date. Also, the meeting may ing up some important subject at you may want to talk about me more at a later time.

I don't think it is a good idea to ing a date if you are going to sit to one side and talk only to ur date all evening. Be sure that u mix in with the rest of the ls. And be careful that you don't ke others feel bad that they 't happen to have a date.

All of what I said so far assumes date is from your own church. you ask the question about bring- someone from another church, would be more emphatic. Some ght hesitate to bring a date, or friend, to their meetings be- se they aren't very interesting. hat is the case, make sure you doing all you can to make your herings interesting. If they are resting, this is a good place for r friend to learn about what r church believes and what its ng people are like. It will help both know if you feel the same t the important things in life.

---

pastor who writes this column omes your questions and com- ts. His address is 10102 West Place, Arvada, Colorado.

Can the United States truly be considered a Christian nation if such religions as Buddhism and Hinduism are allowed? So many people, it seems, in the U. S. either believe in a personal Christ or they believe in His teachings of love, but they don't believe in both. Then, too, there are atheists that believe in neither. If we call ourselves a Christian nation and really aren't, doesn't that destroy our witness for Christianity?

The United States Constitution has incorporated into it some very important Christian principles: acknowledging the sovereignty of God, the concept of the dignity and inherent worth of each individual, and the freedom of the individual with its accompanying responsibilities. Because of these and other principles at the core of our government, we can say in a sense that we are a Christian nation.

Also basic in our Constitution is that the church and state shall remain separate: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In a very real sense, it is wrong to say that the U. S. is a Christian nation because Christianity is not an official state religion. It would be wrong to label our nation as belonging to any religious faith. (Many nations we know do have official state religions.)

Christianity is not an official religion for us. So while our nation may be founded on some Christian principles, and while there are more of the Christian faith than any other religion, our Constitution guarantees that people may hold to other religions or none at all, as long as they don't deliberately try to destroy our nation.

This means that the burden of witnessing for Christ rests on the churches and *not* on the state. It means that each Christian citizen must exercise his responsibilities to help as many people of our nation as possible make Christian decisions.

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n, Kansas.

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COVER

In the world of nations there are many poor nations including many in Asia and many in South America. This boy is in Bolivia.

CREDITS

Cover, William D. Holt, courtesy of "motive"; pictures of Korean children on 50 and 51, Katherine Friesen; page 52, Melvin Gingerich; page 61, World Council of Churches, taken at a youth conference held in Lausanne, Switzerland.

CONTRIBUTORS

J. M. Klassen is assistant director of foreign relief for the Mennonite Central Committee. He was director of the Korean program from 1958 to 1961. Frank H. Epp is editor of the Canadian Mennonite. This message was broadcast by the Mennonite Radio Mission last February. Ann Hilty is editorial assistant for Mennonite Central Committee's news service. Don Wismer is pastor of the Arvada (Colorado) Church.

COMMENTS

During January the Committee on the Ministry is calling our attention to the work of the Christian minister, and especially to the need for more men to enter this field of service. "The Measure of a Minister" by Frank H. Epp and a special report in our news department call attention to this subject. An article by Harry Martens in a later issue will discuss other concerns for the ministry.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

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EDITORIAL

An ancient legend from India tells of the worship of a Hindu god. His idol shows him with a hideous black face and a distended blood-red mouth. On festival days the image is placed on a high tower moving on wheels. It is pulled down the streets of the city by long ropes attached to the tower. The sight of the magnificently dressed god on his high throne so excited many worshipers that in their ecstasy they threw themselves under the wheels of the moving tower and were killed. The name of the idol and the name of the city is Juggernaut.

Like all legends this one is probably more fanciful than real. It is more likely that some men accidentally fell while pulling the statue. They were pulverized, not by blind devotion, but by the absence of brakes. But this story is a real myth of the human spirit. Blind devotion to an inanimate god can kill us.

In October, Fred J. Cook wrote an article in *The Nation* called, "Juggernaut: the Welfare State." It tells about the god that has been built. This god will kill us, because it is a god without brakes.

Where is the welfare state? Unfortunately, it is right here and now. We are living in it. The recital of plain facts rates low on the glamour scale, but we should know something about the black face and the red mouth that can eat us up. Here are some of its measurements. The military establishment of the United States owns 34.6 million acres of land at home and abroad. This is the combined area of Rhode Island, Delaware, Connecticut, New Jersey, Massachusetts, Maryland, Vermont, and New Hampshire. Its main office building, the Pentagon, is large enough to swallow the Capitol in any of its five parts. The assets and personnel of the defense department are three times those of United States Steel, American Telephone and Telegraph, Metropolitan Life Insurance, General Motors, and Standard Oil of New Jersey all put together. Many people worry about the power of these companies. Here is something they should put at the top of their lists.

In fiscal 1961, twenty-one billion dollars went for military material. Three companies got more than a billion each—General Dynamics, Lockheed, and Boeing. General Electric and North America Aviation topped more than 900 million. Eighty-six per cent of the twenty-one billion dollars was awarded without competitive bidding. One hundred companies got seventy-five per cent of the contracts and they just happened to have 1,400 retired military officers on their payrolls; 262 of them had been generals or admirals. More than a tenth of the labor force of the country are directly dependent on the military for their living—3.5 are on the defense department payroll and four million are employed in defense industries.

This is the Juggernaut that is bearing down on us. To too many the greatest dread is not that war will come, but that peace will break out. If that should happen, they (and we) could stand to lose our profits and our jobs. Little wonder that war tensions and fears are at a high pitch. This is the idolatry of our world.

THE MENNONITE

JANUARY 30, 1962

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The seventh Mennonite World Conference in 1962 will be part of the continuing fruit of Christian Neff's dream It was this elder of the Weierhof (Palatinate, Germany) who first suggested the idea. Under his leadership the first conference was held in Basel, Switzerland, June 13-16 1925. Though a number of European countries were represented, H. J. Krehbiel, president of the General Conference Mennonite Church, was the only North American delegate present. Attention was given to the four-hundredth

MENNONITE WORLD CONFERENCE

anniversary of the founding of the Mennonite Church in 1525, but a session was also devoted to the question of "How can we improve the spiritual life of our congregation?"

At the second World Conference, called a World Relief Conference, held in Danzig August 31-September 3, 1930, five or six North Americans were present, including Harold S. Bender, C. F. Klassen, and David Toews. The program was devoted exclusively to a study of the relief work of the Mennonite churches, particular attention being given to the great need of the Mennonites in Russia at that time. A special message of courage and comfort was sent to the Russian Mennonite congregations.

The program of the third World Conference, held at Amsterdam, June 29-July 3, 1936, on the 400th anniversary of Menno's conversion, was strongly historical. Attention was focused upon the significance of Menno Simons for the Mennonite brotherhood. Further efforts were made to aid the Russian Mennonite brotherhood through collections for their travel debts. A relief center was established at Karlsruhe for this purpose, under the direction of Benjamin H. Unruh. Some fifteen North Americans attended this conference, six of these coming from Canada. P. R. Schroeder, president of the General Conference, was among them.

The fourth World Conference was to be held in the United States in 1940 but the coming of the Second World War prevented this. In 1946 the conference pioneer leader, Christian Neff, died. Thereupon the Mennonite Central Committee took the initiative, inviting the conference to Goshen, Indiana, and Newton, Kansas, from August 3-10, 1948. The program was very full; no less than forty-five major addresses were delivered. Though the attendance was large, only twenty-seven representatives were able to come from overseas, largely financed by MCC and offerings in the churches in which European ministers spoke on deputation tours. This conference set up a preparatory commission for the next World Conference.

The 1952 conference was held on the grounds of the St. Chrischona Seminary near Basel, Switzerland, from August 10-15. It was the first to have official delegates. The preparatory commission had set a quota of about 200 delegates, one hundred from America and one hundred from Europe and elsewhere. Holland was to have thirty-five; Germany thirty; the French, Alsatian, and Swiss conferences ten each; other lands five. Some 200 delegates actually came, of which 112 were from America. The officers of the preparatory commission were asked to serve as the executive officers of the conference. Harold S. Bender thus became chairman. The general theme was "The Church of Christ and Her Commission." Discussion groups and special interest group meetings were held for the first time at this conference. Daily attendance averaged 600.

The auditorium where the Seventh Mennonite World Conference will be held.

KITCHENER MEMORIAL AUDITORIUM

The sixth conference was held in Karlsruhe, Germany, from August 10-16, 1957, in the Municipal Auditorium. Attendance exceeded all the previous conferences, averaging 1000 daily, 2500 on Sunday. There were 248 delegates: United States eighty-eight, Canada twenty-two, South America five, Holland forty-two, Germany sixty, France eighteen, Switzerland eight, Belgium and Austria each one, Asia three. The main theme was "The Gospel of Jesus Christ in the World." All present reported a real experience of blessing and fellowship. The warm, evangelical spirit of those conference days still speaks to the reader who sits down with the published book of conference proceedings today.

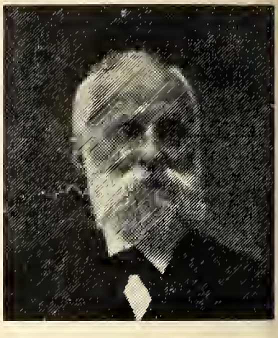
A significant development of the 1957 conference was the adoption of guiding principles (or constitution) for the continuing work of the conference. In this constitution the stated purpose of the World Conference is "to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship. It seeks thereby to strengthen for them the awareness of the world-wide brotherhood in which they stand." It was agreed further that "by its recurring sessions the conference seeks, under the leadership of the Holy Spirit, to deepen faith and hope, and to stimulate and aid the church in its ministry to the world; that is, in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom in the world."

Organizationally, the constitution calls for the conference to consist of a presidium or general council, an executive committee, and the delegate body. The council is to consist of one representative from each participating autonomous conference or body, a second representative to be added for those groups having more than 20,000 members. This council is charged with the continuing work of the conference, acting through the executive committee which it elects from among its members. The council is responsible to the conferences which elect the members on it. The executive committee automatically becomes the executive committee of the World Conference, and its officers automatically become the officers of the World Conference. The delegate body is designated to meet only at the time of the conferences, to advise the general council and to give general direction to the entire proceedings, to determine the allocation of the offerings, and to adopt the conference message.

The Seventh Mennonite World Conference will convene, the Lord willing, from August 1-7, 1962, at Kitchener, Ontario. The general theme will be "The Lordship of Christ." The preparations for the conference are being carried out by the presidium and the executive committee, as agreed upon at Karlsruhe. The presidium met in Kitchener during the summer of 1959, in Europe in 1960, and again in Kitchener in 1961. From these sessions the executive committee, working through the secretariat at Elkhart, Indiana, carries out the many aspects of planning for the conference and its program. A local committee on arrangements, composed of one representative appointed by each of the district conferences in Ontario, is responsible for all non-program physical arrangements. The Ontario churches have already raised the funds for the rental of the large Kitchener Memorial Arena, comfortably seating 7,000 people with standing room for many more. Participating groups contribute .007 cents per member again this year for incidental travel expenses, stationery, printing, and other costs. Speakers' travel expenses are not normally paid by the conference treasury, nor are the travel expenses of the members of the presidium.

No less than 750 delegates are expected to attend the sessions. These have been allocated to all North American groups upon the basis of one for every 250 members. No limit has been put upon the attendance of foreign delegates. Attendance from abroad promises to be larger than ever before, since a plane has been chartered at a very low price. Most of the younger churches will be represented by their own people, possible because of the keen interest and co-operation of the respective mission boards. The delegates do not legislate. They will gather for special discussion groups. They will determine the use of conference offerings. They will decide upon the conference message. Other matters will come before them for counsel. The World Conference is not a "super church," but convenes basically for inspiration and discussion. Or, as the German and Swiss brethren say, it is a *Glaubenskonferenz.* Each of the participating groups retains its autonomy. The unity anticipated will be that of the Holy Spirit rather than organizational.

Even as the World Conference is not a legislative conference, so it is also not primarily a delegate conference. The delegates will have two business sessions and will also meet together for one hour daily to discuss the main theme. While this occurs, however, the full program schedule continues for the several thousand non-delegates who will undoubtedly be there. Every member of a Mennonite or Brethren in Christ church is welcome to attend the Conference together with family and friends. The larger the attendance, the greater will be the impact upon our churches when all return home with the inspiration and vision it is hoped the conference will provide. The wonderful thing is that the Ontario churches are very confident they have room for all who come, provided they know it in time. Let us pray for the continuing preparations and for the speakers who are even now working on their presentations, that the Lordship of Christ may indeed become more real and powerful to all who attend, and through them to the entire brotherhood, and thus to the world.



Christian Neff,
pioneer of Mennonite
world conferences.

World Conference Program

The Seventh Mennonite World Conference meets in Kitchener, Ontario, from August 1 to 7. The major theme of this meeting will be "The Lordship of Christ." Daily public meetings will be as follows: Bible study, 9:00-9:45 a.m.; morning address, 10:00-10:45 a.m.; open meeting, 11:00 a.m.-12 noon; afternoon address, 2:00-3:15 p.m.; sectional meetings, 3:30-5:15 p.m.; evening service, 7:30-9:00 p.m. The only meetings not open to the public are the two delegate sessions on Wednesday and Monday, and the daily discussion groups. During the discussion group meeting there will be special open meetings for the public.

Meals will be served as follows: noon meal, 12:00-2:00 p.m.; evening meal, 5:30-7:30 p.m.

Wednesday, August 1

Morning. Delegate meeting at 10:00 a.m.

Afternoon. The conference opens at 2:00 p.m. with Harold S. Bender and H. W. Meihuizen as co-chairmen. Keynote address: "Who Is the Lord?" by Harold S. Bender.

Five sectional meetings on women, men, young people, evangelism, and historical-sociological. Women: "Women Serve Under the Lordship of Christ" by Winifred Waltner; "The Home Under the Lordship of Christ" by Helen Alderfer. Men: "The Role of the Laity in the Life of the Church: A Theology of the

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

Laity" by Nelson Kauffman; "Mennonite Disaster Service" by John Diller. Young People: "Introducing Mennonite Youth from Around the World" by Milton Harder; "Youth Work Around the World," a series of reports chaired by Oskar Wedel; "This One Thing I Do" by Peter Fast. "Evangelism: The Scriptural Basis of Evangelism" by Elmer Martens; "Evangelism in the Anabaptist-Mennonite Tradition" by Henry Poettcker. "Historical-Sociological: Grace in Anabaptist Theology" by John C. Wenger; "Mennonites and the Contemporary Cultural Change" by Leland Harder.

Evening: Concert by the Canadian Mennonite Bible College choir; reports on Africa; "Congo" by a Congolese couple; "East Africa" by Chester Wenger. "The Great Commandment I: Thou Shalt Love the Lord Thy God" by Myron Augsburger. Devotions by William Schmidt.

Thursday, August 2

Morning: Chairman of the day is Erland Waltner. Bible Study on Colossians in six groups: English I by Howard Charles; English II by Vernon Neufeld; English III by C. F. Plett; German I by Hans Rufenacht; German II by David Ewert; Young people by Jacob T. Friesen. Jesus Christ: "Lord of the Church in Its Proclamation," major address by J. A. Oosterbaan; discussion groups for delegates only; open meeting: "The Role of the Laity in the Life of the Church" by J. Winfield Fretz; "The Church as a Brotherhood" by Wesley Prieb.

Afternoon: "The Meaning of Conversion" by J. B. Toews; coreferents: I. I. Friesen, Kurt Lichti, and Andre Goll;

Five sectional meetings on women, men, young people, evangelism, and historical-sociological; Women: "Women Serve under the Lordship of Christ—In Women's Organizations," a panel led by Dorothea Dyck; "Through Full-time and Professional Service" by Mrs. Elmer Martens; "In Congregational and Church Board" by Esther Wiens. Men: "The Role of Men in the Life of the Church—Organized Men's Work, Its Place, Purpose, and Justification" by Menno Schrag; "Men's Work in Relation to the Spiritual Testimony in the Community" by Tilman Smith. Young People: "The Christian Student in the Scientific Age" by Albert Meyer; "Mennonite University Students and the Church" by Henry H. Epp. Evangelism: "The Local Congregation as an Evangelistic Agency" by Reuben Short; "Methods of Evangelism in a Changing World" by Paul Miller. Historical-sociological: "The Immigration of Mennonites from Russia since 1872 and Its Significance for Our Brotherhood" by Cornelius Krahn; "The Role of Tradition in Mennonite Life" by Harold S. Bender; report on Mennonite history studies by Irvin B. Horst; report on Mennonite sociological studies by J. Howard Kauffman.

Evening. Concert by the Mennonite Brethren Bible College choir; report on Mennonites in Russia by Peter J. Dyck; address: "The Great Commandment II: And Thy Neighbor as Thyself" by Nelson Litwiller; devotions by B. W. Sawatzky.

Friday, August 3

Morning. Chairman of the day is S. M. A. Daalder; Bible study on Colossians in six groups (see Thursday morning). "Jesus Christ: Lord over the Life of the Believer," a major address by Adolf Schnebele; discussion groups for delegates only; open meeting: "The Challenge of Christian Stewardship" by Milo Kauffman.

Afternoon. Jesus Christ: "Lord of the Life of the Church" by H. W. Meihuizen; coreferents: Heinold Fast, David P. Neufeld, Peter Wiebe, Wm. T. Snyder.

Five sectional meetings on missions, peace, literature, evangelism and Christian education: Missions: "Inter-church Relations—The Value of Unity in Christian Witness" by Orlando Waltner; "Principles to Observe in Inter-church Relations" by Arthur M. Climenhaga. Peace: "The Lordship of Christ in the Power Struggle" by John Howard Yoder; "The Peace Witness and the Gospel" by Robert Kreider. Literature: "The Place of Literature in the Life and Work of the Church—What Are We Doing?" Japan by Carl Beck, Indonesia by Herman Tan, Africa by Vernon Sprunger, Germany by Gerhard Hein, France by Andre Goll, Agape Verlag by Gerhard Reimer, Holland by N. v.d. Zijpp, Canada by Frank Epp, United States by Jesse Lady, Orlando Harms, Ben Cutrell, and Walter Unrau. Evangelism: "Evaluation of Radio Evangelism" by B. Charles Hostetter; "Evaluation of Mass Evangelism" by George R. Brunk; "Evaluation of Personal Evangelism" by J. H. Quiring. Christian Education: "The Philosophy and Program of Christian Education—Our Philosophy of Christian Education" by John R. Mumaw; "The Congregation's Program of Christian Nurture" by Aaron Epp.

Evening. Concert by The Mennonite Hour chorus; reports on Paraguay by Peter Wiens; Argentina —A. D. Darino; "The Call to Bear Witness" by J. A. Toews; devotions by J. B. Martin.

Saturday, August 4

Morning. Chairman of the day is P. J. Malagar; Bible study on Colossians in six groups (see Thursday morning); "Jesus Christ: Lord of the Church in Its Mission," a major address by B. J. Braun; discussion groups for delegates only; open meeting: "Our Service Program in the Light of the Gospel" by Henry Ginder.

Afternoon. "What Does It Mean to Make Disciples?" by Carl F. Brusewitz; coreferents: Jacob J. Enz, Pierre Pelsy, Harry Wenger, Rudolf V. Beckerath.

Here there will be a choice of tours of the Kitchener community or a program of music. Music will include cantata by Bethel College; cantata by Goshen College; Bluffton College choir; Winnipeg Mennonite Orchestra.

Evening. Concert by Winnipeg All-Mennonite Choir; reports on Brazil by D. Koop; Uruguay by E. Regehr; "The Call to Service" by Andrew R. Shelly; devotions by Edward Gilmore.

Sunday, August 5

Morning. Chairman of the day is S. Djojodihardjo; general worship service with German message by Hans Rufenacht; English message by Waldo Hiebert. Music by Ontario All-Mennonite Chorus.

Afternoon. "The Claims of Christ Upon Youth" by Harold Bauman; testimonies of young people around the world; "Youth in the Work of the Church" by Marvin Hein; music by Berne Mennonite Men's Chorus.

Evening. Music by Ontario All-Mennonite Chorus; report on Pax; "Our World-wide Relief Ministry" by C. N. Hostetter, Jr.; devotions by J. J. Thiessen.

Monday, August 6

Morning. The chairman of the day is E. J. Swalm; delegate meeting; Bible study on Colossians in six groups (see Thursday morning); "Jesus Christ: The Light of the World" by Paul Mininger; discussion groups for delegates only; open meeting: "Wherein Does the Mennonite Brotherhood Need Strengthening?" by Paul Erb; "The Sources of Church Renewal" by Waldo Harder.

Afternoon. "In the World But Not of the World" by John R. Dick; coreferents: Paul Showalter, Dan E. Friesen, N. v.d. Zijpp.

There will be five sectional meetings on missions, peace, literature, theology, Christian education. Missions: "The Rising Non-Western World—The Place of Literature in Our World-wide Outreach," (with literature section) a symposium led by A. J. Metzler. "The Church in the New Nations," a symposium with J. D. Graber, chairman; S. F. Pannabecker, S. Djojodihardjo; P. J. Malagar. Peace: "The Christian and the Race Question" by Vincent Harding; "Our Peace Witness in Africa and the Far East" by Paul Peachey. Literature: "The Place of Literature in Our World-wide Outreach," (with mission section), A. J. Metzler, chairman; "Literature for Christian Nurture," survey of Mennonite materials available for the Christian education program of the congregation (with Christian Education Section) for children, youth, adults, audio-visual aids, led by Paul Lederach. Theology: "The Doctrine of the Church—The Nature of the Church" by William Klassen; "The Church and the World" by H. Bremer. Christian Education: "Curriculum and Literature for Christian Education—Principles of Curriculum Building" by Willard Claassen; "Literature for Christian Nurture," (with literature section) by Paul Lederach.

Evening. Music by Ontario All-Mennonite Chorus; reports on Indonesia by Herman Tan; India by P. J. Malagar; "The Prince of Peace" by Archie Penner; devotions by Wilfred Ulrich.

Tuesday, August 7

Morning. The chairman of the day is J. B. Toews. Communion service; "Jesus Christ: The Lord of History" by C. J. Dyck; "Christianity and Communism" by Frits Kuiper; "The Christian Attitude in the East-West Struggle" by John Lapp, David Schroeder, C. N. Hostetter, Jr.

Afternoon. "Higher Education and the Mennonite Church: Its Role, Problems, and Its Future," L. L. Ramseyer (chairman), J. A. Toews, Carl Kreider, Erland Waltner.

There will be five sectional meetings on missions, peace, literature, theology, and Christian education. Missions: "Partnership in Missions—Challenging the Younger Churches to Evangelism," a symposium with Jan Matthijsson, Carl Beck, James Bertsche; "The Missionary in a Changed Role" by Paul Kraybill and Vernon Sprunger; "The Future of Missions in a Changing World" by John Mosemann. Peace: "Youth Service and the Peace Witness" by Edgar Metzler; "World-wide Report on Military Draft and Conscientious Objectors" by Guy F. Hershberger; "The Christian and Nuclear Warfare" by Ed. G. Kaufman. Literature: "What Is Publishing?" by H. F. Klassen; "Possibilities of Co-operative Publishing" by Ellrose Zook; "Financing Publishing" by J. H. Hostetter. Theology: "The Relationship of Mennonites to Other Christian Groups" by Millard Lind; "The Relation of Theology to Psychology" by Paul Barkman; "Developments in Mennonite Theological Studies" by David Schroeder. Christian Education: "Bringing Every Man to Maturity in Christ—Bringing Youth to Maturity in Christ" by John Zuercher; "Bringing Adults to Maturity in Christ" by R. M. Baerg.

Evening. Music by the Messiah College choir; report on Japan by Verney Unruh; closing address by Peter J. Dyck.

The Local Committee on Arrangements, composed of five men appointed by the four Ontario Mennonite conferences and the Ontario Brethren in Christ Conference, with J. B. Martin as chairman and C. J. Rempel as secretary, has set up an excellent organization with several working subcommittees, which has made good forward strides in planning for lodging, meal service, transportation, tours.

Of the 750 delegates attending the World Conference, 200 will represent the General Conference Mennonite Church. These delegates will represent the General Conference in two delegate meetings held during the meeting of the World Conference at Kitchener, Ontario, August 1 to 7. There will also be special discussion meetings for delegates.

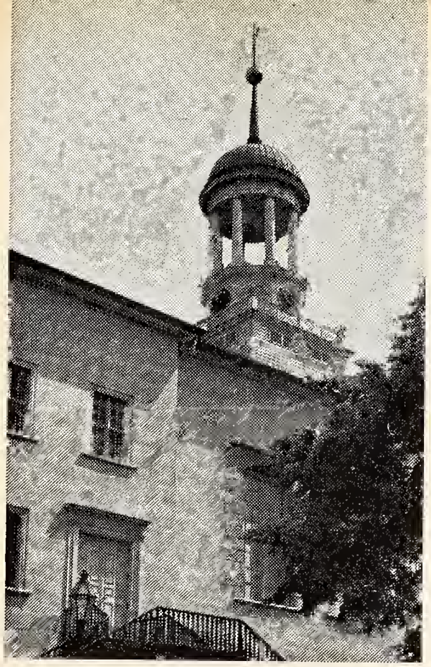
The delegates will not legislate. They will determine the use of conference offerings. They will decide on the conference message. Other items will come to them for counsel. Except for the delegate and special discussion meetings, nondelegates will have the same privileges of attending the full program. Every member of the General Conference is welcome to attend.

The delegate quota of the General Conference has been allotted to the various districts, agencies, and institutions of the Conference as follows: district and area conferences, 110; institutions, thirty; Conference boards and staff, twenty-seven; program personnel, fifteen; foreign General Conference delegates, ten; unallocated, eight.

The number of delegates allotted to each district conference is as follows: Canadian Conference of Mennonites, thirty-three; Central District Conference, eighteen; Eastern District Conference, ten; Northern District Conference, thirteen; Pacific District Conference, nine; Western District Conference, twenty-seven.

Institutions and their delegates are as follows: those with three delegates: Mennonite Biblical Seminary, Bethel College, Bluffton College, Canadian Mennonite Bible College, Bethel Deaconess Hospital, Home, and Nursing School; two delegates: Freeman Junior College, Rosthern Junior College, Mennonite Deaconess Home and Hospital (Beatrice, Nebraska), Mennonite Hospital and School of Nursing (Bloomington, Ill.); one delegate: United Mennonite Educational Institute, Bethel Bible Institute, Elim Bible School, Menno Bible Institute, Mennonite Collegiate Institute, Swift Current Bible Institute, Meadows Mennonite Home.

Persons interested in being delegates should contact the officers of their district or area conference.



Central Moravian Church,
Bethlehem, Pennsylvania.

Invitation to the General Conference

Harris Waltner

To the churches of the General Conference: Greetings in the Name of our Lord and Savior, Jesus Christ. As we enter the year of our Lord, 1962, we are humbly mindful of His faithfulness to us in former days and of His mission for us in the coming days.

The purpose of this letter is to inform your congregation that in 1962 we are planning to hold the thirty-sixth session of the General Conference Mennonite Church. The place will be the Moravian College at Bethlehem, Pennsylvania. The program will begin on Wednesday evening, August 8, and will close on Tuesday evening, August 14. Wednesday, August 15 will be devoted to tours of the surrounding area. Information on the program as well as on local arrangements for delegates and visitors will be made known in Conference publications.

At this time I wish to alert your congregation to plan ahead for representation at the Conference sessions in August. According to our constitution: "The right to vote is restricted to delegates. Each congregation belonging to the Conference shall be entitled to one vote for every thirty members or fraction thereof. Congregations which for any reason cannot send delegates from their own number are authorized to appoint them. However, no delegate shall be allowed to cast more than ten such proxy votes. No delegate shall hold more than 25 votes including proxy votes."

Votes shall be determined by the membership of the congregation as of January 1, 1962.

It should be understood that the Conference does not assume financial responsibility for the expenses of church delegates or proxies.

Later in 1962 you will receive delegate certification sheets on which you will list your delegates or proxies and return these for our record. We trust that your congregation may be represented. Our constitution also states: "Congregations, except those outside continental North America, which neglect to have representation at three consecutive regular Conference sessions, giving no valid reason for such neglect, and leaving official inquiries unanswered, shall be regarded as having withdrawn from the Conference; this fact shall be entered on the minutes."

We are looking forward to an inspiring Conference on the theme, "Fervent in Spirit, Serving the Lord," suggested by our Program Committee. It should also be kept in mind that the seventh Mennonite World Conference will be held at Kitchener, Ontario, beginning on Wednesday afternoon, August 1 and closing on Tuesday evening, August 7.

The prayers of your congregation are invited as the plans for these significant meetings are being finalized. Sincerely in Christ, *Harris Waltner, secretary of the Conference.*

Blast furnace of the Bethlehem Steel Company, Bethlehem, Pennsylvania.

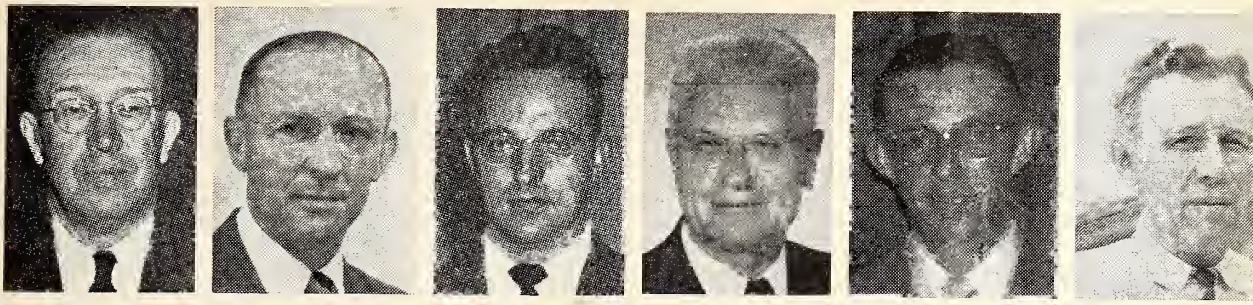
CONFERENCE PLANS

The General Conference Mennonite Church meets for its thirty-sixth session at Bethlehem, Pennsylvania, August 9 to 14. This will be our first meeting since our centennial in 1960. This session follows hard on the heels of the World Conference. This plan will allow foreign delegates to attend the General Conference as well as the World Conference.

Host for this session is the Eastern District Conference. Since last fall, they have been hard at work preparing for this conference. Planning has already started on advanced publicity, lodging accommodations, parking, and arrangements for the feeding of delegates and guests. Considerable discussion has been given to possible conducted tours of this historic community, including such points of interest as the Germantown Mennonite Church (oldest in America), Independence Hall, Philadelphia, Valley Forge, the home of Christopher Dock at Skippack, as well as a number of the historic Mennonite churches.

SEVENTH MENNONITE WORLD CONFERENCE—Kitchener, Ontari

	Wednesday **August 1**	Thursday **August 2**	Friday **August 3**	Saturday **August 4**	Sunday **August 5**	Monday **August 6**	Tuesday **August 7**
Morning	Delegate meeting	Bible study "Lord of the Church" Discussion	Bible study "Lord over Life" Discussion	Bible study "Lord of Mission" Discussion	Worship in English and German	Delegate meeting Bible study "The Light of the World" Discussions	Communion "The Lord of History" "Christianity and Communism"
Afternoon	"Who Is the Lord?" Section meetings	"Meaning of Conversion" Section meetings	"Lord of the Life of the Church" Section meetings	"What Does it Mean to Make Disciples" Tours Music	"Claims of Christ Upon Youth" "Youth in the Work of the Church"	"In the World, But Not of the World" Section meetings	"Higher Education and the Church" Section meetings
Evening	"Great Commandment" Africa	"Thy Neighbor as Thyself" Russia	"Call to Bear Witness" South America	"Call to Service" South America	"Our World Relief Ministry" Pax	"The Prince of Peace" Indonesia and India	Closing address Japan



Nominating Committee: A. S. Rosenberger, Paul N. Roth, J. Herbet Fretz, H. A. Fast, Lester E. Janzen, Peter R. Harder

Last fall Erwin C. Goering, Newton, Kansas, Conference executive secretary, met with the Eastern District planning committee and inspected the grounds and buildings of Moravian College, where the sessions will be held. Eldon Graber, Bluffton, Ohio, chairman of the program committee, was also present.

Planning is in charge of the executive committee of the Eastern District with David Habegger, Allentown, as chairman. Other members are: Wilmer Denlinger and Erwin Miller, Jr., Quakertown; and Claude F. Boyer, Akron.

Chairmen of related committees are as follows: historical, Ray Hacker, West Chester; publicity, John E. Fretz (Telford); music, Arthur Isaak (Souderton); parking, Paul Hunsberger (Lansdale); ushers, Norman Bergey (Schwenksville); maintenance, Chester Mill (Perkasie); equipment, James Gerhart (Bally); general administration, Henry Mohr and Leroy K. Weidner (Allentown); food and decorations, Mrs. Doris B. Miller and Mrs. Otto Kummery (Allentown) and Mrs. John Boyer (Zionsville); nursery and Bible school, Stanley Fretz (Lansdale), Mrs. Lester Shaffer (Quakertown), Mrs. Arlene Spallinger (Collegeville), and Frank Ward (Schwenksville); lodging, William H. Mohr (Allentown). (All addresses are in Pennsylvania.)

Nominating Committee

Harris Waltner, secretary of the Conference, has released the names of the Nominating Committee appointed for the General Conference sessions in August, 1962.

Members are A. S. Rosenberger, chairman, Quakertown, Pennsylvania; Paul N. Roth, Carlock, Illinois; J. Herbert Fretz, Freeman, South Dakota; H. A. Fast, North Newton, Kansas; Lester E. Janzen, Ritzville, Washington; and Peter R. Harder, Winnipeg, Manitoba.

Appointment was made by the Executive Committee at its December meeting on the recommendation of the district conferences.

HIRTY-SIXTH GENERAL CONFERENCE— Bethlehem, Pennsylvania

inesday **ust 8**	Thursday **August 9**	Friday **August 10**	Saturday **August 11**	Sunday **August 12**	Monday **August 13**	Tuesday **August 14**	Wednesday **August 15**
	Conference sermon Executive Committee reports	Board of Missions Seminary	Board of Education and Publication Seminary	Worship Discussion	Board of Christian Service Discussion	Board of Business Administration Discussion	Tours of Eastern Pennsylvania
	Board of Missions Discussion groups	Board of Education and Publication Discussion groups	Mennonite Men Women's Missionary Association Young People's Union	Mission program	Board of Christian Service Unfinished business	Board of Business Administration Close of conference	Tours of Eastern Pennsylvania
ic by ol choirs	Study Commissions Bible Church polity Higher education	Christian education program	Youth rally	Memorial and communion service	Christian Service program	Message Music by Eastern District churches	

CHURCH RECORD

DEATHS

Peter Bartel, member of Alexanderwohl Church, Goessel, Kan., was born Dec. 17, 1881, and died Jan. 14, 1962. He gave much of his time to the church as trustee and Sunday school teacher. He is survived by his ten children.

Harvey R. Basinger, Mt. Lake, Minn., was born Aug. 24, 1887, at Columbus Grove, Ohio, and died Dec. 28. Since 1921 he had practiced medicine in Mountain Lake. In 1953 he was appointed to the International College of Surgeons. He was a member of the Bethel Church.

Mrs. Margaret Dick, eighty years old, was born in Watonnwan County, Minnesota, May 19, 1880, and died January 7, 1962, due to infirmities of age. Survived by four daughters: Marie and Anna at home, Mrs. John P. Klaassen, and Mrs. Jacob Heide. She was a member of Gospel Mennonite Church.

H. H. Dyck, formerly of Aberdeen, Sask., was born in Steinbach, Man., on June 20, 1878. He died on Jan. 2 in the Rosthern Union Hospital. He was a deacon of the Bergthal Church for 34 years. Reached the age of 83 years. He is survived by his wife, three daughters, five sons, 23 grandchildren and seven great grandchildren.

John David Enns, Niagara-on-the-Lake, Ont., was born April 24, 1877, at Taschlschenak, South Russia, and died December 24. He came to Canada in 1924 and was a member of the Niagara United Mennonite Church.

Kathrina Janzen Enns, Saskatoon, Sask., was born in Molotschna, Russia, Nov. 3, 1874, and died Nov. 20. Her husband, Daniel Enns, served as secretary-treasurer of the Mennonite Board of Colonization from 1924 to 1946. A son, Dr. Theodore Enns, lives in Baltimore, Md.

Otto K. Friesen, member of Tiefengrund Church, Laird, Sask., was born May 29, 1900, near Danzig, and died Dec. 28, 1961. In 1923 he emigrated to Canada.

Gloria Hanselman, member of West Swamp Church, Quakertown, Pa., died on Dec. 7, 1961, at the age of 33. She is survived by her husband, Edward Hanselman.

John Jacob Harms, Aberdeen, Sask., was born July 23, 1886, in Burwalde, South Russia, and died Dec. 10. He was a carpenter and a member of the Rosenort Congregation.

Mary Wittrig Litwiller, Hopedale, Illinois, was born August 14, 1876, and died January 2, 1962. She was a charter member of the Boynton Mennonite Church.

Maria Voth Loewen, member of First Church, Reedley, Calif., was born May 21, 1897, in the Ukraine, and died Jan. 9, 1962. She lived in Reedley for 31 years.

Edwin S. Moyer, member of the Deer Creek (Okla.) Church, was born Feb. 24, 1875, in Wadsworth, Ohio, and died Jan. 5, 1962.

Henry J. Nachtigal, Halstead, Kan., was born Dec. 25, 1877, and died Dec. 28, 1961. He was a farmer and a member of the First Church, Halstead. Survivors are his wife, Anna Dyck Nachtigal, to whom he was married over sixty years, one daughter, and two sons.

David Sell, member of West Swamp Church, Quakertown, Pa., died on Nov. 18, 1961, at the age of 89.

Jacob E. Voth was born April 8, 1908, and died Dec. 31, 1961. He was a member of First Church, Mt. Lake, Minn. He is survived by his wife, Marie Schultz Voth, and a son and a daughter.

J. C. Wiebe, Mission City, B. C., was born June 26, 1900, in Kronsgart, Man., and died Dec. 17.

Correction. Our issue of January 9 carried notices of the deaths of Mrs. Abraham Schmidt and Mrs. Charles Sylvester. "Mrs" was attached by mistake with the result that the personal pronouns were also wrong. Our apologies for this error. *Editor*

WORKERS

Allen Roy Doerksen and *James Doerksen,* members of the Bethel Church, Inman, Kan., left on Jan. 18 to begin their 1-W assignments in the Downey, California, hospital.

Harding Duerksen, member of Alexanderwohl Church, Goessel, Kan., reported in Akron, Pa., on Jan. 24 to begin a three-year Pax assignment in Korea.

Raymond Dyck, member of the West Zion Church in Moundridge, Kan., has been assigned to Pax service in Greece beginning in July. At the present time Raymond is a graduate at the University of Arkansas.

Robert Goertzen, member of the Alexanderwohl Church, Goessel, Kan., began 1-W service on Jan. 8 in the Mennonite Deaconess Home and Hospital, Beatrice, Neb.

Richard Graber of Pretty Prairie, Kansas, has been appointed by the Board of Missions to teach physics and chemistry at Woodstock School in Landour, U.P., India. He with his wife (the former *Melita Goerzen* of Harrow, Ontario) and their two children will sail from New York on Feb. 6. They expect to be in India for five years. Graber is the third person our Conference has appointed to the current staff of Woodstock School. Leona Cressman of Kitchener, Ontario, and Lorraine Schroeder of Downey, California, are the two there now. Woodstock is an interdenominational school for the children of India missionaries.

Louise Kraft of Schwenksville, Pennsylvania, begins a year's service in Chicago on February 1. She will serve as a nurse's aide in the LaRabida Hospital and be a part of the Voluntary Service unit in the Woodlawn area.

Clifford Unruh, member of Alexanderwohl Church, Goessel, Kan., began 1-W service on Jan. 1 in Denver, Colo.

BAPTISMS

Alexanderwohl Church, Goessel, Kan., on Dec. 3, 1961: Mr. and Mrs. Milton Schmidt of Newton, Kan.

First Church, Bluffton, Ohio, on Jan. 14: Mrs. Ned Althaus, David Jansen, Henry Jansen, John Neuenschwander, and Paul Hicks.

CALENDAR

Jan. 28—Cornerstone laying, Faith Church, Newton, Kan., 2:30 p.m.

Jan. 30—Beginning of a series of Bible week meetings in Bethel Church, Marion, S. D., Harris Waltner, guest speaker.

Jan. 31—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Jan. 31-Feb. 5—Erwin Goering speaks in Lynden, Monroe, Warden, Ritzville, Colfax, and Newport, Wash.

Feb. 4—Mission Festival, Alexanderwohl Church, Goessel, Kansas, morning and evening.

Feb. 6, 8 and 10—Week of Prayer services, Menno Church, Ritzville, Wash., 9:30 a.m., 7:00 p.m., and 9:30 a.m., respectively.

Feb. 7—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Feb. 7, 8—Seminar on City Churches, Elkhart, Ind.

Feb. 11—Men's Chorus program, West Zion Church, Moundridge, Kan., 7:30 p.m.

Feb. 18-25—Milo Kauffman, Hesston, Kan., speaks in the United Mennonite Church in Rosthern, Sask., Sunday, 7:00 p.m.; during the week, 7:30 p.m.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 4—Bethel College choir concert, First Church, Clinton, Okla., during morning service.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kan. Registration at 9:30 a.m.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

LETTERS

THE CONTROVERSIAL ISSUE

To THE EDITOR: After reading the article "Second Thoughts About the Peace Corps" I felt an urge to express my feelings on this apparently controversial program. Because the Peace Corps is government sponsored, some of our Mennonite leaders take the attitude that Mennonites should take no part in this program. Statements such as "a propaganda tool" and "many government officials have been concerned about what the United States would get out of it" sound much like shortsighted conservatism and should have no place among Christians who love Christ and the way of life He showed us, and which we have accepted.

I am very glad that some of our Mennonite leaders disagree with his unco-operative philosophy, even hough this program has its limitaions, and is sponsored by a government that is imperfect — and it would have to be imperfect because you and I are imperfect.

But in spite of failures and misakes, all freedom-seeking people and nations are looking to the Unitd States for leadership and help. Our nation, with its rich Christian heritage, can and will meet this challenge if the people who profess to be Christians will take their proper responsibility in government, especially as it relates to social justice and peace on earth.

We should thank God for men in our government with courage and influence great enough to promote such programs as the Peace Corps, and Food for Peace. Unparalleled in world history, the United States programmed 30 million tons of farm products for export this year to the underdeveloped and disaster stricken all over the globe.

The famous historian, Arnold Toynbee, has said, "Our age will be well remembered, not for its horrifying crimes nor its astonishing inventions, but because it is the first generation since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race."

I do not expect that we will always be in agreement on the best means of resolving the various issues. That is the nature of free people. However, I sincerely believe that on matters of vital importance to the freedom, well-being, and dignity of man, we shall usually find common ground.

I can understand that non-Christians would have little interest in programs for peace. As Christians, however, we should give wholehearted support and co-operation to make these programs a success. The work of the Mennonite Central Committee and Pax work is most impressive and praiseworthy, and cannot be replaced by government programs. We must do everything possible to expand and encourage this good work. The Peace Corps and the Food For Peace programs were never intended to replace the good work of our churches, but rather to make them more effective by helping to improve the economic and educational condition of poverty stricken countries. I think all of us could well ponder again Matthew 25:29. *Sam Franz, Mountain Lake, Minn.*

BAPTISM AND REBAPTISM

To THE EDITOR: My compliments to *The Mennonite* for its many very fine articles. In response to William Klassen's article, "One Mennonite Church," I would like to say that we certainly need enlightenment concerning our baptismal differences. I believe that most Mennonite Brethren would agree with Mr. Klassen that the mode of baptism is not an eternal value. Unity in the brotherhood, however, seems to demand the adoption of a standard policy on such an issue. If we think of baptism as burial with Christ, I believe the Mennonite Brethren are justified in choosing immersion, but I agree that this should not constitute an absolute which must be followed by other denominations.

Concerning rebaptism of poured or sprinkled believers, I wonder if the author hasn't taken Ephesians 4:5 out of context. Is there any place in Scripture which states that a true believer can only be baptized once? I dare say it would do many of us good to relive our baptismal experience. If baptism is a token of our decision to associate with the body of Christ, is it not also a public testimony that we are in accordance with the beliefs of the congregation which we wish to join?

In closing, I wonder if it would be making too much of baptism to suggest that the General Conference insist upon the rebaptism of immersed believers and in this way bring about a more mutual understanding between the two conferences. *Leland Suderman, Freeman, S. D.*

SUGGESTIONS ON CALLING A PASTOR

The trend in our Conference is definitely toward more mobile ministers. A generation ago many ministers served a lifetime in one church. Today our ministers move every five to eight years. There certainly are some disadvantages in the short-term ministry, but there are also some definite advantages. The short-term ministry tends to remove the deterrent of human error; it gives the minister an occasional fresh start in new surroundings. It also creates more layman participation and the ability to work with new leaders.

Since short-term service is a reality, the minister is faced with the task of accepting frequently new charges, and the congregations have the problem of frequently calling new pastors. The task of calling a pastor is a delicate process for the congregation and often not maneuvered as graciously as it might be. Perhaps the laity of the church needs to study this important phase of church life from an ethical as well as a realistic point of view to see if it cannot be made a more satisfying experience.

When a congregation is faced with its pastor's resignation, it must immediately prepare to provide new leadership. This problem should be faced by every member of the congregation, and not only by the official board. A special congregational meeting should be called to select a ministerial committee which will handle the many details involved in calling a new pastor. It may be much wiser to select a special committee than to ask some standing board of the church to take this responsibility. Standing boards have their regular duties, and a shift in responsibility would tend to break down "set patterns."

The congregation should determine length of term and the range of remuneration that it expects to provide. This should include basic salary plus fringe benefits such as parsonage, utilities, travel expense, vacation time, pension. Spell these out to avoid misunderstanding later. The remuneration should be fair and realistic and should match the dignity that Christian people expect from a man of God.

Most of the responsibility for the calling of a new pastor will rest on the shoulders of the chosen committee. It is very important, therefore, that this committee be a representation of the entire congregation and that it command the genuine respect of the total membership. The committee also needs to remember that in all their planning, they are to pray for the leading of the Holy Spirit and at all times to be sensitive to His guidance.

The first step of the committee is to determine the special needs and problems of the congregation. Determining factors that would need to be considered would be location (rural or urban); size; age, condition, and adequacy of the church building; number of young people and the number of aged people in the membership; the state of complacency and the state of tranquility; the status and potential the church has in the community. They need to determine the type of man that would qualify and be challenged by these needs.

The next step is to view the field of candidates available to fit into the church. For help in the task, the committee may wish to consult with the General Conference Committee on the Ministry. The secretary of this Conference committee is at present Brother Erwin Goering, who is also executive-secretary of the Conference and who can be reached at the Conference Office in Newton. In his office is information on all Conference ministers. He is willing to meet and counsel with any local congregational committee.

From information received and from personal experience, the committee can select several candidates that they may feel would qualify as ministers of their congregation. They should select *one* candidate in particular with whom they can negotiate. Seriously considering more than one candidate at the same time is both unethical and unwise because this practice tends to put the ministry on a competitive basis and tends to divide the unity of the committee as well as the congregation.

Negotiating with a candidate who may be the pastor of another church must be done with caution and strict confidence. Failing to take proper precaution could result in the spreading of untrue or half-true rumors. These rumors could destroy a cordial feeling and lead to an ungracious relationship.

If the candidate feels led to refuse the offer of the inquiring committee or feels that he should continue in his present charge, he should be dropped from consideration. Undue pressure is unwise. The committee should then select another candidate and repeat the procedure. By continuing this process, a suitable candidate sooner or later will be revealed. A committee working in grace and harmony will make the task more pleasant and satisfying for everyone.

When an interested candidate is found, the committee needs to establish agreement on salary, fringe benefits, length of term, pension, vacation time, as agreed on by the congregation. The committee should be reasonably certain that the candidate they present to the congregation will accept a call. They should be reasonably certain that the congregation will extend the call with a large degree of unanimity under the conditions of the agreements. Failure for the congregation to accept the recommendation of the committee would be tragic.

You may think this process is slow and inefficient and certainly does not give the individual member much voice in choosing his minister. This might be true. We believe, however, that men are called to serve in specific professions and also in specific places. The Holy Spirit works in the midst of committees as well as congregations if they diligently seek His guidance. It is important, therefore, that those who may not have their wish fulfilled accept the decision of the majority so there may be harmony in the church.

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Letter of Acceptance

On January 15 a long-awaited letter arrived at the youth office. It was from William Walter, the young man from India whom the Young People's Union invited to the United States to visit youth groups, attend the World and General conferences, and perhaps go to school for several months. Here is what Willy said.

Dear Brother Harder, I have received your letter which you sent to me on behalf of the Young People's Union and in which you have very kindly extended an invitation to me to be the guest of the young people in the United States and Canada during 1962-63. It really came as a Christmas surprise to me. I took some time in praying to God to guide me in this matter and to give me strength to fulfill the purpose for which He has chosen me. And now being sure of His guidance, I accept your invitation with great joy. I am really very grateful to you for giving me this wonderful opportunity to visit you.

It will certainly be a matter of great privilege to me to share with you my experiences about the youth work here in our churches. I shall do my best to be a source of help to you in understanding the young people of our churches. I am also preparing myself to be able to add to your vision of Christianity a new perspective and I anxiously hope that God will help me in doing so. I also expect to bring back from the young people of United States and Canada a fuller understanding of His will so that the young people of India might rise to greater heights in their knowledge of Christianity.

I am at present attending the Teachers' Training College at Raipur, M. P., and my term shall finish in March 1962. I shall then go back to my school in Jagdeeshpur. I have consulted Mr. Samuel Stephen, the principal of my school about this matter and he has assured me that he shall be glad to relieve me for this purpose by the end of April 1962.

I must again express my gratefulness to you for giving me such a beautiful opportunity to be in your midst. May God give me sufficient strength to discharge the duties which He has set before me. I shall be waiting to hear from you soon. Yours sincerely, William Walter.

YOUTH

Words to present, past, and future couples

The Many-Splendored Thing

How can you tell if it's love? Kent watched his brother Dave preparing for a date with Jan. Dave was three years older, but the boys had always been close. Recently Kent had observed Dave getting more and more involved with this pretty little girl with whom he would be graduating from college in two months.

"You and Jan going some place tonight?" Kent asked.

Dave shook his head. "No, we both have studying to do. Probably spend the evening at the library."

Kent grunted disdain. "That's a date? If you're just gonna be at the library, why bother?"

Dave grinned. "It's plain you have not been in love, boy!"

Dave had never talked of love before! Kent swallowed hard. "You mean it? You think Jan is really the girl for you?"

The older boy nodded. "Not think it. I know it. Now all I have to do is convince her!"

After Dave left, Kent sat at his desk flipping the ball-point pen open and shut. How did Dave know? How does anyone know? Is this tremendous knowledge revealed suddenly or does it steal upon a person when he's unsuspecting?

Those who are happily married can give *some* clues. Serious talks with marriage counselors reveal that true love possesses a number of recognizable basic ingredients. A relationship which lacks one or more of these ingredients isn't love. Here they are. Apply them to your feelings for the person you're romancing right now.

Esteem. That's a weak word for a very special quality. You must feel that the object of your love is worthy, even superior to others. There's a subtle psychological factor involved here. Love should make you want to do your best, to *be* your best, for the loved one.

Physical attraction. While esteem is important, it can't be the only attraction. We don't marry people because they're good or noble or kind. Planted in the make-up of every normal human being is the God-given mating instinct. Unless you are irresistibly drawn to the person you're dating, don't consider marriage.

Mental stimulation. The person you're going with might rate an A+ in your book in the first two qualities mentioned. But do you stimulate each other mentally? What do you talk about when you are together? Remember, marriage is for life. Does the prospect of listening to your friend's conversation for the next forty years make you doubtful?

A mutual sharing of life's experience. Just as Kent couldn't understand Dave's wanting to be at the library with Jan, so the person who hasn't experienced love can't comprehend this "everything-must-be-shared" feeling. If you hear good music, it makes you think of the loved one. If you read something poignant and tender, your first impulse is to share it with your beloved. Life's disappointments, when shared, become less. Life's small triumphs—an A in a history test, an invitation to an honor society, a special compliment—when shared, bring doubled pleasure. Those in love find pleasure in everyday experiences. They need no program for entertainment.

Concern for the loved one. Here is one of the best tests of love. How important is his happiness to you? How hard would you work to spare her disappointment or sorrow?

Love passes the test of the thirteenth chapter of First Corinthians. Read verses 4 through 8 very carefully. Apply them to your love relationship. Can you suffer for this person? Can you be kind always? Can you consistently seek the other's good instead of your own?

Spiritual fellowship. A Christian will not find true and lasting love with someone who doesn't know Jesus Christ. To marry, wishfully hoping that your partner will be converted after marriage, is to build on a precarious foundation. Moreover, there must be a familiar devotion to God's word, a mutual appetite for spiritual activities, spiritual friends. A young wife mourned because her husband couldn't conduct family worship. She confided her disappointment to her pastor. "Did you pray together during your courtship?" the pastor asked. She admitted they had not. "I guess I knew, down deep, that Art wasn't a strong Christian. I mentally endowed him with qualities he didn't have."

We often clothe the objects of our affections with virtues they don't really possess. The daily contact of marriage will strip away this illusion.

Spiritual fellowship between husband and wife is the most satisfying of all relationships. A pioneer missionary on furlough gave this advice to college students. "If you're going to serve God in a hard place, take your training, take your faith, take your courage, but make sure you take a spiritual wife! When the rough times come, a wife who encourages and prays is a necessity."

There is abiding love in the home where Christ is at the center. Don't settle for less!

If you have already found *the one,* guard the sacredness of your relationship as you'd guard a treasure. It is exactly that.

God's richest gift to you, apart from the gift of His Son, is a satisfying marriage with someone you love deeply. If you have not found your partner in love, ask God for guidance. Keep your heart open and your mind clear. While you wait and while you search, prepare yourself in every way possible to take into your marriage those qualities worthy of love.

by Dorothy Best Rains

CLYDE TRAMPED the wooded path at Laurie's side. He noted the yellow-green grass blades pushing through the ground. It was a sure sign of spring. But there was no spring in Clyde's heart. He tried to pay attention to what Laurie was saying.

"Would the twenty-first be okay with you, Clyde? I told her I'd call and let her know."

He chose his words carefully. "The twenty-first? That's almost a month away. I'd better check my schedule first."

Silently he acknowledged the truth. *In one month we won't be going together.* He wanted to end it today. He didn't have the courage.

Laurie continued to talk, and Clyde found it irritating. Had she always chattered so? Last fall when they'd hiked these same paths—had she talked so much then?

In the privacy of his own room Clyde stared at his history book. He'd never deliberately hurt anyone before. How could he break up with Laurie? What words would he use?

JAN BIT HER LIP and lowered her eyes to keep Kurt from reading what must be written there. Kurt seemed more and more devoted. He hung on her words. He attached a world of importance to the time when they'd be together next. He called her on the phone whenever they were separated even for a little while. She felt absolutely smothered. Who gave Kurt the idea this was serious? *I did,* Jan admitted to herself, sorrowfully.

Back at the beginning it had been fun. Exciting. Jan hadn't ever gone steady with a boy before. And Kurt was a dream. Jan had pretended, actually, a little more interest than she had felt. But it had seemed like a super-charged whirlwind which carried her along. Now the glamour and fun were gone. It was over for Jan, but not for Kurt. How could she tell him?

THIS PROBLEM recurs within our society. Pledges are made between a young man and young woman. Both are usually convinced that their attraction for each other will endure. Going steady will develop into an engagement. Following the engagement period will be a marriage.

But not always. Somewhere along the path, the enchantment vanishes. If the disenchantment is mutual there's no problem. Many times, however, one still wishes to continue and the other wants to stop. How can a conscientious Christian extricate himself from a romance he no longer wishes to pursue? Here is a formula to be followed in that American maneuver is known as "breaking up." If this unpleasant task is yours, proceed prayerfully and carefully.

Be confident in your own mind. Whatever your regrets may be, face this fact: the severing of the relationship is necessary. You aren't going to marry this person, so your greatest kindness is to make the fact evident both privately and publicly. To continue pretending to care is unfair to both of you.

Do it in person. Only a coward sends a message of this type through a friend. Unless you are separated by many miles, it should not be done by letter either.

Do it gently. Carla was famous for her break-up method. She always found something to get peeved about. She'd flay the helpless boy with words, accusing him of all kinds of injustice. Days later, still trying to make amends, he'd realize the truth.

The actual words you use depend somewhat on your age, the length of time your romance endured, and to what extent circumstances will force you together in the future. Clyde told Laurie, "I was wrong in trying to keep you all to myself, Laurie. We both need other friends. We'd better not date for a while."

End on friendship. Jan told Kurt frankly, "I want to get to know other boys, too, but I want to be your friend, Kurt." When his deep hurt was evident she added, "After you've recovered your sense of perspective, I hope you can forgive me, and that you'll be my friend."

Keep the details private. Sometimes Christians can be cruel. To tell "best" friends the reaction of the person you've hurt is to multiply unkindness. A mature person keeps the details to himself, saying nothing to the discredit of the person he has been dating.

Stay strictly away for a while. It is not kindness to begin the "friendship" role immediately. The other person needs a chance to recover. For you to make any polite demands on the person may cause false hope.

Don't rush into another romance. Admittedly the reason one romance often dies is that another is developing. But it is not consistent with Christian testimony to rush from one alliance to another. It makes people wonder if you give your love too freely—without any prayer or thoughtful consideration.

Proceed cautiously with all future commitments. Much of the misery of breaking up could be avoided by not committing yourself until you're sure.

Just as you desire victory in other areas of your life, you need to be able to face your friends of the opposite sex with a good conscience and a heart that condemns you not!

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COVER
One of the main streets in Kitchener, the city where Mennonites from around the world will congregate in August.

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EDITORIAL

The hymns in our hymnary are not great poetry. Somehow I wish they were. I have been watching the singing words go by on Sunday morning, and I've felt uneasy. I've asked myself, "If these words were written up as a poem and sent to our church paper, would you print them?" This has given my singing face a kind of fixed scowl because the answer has been, "Maybe," but more often, "Maybe not." And this is no claim that everything or anything we print has eternal value. It is possible that something is wrong with me. The odds are against me when I place myself in judgment over the 400 poets that have contributed verses to our hymnbook.

But I feel that in many cases weak poetry has been carried along by better music. To prove that in hymns the tune is the thing, James Bixel (the Bluffton piano player) asked a group of writers, "Do you remember the second verse of 'O Worship the King'?" (If you wait awhile, I might be able to whistle it for you.) The point is that in most cases the music overshadows the words. This is hard for a writer to understand, but I'm trying.

Obviously, in hymns, words and music go together. They should be evenly matched. It is this balance that I am looking for. I'm glad our musicians have done their jobs so well. It is quite possible that music is still more important than words. Music, at least, has one thing in its favor. It speaks where words cannot speak.

Often we look at the words of a hymn as if they were just words. But they are more than that. A hymn should build a picture and a feeling that happily is a new creation and expression of man's thankfulness to God. So, back to "O Worship the King" and its second verse. Really, it is rather good by my measure. "Whose robe is the light, whose canopy space" is a strong picture. "His chariots of wrath the deep thunderclouds form" is also good and offers a strong contrast. It isn't sentimental; a common pitfall. It isn't argumentative. Its other verses measure up well. "Pavilioned in splendor" is a fancy phrase, but it can be allowed. And if you can find out how feeble it is to be "feeble as frail" you have a better dictionary than mine, and I have a good one.

So here we have a good hymn, but not a great hymn; its words really do not get inside of us. Its music does.

But there are other hymns whose words do make it all the way to our souls. If they do, they deserve tentative classification as great, and this would apply to most of the items in our hymnbook. The only reason they are there is that they have touched someone at some time. Again, I would ask, is it the words and music coming through, or really just the music?

Paul in Colossians 3:16 left this instruction: "Let the word of Christ dwell in you richly . . . as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." It is an awful (full of awe) test to ask of any writer's works whether it brings the word of Christ. The musician and singer also bring Christ to the hymn encounter. This can make it a great meeting.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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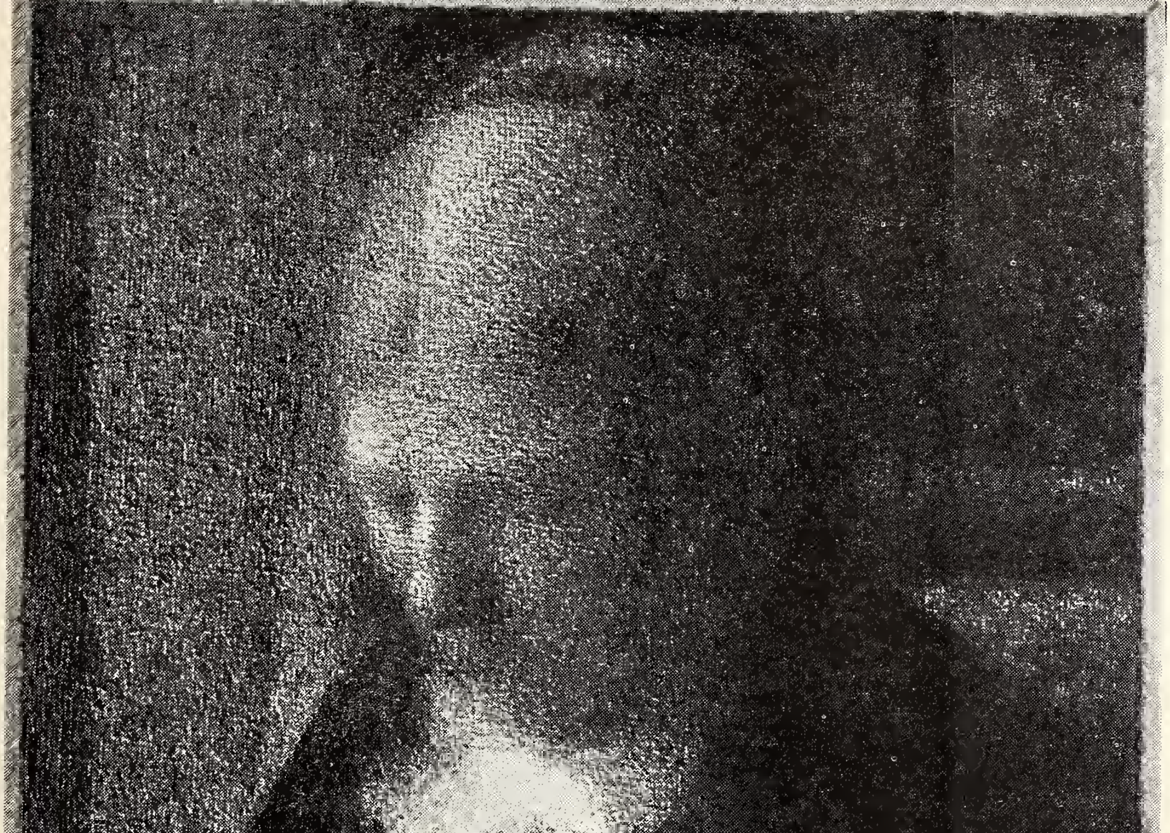

FEBRUARY 6, 1962

They know something
we need to know, about
which we have not yet
learned to ask,
nor they to teach.

We Need Old People

Margaret Mead

IN THE VERY simplest societies, the role of the aged was primarily to serve as memories for the group, for people who had no written language and no way of keeping records. It was the old who could remember the place where yams had grown when all the rest of the desert had dried up, or that a rather hard and unappetizing berry never eaten in times of plenty could serve in times of extremity.

But in such societies the aged also had a hard time keeping up with the wandering of the group. When they became infirm, it was impossible to care for them. They had to steel themselves to accept death when they could no longer help their children nor their children help them.

In societies where people lived a sedentary but primitive life, the aged were not only the memory of the group—but now they spoke of tradition, old events, relationships between people long since dead, and customs followed long ago. It was also the aged who initiated children into a sense of the wholeness of life. Little children learned from the hands and voices of their grandparents what it was to be old, what it would be like to be close to death, and to build an acceptance of life into their learning. These societies where the grandparents take the greatest care of the children have been able to cling tenaciously to their old ways, even after the coming of new peoples or new inventions have made them outmoded. Here the role of the aged has been to keep the way of life steady and whole, to make it seem impossible that it could ever be betrayed or deserted. This is a conservative role; it helps prevent change and it gives dignity to those who have learned from their grandparents to refuse change.

In changing societies, especially among people who go as immigrants from one country to another—as has happened so often in the settling of the United States—the role of the aged begins to be ambiguous. It is they who remember the old ways in the old country and relate them with lively affection, an affection mixed with homesickness and criticism of the new country. If their children and their grandchildren listen too well, they may also long for the old country, for a graciousness that sounds more perfect with each year that elapses.

It becomes necessary to learn not to listen too much; defenses against listening are built up; grandparents are called old-fashioned. They are humored instead of reverenced. The barely concealed impatience of their grandchildren becomes part of the eager acceptance of the new ways and the contemptuous intolerance for the old. Where such grandparents are still listened to and loved, the immigrants are protected against shallowness; where they are pushed aside, zest for the new is reinforced. Habits of disregarding the elders—habits of living in the present without roots—grow up. Often the situation is far beyond the power of single individuals to change, and so the grandchildren are robbed of much of the sense of continuity they might have had.

Learning When Old

Today, we have entered a period with a greatly accelerated rate of change. In the past we have been able to wait for a new generation to grow up and learn new things, things which their parents would never master and never accept. But now change is so rapid that instead of a generation, five or ten years may radically alter some aspect of ife. People have to learn—after they are old, after they are grandparents and great-grandparents—to understand television and thermonuclear warfare, self-demand feeding, satellites, frogmen, and the possibilities of exploring outer space. Adults are learning so much once hought only possible for young children that it has suddenly become apparent that learning is not only a characteristic of childhood and youth. We are beginning to recognize that the more one knows the more quickly one can learn, provided the new learning is seen as a ransformation of old learning. There are new possibilities for our attitudes toward the aged. The aged are those who have lived through and mastered more changes than he young. They are those *who know about change.*

So, in very primitive societies the aged know about survival possibilities, but they themselves can only survive against terrible odds. In slowly changing societies, they become the guardians of the past, the mainstay of conservatism. In the kind of change that comes with immigration, their alienation from their children and grandchildren accelerates the break with the past. Today, they have become an index of how much change it is possible for human beings to accommodate and still live and grow.

On the islands of New Guinea, men and women, who as young people had their skin scarified and their cheeks tattooed, and who wore only grass aprons and bits of bark and the bones of the dead as ornament, today soberly take part in Parent Teacher Association meetings, discreetly dressed, alert to the complications of Robert's rules of order, and the meaning of international responsibility. And in the cities of America, those who harnessed horses and made butter as children and had no sense of living in one world, ride in jet planes and have learned to encompass the whole of earth's people within their area of concern.

How to Stand Change

But much of this is still inexplicit. We still carry over the attitudes of our immigrant ancestors toward those who grew to maturity in another country. Old and young alike still think of the aged as belonging to the past because they came out of the past. The emphasis is still on how behind they are, not on how far they have come. We have not yet learned how to learn from the aged ways to change and still to maintain continuity with the past.

It is here that we need to make some new cultural inventions. Once the aged were turned to for ancient lore, for old recipes and rarely-used solutions, for scraps of forgotten genealogies, and reinforcement of old sanctioned ways. Now we need to establish a style within which the child will ask, not "Grandfather, tell me how much better it was when buffalo ran," or "Grandmother, what was it like in the old country?" but "Grandmother, how did you feel the first time you rode in an automobile? How did you keep from being frightened? How much like a horse was it? How hard was it to get used to an idea like daylight saving time? What was it like to realize that Europeans could attack us without leaving Europe, when you had always felt so safe with the Atlantic Ocean in between?"

We need to realize that one of the most precious lessons today is how to stand change, how to face a world in which change is occurring at an ever-increasing pace. How much should be treated as a mere extension of the present—without wonder? When are wonder and awe appropriate? When does one have to sit down and take oneself in hand, firmly eradicate some outmoded idea, and determinedly entertain a new one? The aged know most about this. They have spanned three quarters of a century of unprecedented change. They are no longer the custodians of old facts, those we can put down in maps and guide books and printed genealogies. They are no longer the custodians of refusal to change. This was what their grandparents were, not they. Instead, they know something that we need to know, and about which we have not yet learned to ask, nor they to teach.

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a time to hold hands

Desmond W. Bittinger

One of the most intriguing and beautifully delicate stories to come out of the racial tensions of our land was told by a mother recently. Her little white daughter entered school on the first day of the fall session midst lines of police, police cars, curious and/or angry mobs of people who lined the walks or crowded together in the school area. It was all very strange and very frightening to her. It was about something they called "integration," a word which she did not understand. When she came home in the evening her mother asked her about the day. She said, "I was so frightened I could hardly breathe! All day long my heart kept bouncing in my throat! And I sat right next to a little colored girl who was just as scared as I was."

The mother asked, "And what did you do?"

She replied, "We were both so scared we just sat and held each other's hands the whole day!"

Our world is about that scared. There used to be "saber rattlings" to scare us; now it is bomb rattlings, atomic war heads, incredibly fast delivery vehicles, earth-orbiting shots, a man on the moon objective, bristling threats, and harsh speeches.

We are all scared, devisedly so. We are to be kept that way. The common people in all countries who are interested in essentially the same things, children, crops, jobs, a time to work, a time to play a time to worship, would welcome the opportunity to hold one another's hands in the midst of a crescendo of terror.

There is a way other than fright and terror; these really block the way. We must sit down together, and stay sitting until common sense can operate and terror can subside. Eventually, the religious people, the educated people, the sensible people of our world must demand that this way be used.

ORIGIN OF THE ECUMENICAL MOVEMENT

Russell L. Mast

In November of 1961, the Third Assembly of the World Council of Churches was held in New Delhi, India. Before the conclusion of this assembly, membership in this body included 197 denominations from sixty nations of the world, representing a combined membership of around 225 million persons. Within the framework of this council, representatives from these churches come together to witness to and with each other, for the purpose of achieving fuller understanding of the Christian faith and a clearer expression of their unity.

The World Council of Churches is the result of more than fifty years of interdenominational, international, and interracial co-operation which is often referred to as the ecumenical movement. This movement through the organizational structure of the World Council of Churches, now with a significant membership throughout the world and with a program of Christian fellowship, study, and witness, has come to the place in its history where it cannot be ignored. In one way or another all Christian bodies will need to come to terms with it.

Let it be clearly understood at the very outset, that we have in the New Testament the clearest possible mandate to Christian unity, which we ignore only at great peril to the church. It will not be my purpose to present the scriptural basis for this mandate, except to say that it comes to all of us as a sober imperative to "keep the unity of the Spirit in the bond of peace"; and to fulfill the desire of our Lord, the Head of the church, when He prayed, "That they all may be one . . . that the world may believe . . . that the world may know" (John 17:21, 23). Assuming then that we do take this divine mandate seriously, we must then try to understand this effort on the part of Christians in our day to fulfill this mandate. The very least that we can do is to have accurate information and an intelligent understanding of what one churchman called, "The great new fact of our era."

The word "ecumenical" is from the Greek word *ecumene* which means "the inhabited earth." It is synonymous with such words as "universal" or "catholic" (in the non-Roman sense). So the ecumenical movement addresses itself primarily to the problem of division and disunity that exists today within Christendom. It constitutes a movement of Christians toward each other for the purpose of strengthening the bonds of unity and oneness throughout the entire inhabited earth.

International Missionary Council

Interest in the world-wide unity of the church dates back to Reformation times. Historians, however, usually locate the origin of the modern ecumenical movement in the year 1910 with the assembly of the First World Missionary Conference at Edinburgh. Yet, even this early conference had the benefit of a considerable background of experience in interdenominational activity. One should mention, for instance, the Evangelical Alliance, which was organized in 1846. This was a union of individual Christians and not church bodies. But it was, nevertheless, a significant venture in interdenominational activity. In addition, missionary societies, Bible societies, youth organizations, Sunday school associations, and peace movements were formed during this early period. But it is probably not too much to say that the greatest single factor in bringing the churches of the world together was mission work. For it was on the mission field that the dire peril of disunity among Christians was first realized.

So the 1910 Edinburgh conference was called not only to plan over-all missionary strategy but to explore ways for separate Christian bodies to work together. Three able men stepped into the ranks of leadership at this conference and became guiding lights for the ecumenical movement during its earliest years. They were John R. Mott, Nathan Soderbloom, and Charles H. Brent. The conference appointed a continuation committee with Mott as the executive secretary, so that by 1921 it was possible to form the International Missionary Council out of twenty-eight co-operating missionary agencies of the world. The International Missionary Council held numerous conferences since 1910: the Jerusalem Conference in 1928 and the Madras Conference in India in 1938, to mention two of the more important ones.

Increasingly, as time went on, leaders from the "younger churches" took places of responsibility in these conferences, which proved to be of immeasurable benefit to the movement itself. The mission enter-

Studies in Church Unity—XII

It is probably not too much to say that the greatest single factor in bringing the churches of the world together was the missionary enterprise. It was on the mission field that the dire peril of disunity among Christians was first realized.

prise, therefore, constitutes an important approach to Christian unity and ecumenical activity. The ecumenical movement seeks to do more than present a united front; it seeks also to promote an advancing front against secularism and sin. We may then regard the missionary movement as one of the great tributaries that flowed into the main ecumenical stream.

Life and Work Movement

The influence of the missionary conference at Edinburgh was such as to stimulate a search for Christian unity in other areas as well. For, following this conference, there emerged another area of Christian concern which came to be known as the Life and Work Movement. This constituted another approach to unity and was based on the belief that Christians can realize their oneness when engaged in common ethical tasks, common efforts in social service and action. By facing common tasks, common problems, and common needs, Christians will find themselves in closer fellowship with each other.

This was the area in which Nathan Soderbloom became active, and this movement eventuated in a series of world conferences, similar to those of the missionary movement. The first one was held at Stockholm in 1925. This brought together several organizations that had worked in the area of ethical tasks: the Federal Council of Churches of Christ in America which had been organized previously in 1908, and the World Alliance for International Friendship Through the Churches which had been organized on the eve of World War I. The Life and Work Movement also established a permanent organization and eventually called another world conference at Oxford in the summer of 1937. This was then a second tributary that flowed into the main ecumenical stream.

Faith and Order

Still another area of Christian concern was kindled at the Edinburgh Missionary Conference in 1910. At that conference Charles H. Brent caught the vision of an approach to Christian unity, based on doctrinal consensus. It appeared that many and perhaps most of the divisions within Christendom were the result of differences in matters of doctrine. These differences had to be faced and areas of common agreement sought. Under his dynamic leadership, a World Conference on Faith and Order was held at Lausanne, Switzerland, in 1927. Again a continuation committee was set up, and still another world conference was called at Edinburgh in 1937, immediately following the Oxford Conference on Life and Work. William Temple became the leader of the movement following the untimely death of Bishop Brent. This was then the third tributary that flowed into the main ecumenical stream.

The Missionary Movement, the Life and Work Movement, and the Faith and Order Movement all succeeded far beyond expectation in finding areas of common agreement among the various church bodies throughout the world. By the time of the Oxford and Edinburgh conferences in 1937, despite the ominous war clouds that hung over the world at that time, there was strong evidence of a rising tide of unity among the denominations. Thus, for more than twenty-five years these three major streams flowed in separate channels before they formed one main ecumenical stream. Each had separate origins and served different interests, and yet it became increasingly clear that the three streams were destined eventually to flow together. Due to prophetic vision and careful planning, the Oxford and Edinburgh conferences were held on successive dates so the same delegates could attend both, serving thus to emphasize their complementary character. This was a way of saying that the theology, ethics, and missions belong together. Before the summer was over, a committee of fourteen was charged with the responsibility of working out a plan for the merger of the three ecumenical tributaries into one stream.

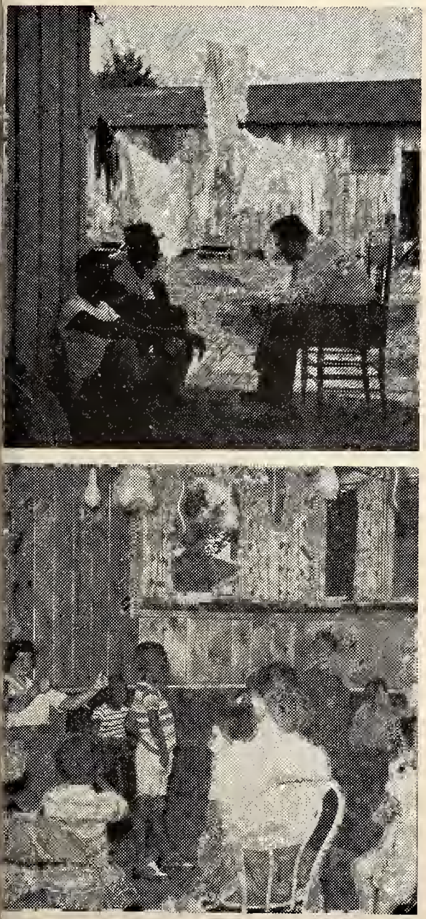
In May of 1938 a group of seventy-five representatives of these several movements, under the leadership of Archbishop Temple, met at Utrecht to draft a constitution for a new organization merging the Life and Work Movement and the Faith and Order Movement in what was to be called the World Council of Churches. It was felt then that the International Missionary Council should not merge, since it was an organization of mission boards rather than denominations. The World Council began at once to function, even though the coming of World War II prevented the formal adoption of the constitution by the official assembly.

Not until August, 1948 at Amsterdam was it possible for the First Assembly of the World Council of Churches to meet and officially adopt its constitution. The Utrecht meeting ten years before had clearly stated the basis of membership when it declared, "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior." Finally, these tributaries which had been flowing in separate channels merged at Amsterdam to become one main stream of ecumenical fellowship, witness, and service.

At least two significant changes were made at the recent assembly at New Delhi. One was the consolidation of the International Missionary Council with the World Council. This eliminated the obvious overlapping that results when parallel organizations attempt to do the same thing. But the deeper significance of this merger lies in the fact that Christian unity and Christian witness can now function together as two sides of the same reality. The other important change was a revision of the basis of membership which had been formulated in Utrecht in 1938. The statement now reads, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

NEWS

Summer Service Places Multiply



These two pictures were taken last summer by Jay Shelly, pastor of Upper Milford (Pennsylvania) Church, who was then a member of the Voluntary Service unit working with the migrants of New York State. In the top picture is Richard Cromwell of Baltimore, Md., speaking with workers at Poolville. The lower picture is of a party given for the children during the last week that the unit members were at Hamilton. In the background is Gwendoly Entz, member of First Church, Newton, Kansas, who is now teaching art in Denver. Work with migrants in New York is one project sponsored by the Mennonite Central Committee.

An outstanding feature of modern Mennonite life is voluntary service. Historians may well look back on the last decade of our history to find that this one thing has done more to quicken religious fervor than any other program. Voluntary Service has witnessed both to the world and the church. It has made the church aware of the world and its needs. The church has also discovered its weakness to respond, but in its weakness has also found a way to witness. That way is Voluntary Service.

Central in Voluntary Service have been our draft age men. The program, however, continues to find places for many young women and older people also. Terms of service vary from a few weeks in the summer to three years. Many serve in the United States and Canada. Others work overseas.

Pax and MCC

A significant overseas program has been Pax, designed as an alternative for military service. A listing by Mennonite Central Committee shows that thirty-four General Conference Mennonites were serving in the Pax program at the beginning of 1962. Sixteen of these will finish their two or three-year terms this year. The Paxmen are distributed in various countries as follows: four each in Austria and Congo; three in Greece, Switzerland, and Liberia; two each in Germany, Indonesia, Korea, Nepal, and Thailand; British Honduras, Crete, Hong Kong, India, Pakistan, Paraguay, and Peru each had one.

Opportunities in the Pax program currently exist in Europe, North Africa, Paraguay, Peru, Bolivia, British Honduras, Korea, Vietnam, Indonesia, Thailand, Nepal, Pakistan, Liberia, and the Congo. Most of these openings are for work in the areas of agriculture, construction, mechanics, and maintenance. A specific position to be filled soon is that of a material aid director in Taegu, Korea. In Pakistan are openings for eight men to work in land leveling and material aid distribution.

Two Paxmen will be needed to assist at the Agricultural Training Center on the island of Timor in Indonesia. Men interested in going to Timor should apply soon because they must wait six months to a year for Indonesian visas.

Other opportunities available through the Mennonite Central Committee are in their voluntary service, mental health, and foreign relief services. In the Voluntary Service program, the greatest current need is for secretaries. Secretarial positions are available at the Akron (Pa.) and Kitchener (Ont.) offices, at several children's institutions, and at Mennonite psychiatric hospitals.

Nurses are needed for service at Hospital Albert Schweitzer and Hospital Grande Riviere du Nord in Haiti, the Twillingate and St. Anthony hospitals in Newfoundland, and in the mental health program. Four to six positions are open continuously at the National Institutes of Health, Bethesda, Md., where volunteers serve as normal control patients for medical research.

There are usually openings for registered nurses and psychiatric aides in the Mennonite mental health program. Other positions frequently available are those of craft and activities assistants and maintenance workers.

A mature, German-speaking couple with ability in Bible teaching is needed soon to serve as houseparents at the center in Montevideo, Uruguay. This assignment involves caring for the hostel and working with students and other young people who meet at the center.

Another position available for a couple is that of principal and teacher at the Mennonite Vocational School at Kyong San, Korea. Medical doctors are needed for service in several African countries.

In the present Mennonite Central Committee program teaching positions are open in Newfoundland, Thailand, and Paraguay. Twelve teachers for provincial schools in Newfoundland will be needed for the 1962-63 school year. A program for placing teachers in other areas abroad, particularly in Africa, is currently under study.

General Conference Programs

Voluntary service programs in General Conference institutions are handled by the Board of Christian Service. Its executive secretary, Wilfred Unruh, recently listed Voluntary Service openings for teachers, mechanics, farmers, nurses, recreation directors, houseparents, and secretaries.

Under the Missions-Pax program young men are assigned to mission stations overseas. Teachers are needed in Japan and Formosa. Colombia and India need mechanics and electricians. An agriculturist is also needed for Colombia, Mexico, and for the Rosthern youth farm.

Other teaching positions are open in Woodstock School, India, and in Gulfport, Miss. Other placements for mechanics are in Arizona and Gulfport.

Nurses and nurses aides are being sought for work in Chicago and in Rosthern. A recreation director and youth worker is needed for the Montana mission to the Indian Americans. Houseparents are needed for the missions-service center in Newton, Kansas. The Woodlawn Church in Chicago is looking for a secretary-clerk.

Summer Service

The summer service brochure for 1962 lists twenty-four service opportunities. There will be work for 175 volunteers, says Menno Wiebe, director of the summer service program in the Conference.

Six of the projects listed are new. Two of these are teen-age work camps; the others are new projects in Kansas City, Kansas; Santa Fe Springs, California; and Hydro, Oklahoma; and a reporter team.

While teen-age camps have functioned several summers previously, this year's Youth Caravan offers a unique opportunity to young people. It will be a traveling work camp in Arizona and Oklahoma, in which persons will help in landscaping, repairing buildings, and building picket fences and sidewalks at four or five missions in these two states. The other teen-age camp is planned for Ontario, where young people can help prepare a new retreat site (recently purchased by Ontario young people) and participate in the youth program at the Mennonite World Conference at the same time.

Another unusual feature of this year's summer service program is the roving reporter team, which calls for four persons to visit projects, interview persons, and take pictures, then write reports for church periodicals.

Work in the various projects involves everything from teaching vacation Bible school to fruit farming and social work.

Information on any of these programs is available from the Board of Christian Service, 722 Main St., Newton, Kansas.

A GIFT FOR THE PRESIDENT OF PARAGUAY

Gift for Paraguay President. The three colonies of Fernheim, Neuland, and Menno presented a table to Alfred Stroessner, president of Paraguay, on November 17. The gift was in appreciation for the building of the Trans-Chaco highway which connects the colonies with the capital, Asuncion. In his acceptance speech the president warned the Mennonites to drive carefully when the road was wet. He also indicated that appreciation should also be expressed to the United States government for its financial assistance. Watching the unwrapping of the table are (left to right) the three colony leaders (Oberschulzen): J. B. Reimer, Menno; P. Derksen, Neuland; B. Wall, Fernheim; and President Stroessner. The decorative inlaid table top is made of eleven different woods from the Chaco forming a map of Paraguay.

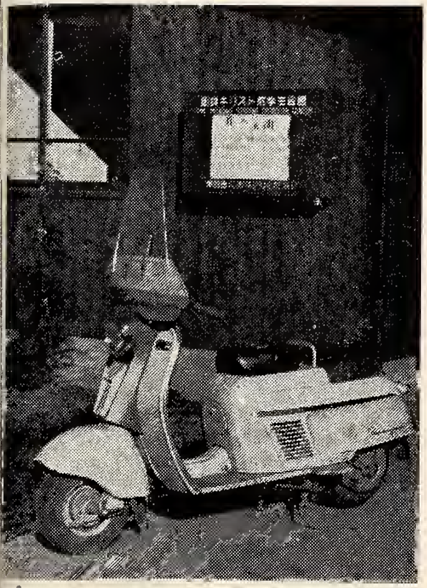
CHILDREN BUY SCOOTER

Mennonite Men of the Hopefield Mennonite Church near Moundridge, Kan., have initiated a strong missions program with children of the church. The program began in 1960 with the support of a children's home in Taiwan. The amount of $164 was raised by the children that year.

In 1961 the children undertook to raise money to buy a motor scooter for Japan missionaries. Giving away a motor scooter was as good as owning one, they found. The children worked at various projects to raise money: gardens, calves, pigs, ducks, turkeys, and chickens.

The men's organization visited the homes of the children during the summer and took pictures of them and their projects, which they showed at the fall missions program.

Acknowledging receipt of the money for the scooter, Robert Ramseyer, who works with students in the city of Miyazaki in Japan, in December wrote to the Board of Missions: "The scooter . . . has received good use. . . . We find it invaluable in our work. It has traveled about four thousand miles so far. Please thank the young people who have worked so hard to make it possible for us to use this."



This is the scooter in Japan bought by children in Kansas.

SOUTH AMERICAN FACULTY

The report of the president of Mennonite Evangelical Seminary in Montevideo shows a successful year. The school year in Uruguay ends in November.

Twenty-two students were enrolled during 1961. They were from Argentina, Brazil, Paraguay, Uruguay, and Mexico and represented six Mennonite denominations, Free Brethren, and Baptist.

The faculty during the past year included Nelson Litwiller, president, Ernst Harder, Daniel W. Miller, Eunice L. Miller, John Neufeld, full-time; and A. Fernandez Arlt, Fritz Neuman, Luba S. de Rosso, Eduardo Carambula, Emilie Castro, Jorge Valenzuela, and Sr. Breeze, part-time. Mrs. Nelson Litwiller carries out office obligations. Harder and Neufeld represented the General Conference Mennonite Church.

LaVerne Rutschman has returned to Montevideo to resume teaching duties after a two-year absence, and B. Frank Byler will join the faculty for the coming school year. Carmen Palomeque will teach part-time. Ernst Harder is on furlough in 1962, and John Neufeld's assignment was for only one year. The president reports the need of a full-time music instructor.

1-W TRAINING SCHOOL

Wilfred Unruh, executive secretary of the Board of Christian Service, has announced plans for a 1-W training school to be held in Henderson, Nebraska, March 16-18. All men planning to enter 1-W service within the next six or eight months are expected to participate in the school and should communicate with the board office regarding registration. The board underwrites expenses of the participants. Write to Board of Christian Service, 722 Main Street, Newton, Kansas.

CONFERENCE FINDINGS

Findings of the Church and Society Study Conference held in Chicago in 1961 are now available. Included are a biblical-theological statement on social concerns, reports by six commissions which studied the papers presented at the conference, and the minutes.

The ten papers as well as the findings may be obtained for $1.50 from Board of Christian Service, 722 Main Street, Newton, Kansas.

MISSION RADIO IN TAIWAN AND MEXICO

Nearly every denomination and mission around the world sponsors a radio program. Although churches differ a great deal, the radio programs usually follow the same pattern—opening theme, special music, Scripture, prayer, sermonette, special music, and closing theme.

The General Conference Mennonite Mission in Taiwan is producing a program which is of a very different nature. It begins with teaching the English language. This attracts an audience of leading government officials and soldiers as well as students and workers from every walk of life. Over 90 per cent of the listeners are non-Christians while most other church-sponsored programs cater to Christians.

Missionaries feel that such a program can present a firm evangelical message because the mission also publishes the textbooks for study. The first lessons in the text are interesting stories and moral teachings. Later, basic Christianity and all of the major stories and truths of the Bible are taught. Most of the lessons are in the form of a one-page parable, story, or illustration, which has proved to be popular with the people.

Palmer and Ardys Becker and Dick Lin

Here are a few excerpts from letters by listeners: "The method is second to none on the air"; "Thanks for showing me how to become a Christian"; "I have become very interested in Christianity through your programs. please send me more literature"; "I have been inspired by your teaching to want to be a Christian"; "Thanks for encouraging me, I began attending a catechism class last week"; "I have begun attending church and feel that the grace of God has redeemed me"; "Your text is the best, most pure and significant book I've ever read! It has done much for me"; "I have listened to over a hundred sermons but have rejected Christianity. Your acceptable studies, however, are making me rethink my position."

Letters offer much encouragement to the staff. Three hundred and ninety-six letters and cards were received in one month recently. This number did not include those in connection with the correspondence course which has been referred to another church group. Most letters request more spiritual guidance, gospels, or a specially prepared packet of subsidized literature which clearly explains the Christian faith.

About 35,000 copies of the four 120-page study books were published by the end of 1961. These are sold to the listeners. The program staff feels that hearing a radio message is good, but that hearing a message and reading it and drilling it several times is better.

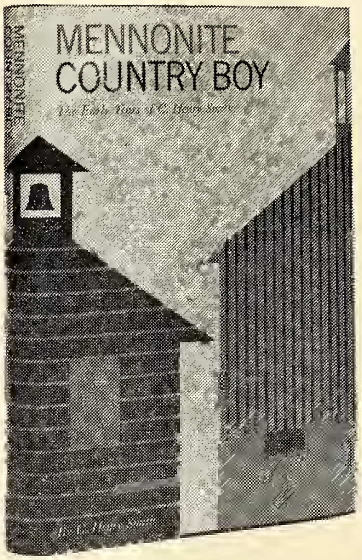
Radio time is relatively cheap in Taiwan. The cost is only about a dollar a day per station. Even on a small budget the program can be broadcasted daily, seven days a week, over five stations which reach to almost every part of the island and to parts of the China mainland.

The main responsibility for this program, "Daily Thoughts English Study," rests with Palmer and Ardys Becker, who request prayer "that this program and its literature will help to lift up the light of God's truth and salvation in a part of the world where dark heathenism and Communism now reign."

Radio Station XEBW, Cuauhtemoc, Mexico, is broadcasting a weekly program sponsored by Mennonite workers in Mexico. Tapes for the fifteen-minute broadcast are supplied in the German language by the Mennonite Radio Mission of Altona, Manitoba. The messages will be heard in the Mennonite villages as well as in the city of Cuauhtemoc.

"MENNONITE COUNTRY BOY" OFF PRESS

Irvin E. Richert, editor of general publications for Faith and Life Press, has announced the publication during January of *Mennonite Country Boy* by C. Henry Smith. As the subtitle indicates, this autobiography covers "The Early Years of C. Henry Smith," including his childhood in an Amish community, his education, and his teaching experience up to the time he obtained a Ph.D. degree from the University of Chicago.



"From my very first day in the district school I was passionately fond of all things educational," Smith wrote, and the account of his experiences centers in his intellectual pursuits from the time the Montgomery Ward mail catalogue provided an evening's entertainment until his final academic achievement.

Well known as the author of the *Story of the Mennonites,* Smith tells how he came through a period of developing an inferiority complex about his family's religion because of its seeming insignificance in the world and decided on Mennonite History as his major field of study and later did extensive research and writing in it.

The second autobiography published by Faith and Life Press in the Mennonite Historical Series, *Mennonite Country Boy* sells for $4.00 at Mennonite Bookstores. *Prairie Pioneer,* the autobiography of Christian Krehbiel, was published in the fall of 1961.

CHURCH RECORD

WORKERS NEEDED

Dietician-food service director needed at Bluffton College by September 1962. Write Bluffton College, Bluffton, Ohio.

NEW ADDRESSES

Marie Auernheimer, 7913 Baysinger Dr., Downey, Calif.

Henry Barber, 4550 Orchard, Montclair, Calif.

Curt A. Claassen, Whitewater, Kan.

Peter H. Dirks, 318 Linwell Rd., St. Catharines, Ontario.

Virgil Dirks, Box 27,Tahlequah, Okla.

Anna Dyck, Autumn Ave., Clearbrook, B. C.

Carl Ebersole, 5479 E. Ft. Lowell, Tucson, Ariz.

Mr. and Mrs. Elwood B. Everly, Box 123, R.D. 1, Green Lane, Pa.

Peter E. Friesen, R.F.D., Henderson, Neb.

Dick Graber, 522 W. Blanchard, Hutchinson, Kan.

Chester Habegger, R.R. 2, Geneva, Ind.

Jake P. Harms, Boissevain, Man.

Dan J. A. Hershberger, Route 1, Dalton, Ohio.

Mr. and Mrs. Wilbur Hiebert, 605 E. Broadway, Newton, Kan.

Wendell Dee Kaufman, Pax Service Unit, Aridea, Nomos Pellis, Greece.

Peter Kehler, 149 Min Te Li, Meilun, Hualien, Taiwan.

Daniel Kratz, 712 Main St., Red Hill, Pa.

John Miller, 1825 Bashor Rd., Goshen, Ind.

Leroy E. Moser, R.D. 1, Gilbertsville, Pa.

A. J. Neuenschwander, 40 S. Cross St., Columbiana, Ohio.

D. P. Neufeld, 600 University Blvd., Tuxedo, Winnipeg, Man.

Joe Rediger, Jr., 1508 Kelly, Streator, Ill.

Gene Schiffler, 320 Goodyear Ave., Ogden, Utah.

Menno F. Schmidt, 134 Friesen, Reedley, Calif.

Joe G. Schrag, 214 W. 24th St., R.R. 2, Newton, Kan.

Wayne Schroeder, 413 N. Ash, Hillsboro, Kan.

J. Steven Sprunger, 423 High St., Berne, Ind.

Milo Stucky, 720 Wellington Rd., Lawrence, Kan.

Anna Waldner, 1000 E. 6th St., Mitchell, S. D.

Orlando Waltner, Crusader, 893 East 11th St., Eugene, Ore.

E. Dale Wismer, 218 Maple Lane NE, Albuquerque, New Mexico.

Allen Yoder, Mennonite Home, West Elm St., Bluffton, Ohio.

MARRIAGES

Rudolf Ediger, member of Alexanderwohl Church, Goessel, Kan., and *Mrs. Violet Coleman,* member of the Church of the Nazarene, Newton, Kan., were married on Dec. 28, 1961.

Dennis Flaming and *Glendene Krause,* both members of Alexanderwohl Church, Goessel, Kan., were married Dec. 7, 1961.

Hilda Mueller, member of First Church, Halstead, Kansas, and *Charles N. Shaum* of Hesston, Kansas, were married in Sister Frieda Memorial Chapel in Newton, Kansas, Dec. 2, 1961.

Paulette Mueller, member of First Church, Halstead, Kan., and *Everett Weesner* of Halstead, were married on Dec. 8., 1961.

Trudy Wagner and *Dean Handrich,* both members of the McKinley Mission Church, Fairview, Michigan, were married on Jan. 13 at Comins Church, Comins, Mich.

MINISTERS

Walter H. Dyck resigned from the pastorate of the First Church, Aberdeen, Idaho. The Dycks plan to stay in Aberdeen until July.

Ronald Ropp, student at Mennonite Biblical Seminary, has accepted a call to become pastor of the Fresno Church, Fresno, Calif., to begin next summer.

Willard Schrag, student at Mennonite Biblical Seminary, was installed as pastor of the Topeka Church, Topeka, Ind., on Jan. 28. E. J. Bohn has been serving the church as interim pastor.

PUBLISHED

Japan Witness, winter issue, is a four-page newsletter published by General Conference missionaries in Japan, containing news about Japan bookstore, radio work, and personnel activities. Available free from Board of Missions, 722 Main St., Newton, Kan.

Johnny Longs to Enter, a four-page tract, printed in two colors, extending the invitation to Christ. Available free from Evangelism Committee, Board of Missions.

Mennonite Country Boy by C. Henry Smith, published by Faith and Life Press, sells for $4.00. See news department.

My Christian Faith—A Catechism, is the tentative revision of the 1778 Elbing Catechism made by the General Conference. Last revision was in 1937. The book has 54 pages including subject and Scripture indexes. Each of the 157 questions carries one or more Scripture references printed in full. Faith and Life Press, 75 cents.

Pax, a 16-page booklet, published by the Mennonite Central Committee, describing this form of voluntary service. Available free from Board of Christian Service, 722 Main St., Newton, Kan.

Sunday School Record Card, a four-by-six-inch card which allows space for recording 15 years of a pupil's work in Sunday school, from nursery to Grade 12. Order from Mennonite Publication Office, 720 Main, Newton, Kan.

WORKERS

Millard Moser, Berne, Ind., has been appointed a member of a Church World Service committee in Hong Kong that aims to provide a daily hot meal to an estimated 70,000 children. He represents the Mennonite Central Committee in a co-operative progam with CROP, Church World Service, British Council of Churches, and the Reformed Churches of Holland.

Hulda E. Myers of Quakertown, Pennsylvania, returned to Colombia on January 15. She will resume her work in Cachipay, Cundinamarca, where she served under the Board of Missions during her first term.

Elmer and Lavera Neufeld and family leave in February for a term of service under Mennonite Central Committee in Congo. A farewell for them was held Jan. 28 in their home church, Bethel Church at Inman, Kansas.

DEATHS

David Everett Abrahams, nine year old son of Dr. and Mrs. N. E. Abrahams, Hillsboro, Kan., was born June 16, 1952, and died January 17, 1962.

Margaret Koehn Andröes, wife of Peter P. Androes, was born August 18, 1896, near Goessel, Kansas, and died January 4, 1962. She is survived by her husband, three sons, four daughters and fifteen grandchildren. She was a member of First Mennonite Church of Newton.

Helena M. Doerksen, Inman, Kansas, was born Oct. 20, 1878, in McPherson County near Inman, Kansas, and died January 18, 1962. She was a member of the Bethel Church, Inman, Kansas, and a mother of four sons and four daughters.

John J. Flaming, Goessel, Kansas, was born Dec. 12, 1883, in Marion County and died Jan. 20, 1962. He was a member of Alexanderwohl Church.

John J, Gaede, member of First Church, Shafter, Calif., was born Nov. 14, 1885, in Inman, Kan., and died Jan. 19, 1962.

John W. Gaede, Medora, Kansas, was born March 31, 1891, in South Russia. He came to the United States at the age of nine years. He died at his home January 22, 1962. He was a member of the First Church, Hutchinson, Kan.

Peter John Krueger, Clearbrook, B. C., was born Jan. 16, 1874, in Petershagen, South Russia, and died Dec. 28. He was the second oldest member of the Clearbrook congregation.

Irvin E. Miller, member of Second Church, Springs, Pa., was born on Mar. 16, 1888, and died Jan. 17, 1962. He is survived by his wife and one son.

Mrs. Henry J. Pauls, Inman, Kansas, was born June 6, 1873, in Fishau, South Russia, and died Jan. 24, 1962. She was a member of the Bethel Mennonite Church at Inman, Kansas, and a mother of five sons and five daughters.

Abraham F. Regier was born on February 8, 1879, near Moundridge, Kan., and died on January 19, 1962. He was a member of the West Zion Church of Moundridge.

Maria Heinrichs Toews, Niverville, Man., was born in 1904 in Eichenfeld, Jasekowo, South Russia, and died Jan. 5. She was a member of the Niverville congregation and the mother of five children.

BAPTISMS

Comins Church, Mio, Michigan, on Jan. 21, 1962: Gay Emig, Nancy Gusler, Gar Keith, Linda Layman, Gloria Mast, Penny Stutesman, Patricia Yoder.

Topeka Church, Topeka, Ind., on Jan. 7: Barbara Swartley, Orland Sprunger, Melvin Wingard.

CALENDAR

Feb. 6, 8 and 10—Week of Prayer service, Menno Church, Ritzville, Wash., 9:30 a.m., 7:00 p.m., and 9:30 a.m., respectively.

Feb. 7—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Feb. 7, 8—Seminar on City Churches, Elkhart, Ind.

Feb. 11-16—Evangelistic meetings at First Church, Madrid, Nebraska. Speaker: J. W. Bergen, Colby, Kan.

Feb. 11—Men's Chorus program, West Zion Church, Moundridge, Kan., 7:30 p.m.

Feb. 14—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Feb. 18-25—Milo Kaufman, Hesston, Kan., speaks in the United Mennonite Church in Rosthern, Sask., Sunday, 7:00 p.m.; during the week, 7:30 p.m.

Feb. 19-21—Bible Week lectures at Canadian Mennonite Bible College, Jacob J. Enz speaking on "The Home in God's Plan."

Feb. 23, 24—Conference on Church Vocations, Mennonite Biblical Seminary, Elkhart, Ind.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 4—Bethel College choir concert, First Church, Clinton, Okla., during morning service.

Mar. 5—Women's Missionary Organization, all-day meeting at Hoffnungsau Church, Inman, Kan., beginning at 9:30 a.m.

Mar. 5, 6—Associated Mennonite Biblical Seminaries Lectureship, Otto Piper speaking on "Christian Discipleship."

Mar. 5, 6—Western District Minister's Conference, Meadow Church, Colby, Kansas, beginning at 1:30 on Mar. 5.

Mar. 9-11—Peace Church Conference, Delaware, Ohio

Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kan. Registration at 9:00 a.m.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

LETTERS

PEACE CORPS WITNESS

Dear Sir: I enjoyed your informative and generally objective article on the Peace Corps by Larry Kehler (Jan. 9). However, I feel that the article does not sufficiently emphasize the tremendous potential of the corps. Here is a positive approach to peace. Certainly it has imperfections but let us laud the effort!

For over four years I was in Vietnam with International Voluntary Services (IVS), an organization very similar in type and function to the Peace Corps. Numerous church and governmental assistance agencies work in that country. Competition is not a problem when the need is great. Through its size and scope, the Peace Corps will be able to reach many people who are now neglected.

Like the Peace Corps, IVS does not permit religious proselytizing. This does not, however, prohibit Christian witnessing. Actions can speak louder than words.

The Peace Corps is an attempt by our government to utilize our youth constructively in a program of international good will. We as peace loving Mennonites should support it. Isn't it a more realistic step toward peace than waving "Ban the Bomb" banners? Two years overseas will give our young people far greater opportunity to witness for peace than a three day fast in Washington, D. C. Moreover they will return with a greater understanding of the problems confronting humanity. *Gordon L. Brockmueller, Freeman, S. D.*

WORLD COUNCIL QUESTIONS

To the Editor: May I presume to pose a few questions to my fellow Mennonites. The article on the Third Assembly of the World Council of Churches held in India was most challenging. In the light of this extremely significant gathering of Christians, can the Mennonite church continue to be complacently withdrawn within its prejudiced cliques and remain aloof from active study of the beliefs of other sincere Christians?

Consider again the central theme of the assembly: "Jesus Christ, the Light of the World." Are there any of us in the Mennonite Church who could not have met with them under this banner?

Examine carefully the assembly's official message to member churches: "When we speak to men as Christians, we must speak the truth of our faith; that there is only one way to the Father, namely, Jesus Christ, His Son." Is there a pulpit in our entire Conference from which this message is not frequently preached?

Could not any one of our congregations conscientiously worship with a "fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scripture and therefore seek to fulfill their common calling to the glory of one God, Father, Son and Holy Spirit"?

I am disturbed by the thought that perhaps in the judgment day, the questions asked by the Great Judge will not be regarding the petty outward practices and physical trifles which we waste so much time fruitlessly discussing; the issue will be rather—what has each individual Christian done *as part of the entire body of Christ* to make the total Christian witness most convincing. *Doris Liechty, Columbus, Ohio.*

THE WITNESS

a story by Joyce Nelms

It seemed like a thousand miles down the empty hallway from Mr. Morris' office to the locker room. And with each step I kept telling myself it was only a dream and any second now the old alarm clock would waken me. Then the truth swept over me like a net. I was accused of stealing!

When I closed my eyes I could still see the dark, accusing gaze of Mr. Morris facing me across his desk and saying, "There was over $100.00 in cash in this desk drawer yesterday. And now it's gone. There s a witness who saw you take it. 'm sorry, Paul, but if the money sn't returned by tomorrow mornng, I'll have to fire you."

I jerked my jacket from the locker marked Morris Trucking Company. Might as well clear out. I couldn't return the money, because hadn't taken it. But I had a pretty lear picture of who had.

Chuck Cooper had been yelling or blood ever since we had both pplied for the same after-school ob six months ago. It was all fair nd square. I filled out my applicaion a day ahead of him, but he owed he'd make me sorry when I anded the top spot as night dispatcher and he was hired as a spare loader.

My conscience burned with the knowledge of what I had seen in Mr. Morris' office the day before. Rushing in to deliver carbons of my dispatch sheets, I had first thought the office was empty. Then I spotted a stocky figure leaning over the desk. Chuck's face had flushed when he whirled and saw me. He mumbled something about using the phone and then dashed out of the door. This afternoon Chuck had shown up for work wearing a new gold watch—one that I had seen in Johnson's jewelry store. I couldn't prove it, of course, but in my mind there was no doubt that Chuck had accused me to cover his own guilt.

Slamming the locker door, I almost decided to march right in and tell Mr. Morris what I'd seen. But that was no more admirable than what Chuck had done. I had no real proof, and right then I knew better than anyone what it felt like to be falsely accused.

Mine was more than just a mere job. I was counting on the money for college in the fall. And I knew I wouldn't find it easy to get another job with the suspicion of theft hanging over my head. I had to find a way to make Chuck tell the truth.

Then suddenly an idea began to take shape. You could catch more flies with honey, but how about a thief? It was worth a try, and Chuck Cooper was going to get the kind of treatment he least expected.

Just then the door slammed and I saw Chuck standing there. I threw up my hand in greeting and flashed a smile. "Hi! On your way home?"

Chuck nodded, pulling off his gray coveralls and silently stuffing them into the locker. A few months ago I had really tried to be friends with this guy. But he was as hard to understand as some of the experiments the prof assigned to us. I'd ask him to join the rest of the guys on picnics and swimming parties, but then, just like now, I'd been given the stonewall treatment.

"I'm starved," I said. "I think

I'll stop by the malt shop for a hamburger and malt. Care to join me?" I quickly added, "My treat, of course."

Chuck's eyes darted a look toward me suspiciously. "What do you think it is, my birthday?" he snapped.

Well, of all the—for a second, my temper started to flare. "Aw, come on," I urged, and put a firm hand on his shoulder.

"Okay, okay," Chuck finally agreed, his eyes still cold. "I'll drive my car."

The brisk night air struck me in the face as our footsteps echoed across the parking lot. I paused for a second to look back at the big Morris Trucking Company sign on the brick building. Unless I made a miracle happen tonight, I would not be coming back any more.

Well, at least Chuck was speaking to me; that was a beginning.

I settled back in the seat of the old blue sedan, and Chuck started the motor and gunned the car toward the street. Then suddenly my breath caught in my throat as I spied a black car, almost invisible in the darkness except for the red glow of the taillights, dart out like a shot in front of Chuck! A shout of warning froze in my throat, and I braced myself for a crash. But Chuck moved instantly, swinging the car to the right and out of the other driver's path. Just as the black car zoomed out of the lot, a harsh scraping sound told me that Chuck's fender had struck the side of the building.

"Whew! That was quick thinking," I said.

"Yeah," Chuck agreed, his voice trembling. "But my fender sure is a goner."

The malt shop was nearly empty. We ordered hamburgers and malts. As I began eating, I searched for a line of conversation that would draw Chuck into the open. My eyes wandered to the high school and college pennants scattered on the walls, and when I spied the red and white one marked STATE, I said, "That's where I hope to be, come September—engineering. How about you, Chuck? Any plans for college?"

The cold expression in Chuck's eyes seemed to melt a little when he said, "Kinda. Civil engineering's my dream. But—oh, well, forget it," he shrugged. "Who wants to hear my beef anyway?"

I knew I had to keep Chuck talking. "If you mean that hard-to-come-by-green-stuff, welcome to the club," I said, trying to sound casual. "I'm the original penny pincher. Got to save every cent I can if I hope to start college in fall."

Chuck poked at the malt with his straw. "It's more than that," he said. "With what I've managed to save, I think I can swing it financially. But I—well, it's geometry. I'm afraid I'll never pass the finals. No math, no college."

Math? Why, that was a breeze for me. Everything was falling into place perfectly. I leaned in closer to Chuck and said, "English is my ought one. I get my verbs and adverbs all twisted. But my dad coached me, and now I think I'll make it if I buckle down to the books. But I've got an idea. I'm not too bad in geometry, and if you'll let me, I could coach you on week ends and during lunch hour. Why, I'll bet you'd be over the hump in no time. How about it?"

An almost smile worked its way up into Chuck's eyes, and it was the nearest thing to a friendly expression I had ever seen him wear. My heart started to pound. It looked as if my honey technique was going to work. Chuck probably wouldn't admit his own guilt, but I was sure that he was so impressed with my seeming generosity that he would at least volunteer to say he had been mistaken, and that it was someone else he saw taking the money.

"Well," Chuck drawled. "If you really want to, I—I'd appreciate it."

I felt like I had just sunk the winning basket in a double overtime. "Great!" I beamed, "Who knows? We may end up being roommates at State. *If* I get there, that is. You see Chuck, if anything should happen to my job, I—"

Suddenly Chuck's expression changed to one of rage, and his face was like a storm cloud. He slammed the malt glass across the table, and it crashed against the wall. "So that's it," he shouted, his eyes blazing. "I suspected as much. You brought me here to butter me up, offering to coach me. Well, I can see through you like a pane of glass. You want me to take back what I told Mr. Morris. Well, I won't—ever!"

I was stunned into silence by Chuck's outburst. Butter him up? Sure. But didn't I have a right to prove my innocence in any way I could?

With his last words echoing behind him, Chuck rushed out of the malt shop, slamming the door behind him, and in a matter of seconds, the roar of the motor told me that my last chance to prove myself innocent was gone.

I hadn't taken the money, and for now that would have to do. I reached into my pocket for a bill and put it on the table. Then slowly dragged myself up and out the door.

The ebony night was still except for the click of my shoes and a siren somewhere in the distance. I stuffed my hands into my pockets and headed for home.

But as I turned the corner sharply, I saw something which brought me to a halt. At the corner of Main and Richmond a police car was stopped, the red light blinking. And what surprised me even more was the familiar blue sedan pulled up to the curb beside it. There was no mistaking the identity of the boy under the street light—it was Chuck.

I hurried, a mixture of curiosity and concern pushing me on. Maybe there had been an accident.

"What's the trouble?" I asked when I reached the two cars.

"There was a hit-run accident on Sixth Avenue a half hour ago," the officer explained, scribbling notes on a pad. "The car involved was a blue sedan like this one."

"But I told you," Chuck was protesting, his face pale with fright. "I was in Perkins' Malt Shop a half hour ago."

"How do you explain the dent in your fender?" the officer asked, sternly.

Chuck's voice was trembling as he explained, "I was coming out of a parking lot earlier this evening when another car shot out in front of me. I swerved, and my fender struck the side of a brick building."

"Any witnesses to that?" I heard the officer ask.

Suddenly my heart skipped a beat. So the tide had turned; now I was a witness. The urge for revenge was strong. Let him stew in his own juice and see what it's like to be accused of something he didn't do. Here was my chance to get even, and all I had to do was keep my mouth shut.

My eyes darted first to Chuck,

whose eyes seemed to be pleading with me silently, and then to the officer. Then an uncomfortable feeling began to creep over me. If I kept silent, Chuck and I would only become bitter enemies. And besides, I knew what Chuck had said about "buttering up" was true, and that made me guilty—guilty of being insincere, of pretending to want to be Chuck's friend when all I really cared about was clearing myself and keeping my job. I felt like a heel. Losing my job was one thing, but losing my self-respect? Not on your life!

"I was there," I blurted out quickly. "My name is Paul Brown, and it happened just the way Chuck said it did. And I was with him at the malt shop, too. So that means Chuck couldn't have been involved in the hit-run, doesn't it?"

"Would you be willing to come down to headquarters tomorrow and sign a statement?" the officer asked me.

I nodded.

"Then you're free to go," he told Chuck. "And I'm sorry if I've inconvenienced you. But hit-run is a serious crime, and we have to check every lead." Then he turned to me and added, "And thank you for your co-operation, young man."

The police car soon disappeared around the corner, and Chuck and I were standing there alone, facing each other silently. "Th-thanks," he finally stammered through trembling lips.

"Forget it," I answered and turned to leave. I'd done what I had to, and I was glad. But suddenly I was bushed and wanted to get home.

Then I felt someone tug at my sleeve. I turned to face Chuck.

"Let me take you home," he pleaded. "There's something I want to tell you."

"I guess you know I took the money," Chuck confessed slowly as he stopped the car in front of my house on Main Street. "I don't know why really. I'd never taken anything before, and I didn't want the watch. I guess I wanted to hurt you. It seemed you had everything I wanted, and I resented it. You see, my mother's a widow, and last spring she fell and broke her leg so couldn't work for several months. I was afraid I would have to drop out of school in September, but I worked day and night. A paper route in the morning, cutting grass in the afternoon, and working at a drive-in restaurant part time in the evenings. That's why I always turned down your invitations to picnics and parties and stuff. I was was ashamed to tell you why. But after what you did for me just now, I knew I had to tell the truth."

I swallowed a big lump in my throat when I thought of the time I had labeled Chuck a hard-boiled snob.

"I'll sell the watch and give the money back. Do you think Mr. Morris will fire me?" Chuck asked in a choked voice.

"He's fair-minded," I answered. "And I'm sure if I help you explain what you just told me, he will understand."

Understand. I turned the word over in my mind a dozen times. I had been so sure I understood Chuck that I had never really tried to understand him at all. I'd been so wrapped up in myself I hadn't honestly cared. But suddenly I knew that making a friendship grow is a big job. You have to care about a person's interests and the things that make him happy, as well as his disappointments and troubles. I wasn't too proud of myself just then. But I knew one thing for sure—Chuck needed an understanding friend more than anything in the world, and I was going to start trying to be that friend, just as honestly as I knew how.

"It took a lot of courage to tell the whole truth, and I admire you for it," I said. "Let's wipe the slate clean and start again."

"That would be swell," Chuck beamed.

"And Chuck," I added, "that offer of coaching you is still open, and this time there are no strings attached."

We sealed our new-found friendship with a hearty handshake. Then I added one more thing that came straight from my heart: "I'd be more than proud to have you for a roommate in fall." And I knew from the grin Chuck flashed back at me that the feeling was mutual.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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CREDITS
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COMMENT
A serious error crept into the editorial for January 23. It made us feel bad when we discovered it. But so far no one has discovered it. This makes us feel badder still. The error? References to the welfare state should have read "warfare state."

THE MENNONITE

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VOLUME 77 NUMBER 6

EDITORIAL

Name the problems of the world. It should be an easy job. Everyone knows the world is in a mess. Anyone with a head has often shaken it in pity and despair. Every day I am surprised not to find several dogs among the ruling classes, because the world has regularly been consigned to them. (The dogs are probably too smart to accept it.) Yes, the world is in bad shape, but why? This was the question I had to answer the other day when a Bethel College student group asked me to answer this question. (Their originality in finding speakers deserves commendation.) Wanting to help me, they suggested answers. That's where my troubles began.

Communism comes up as a common problem. So does nationalism. Certainly, they are problems because they give us plenty of trouble. War also comes in for its share of kicks and, since it is the thing that can hurt us all with the big hurt, we better watch out for it. But are these the real problems? They may only turn out to be false answers to deeper problems.

Food is a problem to most of us. In North America and Europe there is too much. In the rest of the world there is often too little. Since most of the world's people live outside of our continent, this makes a lot of hungry people. There are more people in our world now than ever before—three billion now. By the end of the century, there may be six billion. This has been called a population explosion, though some have called it a population crash. Not only has the birth rate risen; the death rate has fallen thanks to medical science. A country with many people to feed becomes a poor country. A poor country is afraid neither of war or communism. It has nothing to lose. Unless we who have something to lose find a way to help, we will lose all that we have and more. A man who is hungry needs food. Not until he gets it will he be able to know that he is more than an animal.

Ideas are also a problem. We have learned to read and to talk. We don't have to spend all our waking hours thinking about food. We can think about other things. That our thoughts are not always worthy is our loss. But we have the opportunity to think; most people in the world don't. They cannot read their language. If they could, they might have nothing to read until communist literature gets to them years before the Bible. But to read is to think; and to think is to enter into a better and broader life. This can mean better farming methods and thus more food. It can mean more intelligent self-government and therefore more opportunities for more people. Ideas mean another step out of the jungle into a more civilized life.

But the world's greatest need is community. Food and books lead to this community, but community does not depend on them entirely. Community is a place to live. It is a place where we can find support in friends. To most people in this world it means a city. To Christians it means the church. To most people, the city means a place in this world. To Christians the church means a place in God's eternal kingdom. People are searching for this kind of community. In nationalism they find an answer, but it is a small answer. We need a world community with world law, though this is certainly not the final goal of man's search. His search is for God in Jesus Christ.

FEBRUARY 13, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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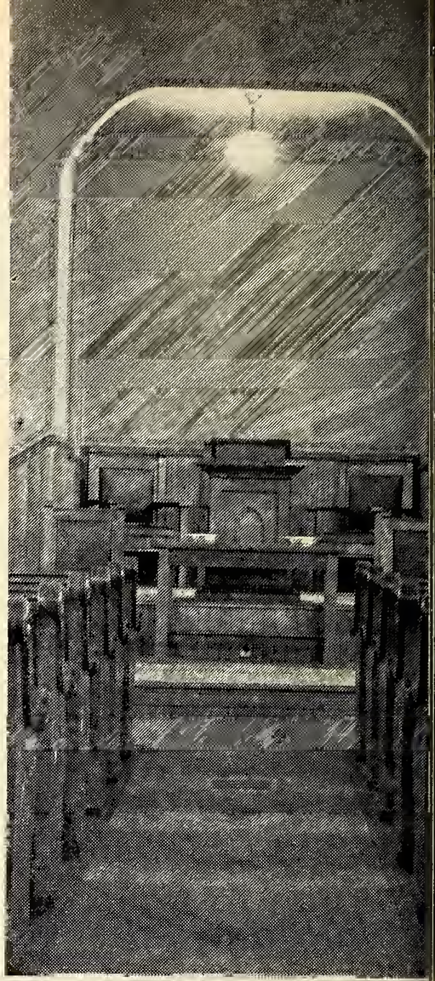
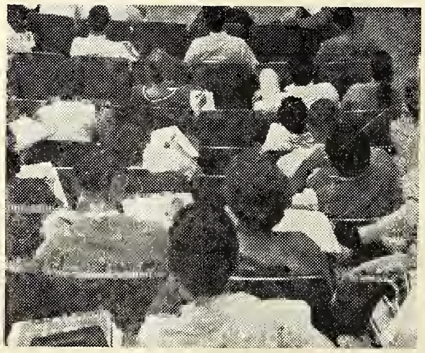
A Hand on His Shoulder

Harry E. Martens



Let us personally confront our young people with the question, "Have you ever considered dedicating your life to the Christian ministry?"



"Clergy Shortage Is Serious Threat to U.S. Religious Life." I read this headline in my local newspaper some months ago. All Protestant churches are suffering for lack of sufficient leadership, especially in the area of the Christian ministry. The world population is increasing fifteen times faster than souls are won to Christ. In our day, Mohammedans are winning more people to their faith than Christians are winning people to Christ.

In a recent survey sponsored by the Rockefeller Brothers Theological Fellowship Program, one question was asked of a number of outstanding college and university students: "Why do not more thoughtful Christian students attend seminary?" The most frequent answer given by more than 2000 student replies was that no one had suggested that they give seminary or the Christian ministry serious consideration.

The clergy shortage in the larger Protestant church is also the problem of the Mennonite church. The responsibility to proclaim the gospel of salvation through Jesus Christ is also ours. A living church must reach out. If there is to be an active program of outreach, there must be a strong home base. A strong home base often depends on dedicated and well-prepared leadership. Why are we suffering for lack of volunteers to serve in the Christian ministry?

Twenty-five active General Conference ministers were recently asked this question: "What led you to respond to the call of the pastoral ministry?" Almost without exception, they mentioned a personal working of the Spirit from within.

But also without exception, they made mention of important influences and conditions in the home, school, or the church. Concerned lay members, Sunday school teachers, youth and retreat leaders, and pastors all played a part. William Unrau, Freeman, South Dakota, surveyed forty-two Conference ministers and reported: "The graph shows that over 60 per cent entertained the idea of entering the ministry before they were eighteen years of age, which indicates again the strong influence of the home and the church."

If the home, school, church, and the pastor had such an important influence in the past, how are they doing today? Today parents and children are spending less and less time in the home. Even at an early age, outside influences play a major role in the development of the child. The early Mennonite home almost always was church-centered and community-centered. Now many new factors mold the child, including radio, television, travel, books of all kinds, and, indeed, the baby-sitter. Today, members of the family are always on the move and are in a hurry. Striving for material gain and a high standard of living is so demanding that often it consumes important hours needed for the family and the church.

The little country schoolhouse that so often was also church-centered is now almost extinct. No doubt many of our elementary schools still offer much in Christian influence, but on a much broader base and in a much more general way. Released-time Bible classes contribute much to lift up the importance of religion. On the high school level we have only a few qualified church-supported schools. Probably more than 90 per cent of our American Mennonite youth are attending public high school, when the Christian emphasis is restricted by law. In urban areas our youth study together with youth from homes of all types, faiths, and religious convictions.

In this critical stage of development, the church has an important responsibility. What the public school cannot do the church must do. Many forces are at work, luring youth to innumerable types of vocations and professions, as contrasted with years ago when the choice was mostly between being a "farmer, teacher, or minister."

Churches have come forth with a much stronger and more influential youth program. In some areas, however, these activities are fighting for survival against the many other demands of the day. Camps, voluntary service, Pax, and youth workshops are creating an atmosphere allowing God to speak to youth in a special way. These church-sponsored and Christ-centered programs have brought untold blessings to individuals and the church. But have we used these excellent opportunities to personally confront youth to respond to Christian vocations, and more particularly, the Christian ministry?

What about the congregations' or church members' attitude toward the pastor and his ministry? Is this position treated with due respect as is becoming of this high calling? Is there reluctance to provide the necessary support, both moral and financial, so the pastor's work can be made effective? In other words, is our attitude and behavior as church members such so that this high calling seems inviting?

The pastor has an important role in confronting youth with the need for dedicated Christian leadership. Is he dedicated and committed to his calling, as well as enthusiastic about his task so that he will be of encouragement to those who may wonder about accepting this same high calling? Is he making full use of his vital position to personally confront and counsel youth concerning work in church vocations?

God calls people to be His special servants, but I firmly believe that many of us are called to help create conditions so that the call of God can break through to the hearts of young men and women. As we place our hand on the shoulder of someone, this someone may then experience the hand of God that was there all the time. Years ago our congregations had their own method of placing their hand on the shoulder of someone when a minister was needed. There was the system of the lot and also the special congregational meeting. At this meeting, much time was spent in prayer and meditation, after which each member was called on to write on a slip of paper the name of someone within the congregation that he felt should be confronted with the call to the Christian ministry. The church member with the largest number of votes was then informed of the hand that had been placed on his shoulder. A number of pastors in our Conference today received their calling in just this way. Now that that method seems to no longer meet our need, what have we provided to take the place of laying the hand on the shoulder of some dedicated and able young men?

None of us can save a soul, but all of us are called on to do our part to help point the way so that souls may yield and respond to God's saving grace. We spend much time and money in mission work so that we may carry out the responsibility of the Great Commission. In this same manner God can use us as instruments in His hand to point the way to some young man who may respond to the call of God.

Let us personally confront our youth, outstanding in personality and character, in spiritual dedication, and in intellectual achievement. Confront them with the question, "Have you ever considered dedicating your life to the Christian ministry?" The asking of this question should become the concern of parents, friends, church laymen, Sunday school teachers, leaders of youth activities, retreats, work camps, voluntary service, Pax, and, indeed, all of us who have a burden that the gospel of Jesus Christ be proclaimed, accepted, and lived.

In our own simple survey, referred to above, as to what factors aided our pastors in responding to the call, there were numerous comments similar to these: "I feel that

How to call a young man to the ministry

it was because someone tapped me on the shoulder and placed confidence in me that I yielded to the call to full-time Christian service," also "through encouragement I received . . . by adult members of the church." Another layman made this important comment to a young man considering the Christian ministry, "If the Lord ever calls you to the ministry, do not refuse." Still another shares this experience as being very significant in his response to the call: "A pastor who placed his hand on my head when I was eight years old and asked, 'Have you ever thought of being a minister?' "

All through the history of both the Old and New Testaments, God revealed himself and spoke in some special way through various types of leaders. Leaders are always necessary. God planned it so; God is a God of order. Today we may call these leaders, bishops, elders, pastors, or ministers, but someone has called them the "servants of servants," especially called by God. God himself is a ministering, serving, and a redeeming God. All of us are called to be agents or channels of God's redeeming love in the midst of an unredeemed mankind. Jesus said, "I have come to minister and not to be ministered unto." Wayne Oates has written, "A leader or minister has no other work than to help the people of God to really be the church, yielding their own lives to God's transforming power and offering their whole potential to God to do His redeeming work in His needy world."

If the church of Jesus Christ is to be truly relevant in our world so full of trouble, many more leaders must be called forth from our ranks. The Mennonite church is small, but indeed it has a great message. We may not be able to do great things, but we can do small things in a great way. Mennonites have been forced out into the world, breaking up many closely knit communities. Are we prepared to face the great challenge that this places before us?

Mercy for the Alcoholic

Ross Witmer

In picking up a magazine or newspaper, everywhere I look the public and society seem to wonder what to do next for the problem of alcoholism. Young people and middle aged have their homes wrecked and children are left to drift for themselves. All this adds up to juvenile delinquency. Many societies are formed, but few find the real answer.

My interest in the alcoholic started many years ago when as a boy I saw the awful condition that it brought to man—in the home of one who was a great pal of mine. My grandfather, when he was sober was a lovable man, but under the influence of liquor was a raving maniac. But one day he found Christ as his Saviour, and what a change in that home. Sometimes I am sorry I had to know so much about this curse, but I am glad that I know about the One who can save those who are overcome with this habit.

For years I have been dealing with men troubled with alcoholism and have taken them to the Colony of Mercy at Keswick Grove, N. J. There is no charge for their three-month stay. They work on the grounds, and are also led into the word of God and are invited to find Christ as their personal Saviour. This is a Christian place and is not connected with Alcoholics Anonymous. When they return from Keswick we invite them to fellowship with our organized group known as the Penn-Mar Keswick Minute Men. At a minute's notice the men will go to help another, day or night. We meet once a month with them and their wives for Bible study, prayer, and fellowship.

Here are some of the miracles of God that have taken place the past few years.

Fields W. had a contract with N.B.C., made records for Columbia and Decca, with an income of hundreds of dollars a week. He had a beautiful home and all the things money can buy. When I met with him, his wife had been forced to work in a garment factory. Today he is a pillar in a large Baptist church.

Earl A. was brought to me by a Mennonite minister. He had a nice business, but had lost everything. I took him to Keswick and the following week got a letter saying, "I don't know how to say it, but last night I took God into my heart." Today he is active in prison work and is a leading man in the experimental department of a large manufacturing company.

Paul G., when I went to see him some years ago, had a jug of wine by his bed. He could not walk. His wife had to feed him. Today he is a radiant Christian. His favorite verse is 2 Timothy 4:18.

Amos H. was for years a member of the Mennonite church and a slave to drink. He was trying to quit in his own strength, but finally landed in jail. When he was released we took him to the Colony of Mercy where he came face to face with the Lord, was born again, and is now an active soul winner.

Another miracle wrought at the Colony of Mercy many years ago was when B. D. Ackley, the great hymn writer, was brought one day by his father as a hopeless drunkard. One day he dropped to his knees and cried to the Lord to deliver him from his sins. Afterwards, he is said to have written over 3000 hymns, such as, "Transformed" and "I Would Be Like Jesus." I could go on and on with testimonies which show God's saving power in the lives of men and women who will put their trust in Him.

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THE NATURE OF THE ECUMENICAL MOVEMENT

Russell L. Mast

Having given a brief factual account of the origin of the ecumenical movement (*The Mennonite,* Feb. 6), we are ready now to consider its essential nature. Since misconceptions and even misrepresentations are numerous, we ought to state what it is not. The ecumenical movement is not primarily an organization, although it must of necessity use an organizational structure to implement its nature. The ecumenical movement does not seek to become a super church. It has disclaimed such intentions repeatedly. The ecumenical movement is not a "unity" based on the least common denominator. There is no suggestion that it does not matter what one believes, or that any group is expected to give up a belief which it holds dear. Finally, the ecumenical movement does not prevent or in any way limit a distinctive denominational emphasis. Many have declared that as the result of their ecumenical activities they have come to a greater appreciation of their own denomination.

The ecumenical movement is a rediscovery of the church. Almost from the beginning it was recognized that a world-wide missionary program could not be carried on successfully with each sectarian denomination working independently of the other. So, as we have seen, a conference was called in 1910 to consider an over-all missionary strategy. But as soon as churchmen from various denominations and countries of the world came face to face with each other, they recognized that they had to think of the church in much larger terms. They discovered that the church was more than a local congregation or a sectarian denomination, and that they had been bound hand and foot by categories that were too meager. They discovered, moreover, that such categories were considered short of the New Testament idea of the church. While there were certainly differences of opinion as to the exact nature of the church and its unity, there was increased agreement that the church in its essential nature is one.

Necessity, therefore, forced a re-examination of the New Testament idea of the church. It became apparent that in the New Testament the church is more than a series of little churches; it is more than a collection of so-called denominations. They discovered that in the New Testament every local congregation is an organic part of every other congregation, and that there was no denominational church as we know it today. Behind the facade of denominationalism and localism, therefore, they were discovering the church—the church of Jesus Christ, which is essentially one church.

The ecumenical movement is an acknowledgment of the unity that we have in Jesus Christ. Church unity is not in its deepest sense a human achievement, but a divine gift. On the human side it is a matter primarily of acknowledging the unity that we have. Since 1910, as churchmen engaged in ecumenical activities, studying together, planning together, and witnessing to and with each other, they not only rediscovered the church, but they came to acknowledge a unity which they now realized they already had. So Daniel Jenkins, speaking of the local or the denominational church said, "Its primary possessions are not those things which are distinctive to it, but those things which it holds in common with the rest of the Church."

But what are those things? What is this unity which the churches of the world already have?

Obviously, the answer is not to be found in their doctrinal systems, their credal formulations, their denominational traditions or their biblical interpretations. Important as all these things certainly are in the definition, declaration, and defense of the gospel, they never have and never can serve as starting points in the quest for unity. As Southern Baptist Theron B. Price puts it, "No amount of doctrinal correctness or right order can make an ecclesiastical society to be the Church. The Church is in and with Christ." The unity we have and with which we begin is the unity which God gives us through Jesus Christ. The unity which we seek is nothing more or less than the fulfillment of the unity which He has given through His grace and to which we have responded in faith.

This means that we have precisely the same basis

Studies in Church Unity—XIII

The ecumenical movement has learned through long experience that the better approach is to realize the unity we have in Jesus Christ and establish an ecumenical community in advance of doctrinal consensus.

for unity as the early church when it made as its common confession the simple statement "Jesus Christ is Lord" or "Jesus Christ is the Son of God." Let us then acknowledge the unity which God has given us through Jesus Christ and which we already have in Him. For anyone who confesses Jesus Christ as Lord out of an honest and sincere heart has the greatest possible bond of unity with every other believer who also so confesses Jesus Christ as Lord.

The ecumenical movement is a mutual encounter of Christians across the world. Recall that in the previous article in this series, the ecumenical movement was defined as a movement of Christians toward each other for the purpose of strengthening the bonds of unity and oneness throughout the entire inhabited earth. This movement or encounter, therefore, crosses all national, racial, or denominational lines in the realization of its purpose. This encounter has expressed itself primarily in three ways: fellowship, conversation, and witness.

Facilitated by modern means of transportation and communication, Christians from all parts of the world have been brought into closer proximity. Even before the days of jet travel, John R. Mott traveled in distance the equivalent of seventy-five times around the world and into almost every conceivable spot on the face of the earth. But out of this proximity and these more frequent encounters, fellowship came inevitably as a result. Acknowledging the unity which they already had, Christians began to realize and express their bonds of fellowship. Always an important part of all ecumenical gatherings, even more important than the business meetings, are those times when Christians are united in a common fellowship of worship. To preach and hear preached the whole gospel to the whole world in the setting of a world-wide fellowship of worship is the vital nerve center of the ecumenical movement.

This mutual encounter is also for the purpose of ecumenical conversation. The terms "conversation" and "dialogue," as they are used currently in ecumenical circles, mean much more than the kind of casual chatter one would have across a cup of tea. Martin Buber has done much to give this the deepest possible significance. He declares, "The basic movement of the life of dialogue is the turning toward the other." Such a relationship begins by assuming the honesty and good faith of all who confess Jesus Christ as Lord and who desire to enter into true conversation or dialogue. It will not avoid issues or differences; but facing them openly, it will bring them before the acknowledged authority, Jesus Christ, the true head of the church. Nor will it fear to bring gentle but firm testimony against each other's blindness and faults.

But this is also an encounter for ecumenical witness. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." As these words were taken seriously, and carried out obediently, it was discovered that expansion required consolidation and that the two must move forward together. Primarily, then, the ecumenical movement seeks to witness through the whole church, with the whole gospel, to the whole of life, and for the whole world.

The ecumenical movement is a community in which to realize the unity that we seek. One aspect of the unity we seek has to do with doctrine. Doctrine perhaps as much as any other aspect of the life of the church, has evidenced our disunity. Thus, it has tempted churchmen to ignore doctrine, or even to regard it as unimportant. To do so, however, would be a grievous error, and it is to the credit of the leaders of the ecumenical movement that, for the most part, they resisted that temptation. It was discovered, however, that as far as doctrinal considerations were concerned, there were larger areas of agreement than were thought possible.

Nevertheless, there are still wide areas of disagreement in matters of doctrine, and part of the unity we seek is surely in the matter of doctrinal consensus. The common error of those who seek unity either in the church local or the church ecumenical is that they make doctrinal consensus the condition rather than the goal of ecumenical fellowship and community. "Agree on a statement first, insist on nothing short of doctrinal uniformity, then unity will come." Common as this approach is, it will continue in the future, as it has in the past, to leave the church divided!

The ecumenical movement has learned through long experience that the better approach is to realize the unity we have in Jesus Christ and establish an ecumenical community in advance of complete doctrinal consensus. It seeks to realize the Christian *koinonia* which centers about Jesus Christ. Then in such an atmosphere of true community, and in the spirit of Christian *koinonia,* ecumenical conversation can be carried on and doctrinal consensus has a hope of achievement. But doctrinal consensus is the responsibility of the Christian community, and it is a responsibility that can be discharged only within the community and not outside of it. Let it be said that there is nothing arbitrary about this order of procedure, even apart from the fact that the opposite order has uniformly failed to establish unity. It is precisely this order which the early church followed in its doctrinal formulations. First came the fact of Christ; then came the community, the *koinonia,* with Christ as its head and living center; finally, within the *koinonia* came the doctrinal formulations. The community was not founded on the apostle's doctrine, but the apostle's doctrine was formulated in the community.

Leslie Newbigin, bishop of the Church of South India, who speaks out of a rich experience in Christian unity, has said, "The unity which we must seek is a unity which arises from Christ indwelling in His people and from their being in Him. It is not simply a unity of organization, nor is it simply an agreement about doctrine. It is total, mutual interchange of being, Christ wholly given to us, and we wholly given to Him. This is a unity involving the whole being of all concerned in it."

NEWS

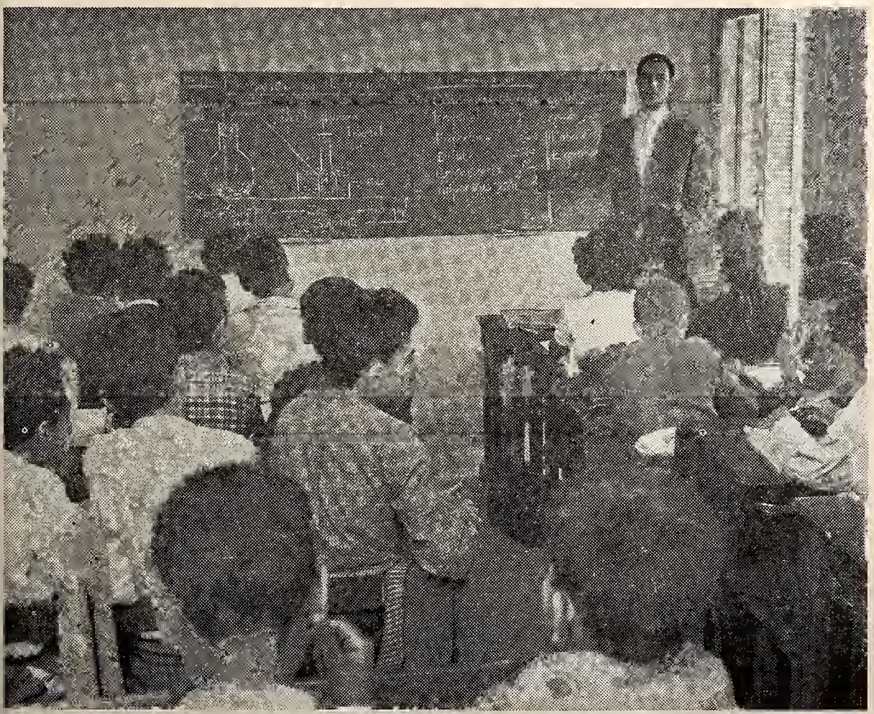
Programs for Teachers and Indians

Key actions by the Mennonite Central Committee, during its annual meeting in Chicago January 19-20 attended by twenty-five of the Committee's thirty representatives, included approval in principle of a Teachers Abroad Program (TAP) in four areas of Africa and the inauguration of an Indian resettlement program in Paraguay.

The Teachers Abroad Program hopes to place anywhere from 24-50 teachers in the areas of Tanganyika and Kenya, the Congo, Nyasaland, and Northern Nigeria. The program on the field, once under way, is expected to be self-supporting. The initial study was made by Robert S. Kreider. A special committee made up of mission board, Council of Mennonite Colleges, and Mennonite Central Committee representatives will advise the Executive Committee on the development and administration.

TAP will call for volunteers who are prepared to give an unapologetic Christian witness, who have some teaching experience, and possess at least a baccalaureate degree. This program will be studied by the mission board and MCC during the coming year and will be reviewed at next year's annual meeting.

The annual meeting also approved a three-year program of assistance for 192 Chaco, Paraguay, Indian families who have been converted to Christianity and would like to resettle. A total of $27,000 has been budgeted for this program in 1962. These Indian families live in the vicinity of the Fernheim, Menno, and Neuland colonies. The social implications of this program will be studied further during the coming years.


A chemistry class for refugees in Palestine. It is into similar areas of educational opening that TAP will go.

MORE STUDENTS, MORE SCHOOLS

According to the annual survey of college students made by the Student Services Committee, 2,363 General Conference Mennonites are in schools of various kinds. Of this number, 1,199 students are in Conference-related schools and 1,164 in non-Conference schools. The latter figure represents the students from 81 per cent of the Conference membership, so that the total number of students in non-Conference schools is likely over 1,400.

There has been an increase of 14 per cent over last year in the number of General Conference students studying in non-Conference schools, whereas there is little change in the number attending Conference-related schools. The survey shows that General Conference students are studying in 330 different schools.

NEW OPPORTUNITY FOR 1-W MEN

The Board of Christian Service has received confirmation that the White Memorial Hospital (Seventh-day Adventist) in Los Angeles will hire qualified 1-W men in all nonprofessional positions. This will offer an additional service opportunity for men in alternative service.

Men employed by this hospital would be able to participate in the functions of the Immanuel Mennonite Church in Downey and the Bethel Community Church, Santa Fe Springs. One other hospital in Los Angeles employs 1-W men.

Inquiries should be made through your nearest 1-W placement adviser.

If the address is not known, it may be obtained from the Board of Christian Service, 722 Main Street, Newton, Kan.

ASUNCION CHURCH IS BUILDING

Construction on the church building in Asuncion, Paraguay, is progressing according to a report from Henry Dueck, pastor. The cement work on the sanctuary floor has been finished, and the walls are going up. Wood and tiles have been purchased for the roof, bringing to $6,300 the total amount spent in the building project by the end of January.

$3.00 FOR HONG KONG CHILDREN

A leaflet recently released by Mennonite Central Committee states that 60,000 Hong Kong children do not attend school. The leaflet outlines an educational assistance program whereby $3.00 a month will provide an education and a hot meal for a child.

Schools in Hong Kong are not free, and thousands of people do not earn enough money even for food. Instead of studying, children must beg for food, often stealing it, or work past midnight for a few cents to help support their families.

Leaflets are available from the Board of Christian Service, 722 Main Street, Newton, Kansas, and Mennonite Central Committee, Akron, Pennsylvania.

MENNO TRAVEL TOURS

C. L. Graber of Goshen, Ind., who is now serving in a special assignment with Disaster Service, will lead a 30-day South American tour beginning March 1. It is hoped that the tour will be able to attend the formal dedication of the recently opened Trans Chaco Roadway in Paraguay. Seven countries of South America will be visited.

Urbane Peachey, Secretary of Personnel Services, will conduct the annual MTS Spring Europe and Holy Land Tour, which is scheduled to leave New York on April 9 and return May 23. This tour will include eight European and five Middle Eastern countries.

MENNONITE AID ENROLLS 43,516

The secretary-treasurer of Mennonite Aid, Inc., in his annual report lists assets of the corporation at $671,990. Total assessments of the Hospital-Surgical Plan in 1961 were $1,049,333.80. Total claims in the Burial Aid division totaled $7,105.

Enrollment in the two plans at the end of 1961 was 25,689 adults and 17,827 children, a total of 43,516, of which 8,136 are members of the General Conference Mennonite Church.

FALLOUT SHELTERS

Many people are concerned about the reputed need for fallout shelters. Should Christians build shelters? Leo Driedger, secretary of Social Concerns for the Board of Christian Service, states that a thorough study of what other churches, especially peace churches, are doing is now being made. A report will be presented and discussed at the February meeting of the committee and will be made public afterward.

"In a preliminary way we can say that there is much skepticism about the value of building shelters and how much they really do protect. Furthermore, the high cost and the time involved in building them would seem to point to emphasis on greater efforts, prayer, and concern for bringing about peace on earth for everyone than much effort to protect ourselves only with shelters," Driedger states.

NEWTON BOOKSTORE SALES

Walter D. Unrau, business manager for the Board of Education and Publication, reports that Mennonite Bookstore in Newton, Kansas, recorded an increase of 5 per cent in sales in 1961 over the previous year.

While sales during the first nine months of 1961 were below that of 1960, they increased during the remainder of the year, especially in December when the increase was 24 per cent more than in December 1960. Sales in December amounted to $9,635. Total sales for the year amounted to $50,000.

MINISTERS COURSE IN CANADA

One of the regular features at Canadian Mennonite Bible College each winter is the Ministers Courses. These courses are designed both for ministers now serving and for laymen in the church.

Past years have featured courses offered in a three-year cycle. Candidates coming for three years in succession are thus assured that there will be no duplication of material. In addition, the courses are varied enough so that candidates can come also for the second three-year cycle. Courses are offered in both English and German, with a sufficient number given in either language to constitute a full course.

This year these courses will be held from February 5-16. Courses this winter will include Evangelism, Pastoral Counseling, New Testament and Old Testament Exegesis, and Problems Confronting the Minister.

The tuition for these courses is paid by the Conference; room and board are paid for 19 candidates on the basis of provincial representation. In most instances home churches or the Mission Board underwrites the remaining expenses. To date applications have come from most provinces, and anyone still planning to attend should make application directly to the college.

BUSINESSES SUPPORT TEACHERS

More business firms than ever before are making unrestricted gifts this year to operating funds of Bluffton College, reports President Lloyd L. Ramseyer. The Ohio Foundation of Independent Colleges, through which these gifts are made for improvement of faculty salaries, reports 1305 business gifts totaling $1,005,472 during the calendar year 1961.

Importance of these business contributions to the local college is indicated in the fact that Bluffton College's share of the $1,000,000 based on autumn full-time enrollment, is $23,690. The calendar year showed an increase of five per cent in number of contributing business firms, giving the Ohio Foundation of Independent Colleges about twice the number for the next highest state among 40 such college associations throughout the nation. Average Ohio gift in 1961 was $721.

SCHOOL BUILDING NAMED

Lloyd L. Ramseyer, president of Bluffton College, has announced that the new women's dormitory now being built on the college campus is to be named Brendell Hall in honor of Misses Naomi Brenneman and M'Della Moon, professors emerita of Bluffton College. The name is an attempt to merge the two names into a name of usable length and one which is pleasing to pronounce. The dormitory to house 98 women and head resident is scheduled to be opened next fall.

Science Hall will also hereafter be called the Berky Science Hall, in honor of Mr. H. W. Berky, professor of chemistry, emeritus.

INTERRACIAL EXCHANGE

"Towards a Better Understanding" was the theme of the Women's Fellowship of Mennonite Biblical Seminary on Friday, January 12, when it had as its guests Negro ladies from the Canaan Baptist Church in Elkhart, Ind. Presentations on the historical and religious background of the Mennonites and the Negro Baptists were given by Mrs. Roger (Cay) Siebert, presently director of religious education in one of the Goshen churches, and by Mrs. Collie Webb, teacher of a special class in one of the Elkhart city schools, respectively. Opportunity to become better acquainted one with another and to exchange ideas on the subject of the evening was given in connection with the buffet supper and in discussion groups. The evening was chaired by the Women's Fellowship President, Mrs. Helmut (Irma) Harder, while Mrs. Harry Martens led in the meditation. Special numbers were sung by members from both groups with soloist Sara Ann Claassen closing the meeting with the Negro Spiritual "I Want Jesus to Walk With Me."

VILLA HAYES HAS BIBLE SCHOOL

The first summer Bible school in Villa Hayes, Paraguay, closed with a program on January 19. An average of thirty-five children participated in the school, which was conducted by Heinrich Paetkau and Anneliese Bergen, students of Mennonite Biblical Seminary in Montevideo, Uruguay.

Villa Hayes, named after Rutherford B. Hayes, nineteenth president of the United States, who interceded for Paraguay in a boundary struggle with a neighboring country, is situated where the new Trans-Chaco Highway begins. This is not a Mennonite settlement and is almost 200 miles from the Mennonite colonies in the Chaco.

NEWTON HOSPITAL CERTIFIED

Bethel Deaconess Hospital, Newton, Kan., has been granted a three-year extension of accreditation by the Joint Commission on Accreditation of Hospitals, according to a report received by the hospital. A survey of the hospital was conducted December 12 by Harold R. Hennessy, M.D., a field representative of the Commission. The report recognizes the hospital's need for an improved building, but commends the plans and efforts being made to achieve new construction.

Last year the Joint Commission reduced accreditation from the usual three-year period to one year. In the report the hospital was advised that the hospital plant was antiquated, did not meet minimum standards, and recommended that plans be developed to replace and modernize the physical plant.

Since then a building advisory committee composed of community leaders has been organized to advise and assist with plans for the building program. A voluntary committee of men in the community has formed for the purpose of creating understanding of the hospital's need and gaining community support for solving this need.

Marvin Ewert, hospital administrator, reports that the extension of accreditation will make it possible for the hospital to continue to operate the school of professional nursing. The school would have been forced to close by the Kansas State Board of Nurse Registration and Nursing Education had the hospital's accreditation not continued.

PEACE PLAY SCHEDULED

"Which Way the Wind?" by Philip C. Lewis has again been chosen as the Bethel College peace play. According to Joan Hostetter, director, the play is scheduled for approximately eleven performances throughout the state. The first performances were set for February 11, at Hoffnungsau Mennonite Church, Inman, Kansas, and February 18, at Faith Mennonite Church, Newton.

"Which Way the Wind?" is a Docu

Drama based on a Quaker search for alternatives to violence, and is published by the American Friends Service Committee. "Which Way the Wind?' is a call to those who believe in the law of love as contrasted with the use of violence," says Don Murray.

Members of the cast are Delvyn Epp, Karren Friesen, Lauren Friesen, Henderson, Neb.; Harold Loewen, Meade, Kan.; and Donna Walker, Newton, Kan. Joan Hostetter, Ossian, Ind., is director while Ron Hatchett, Augusta, Kan., is drama consultant.

The *Philadelphia Inquirer* for Sept. 24, 1959, carried the following comment about "Which Way the Wind?"

"In a series of short interludes, flashbacks, Socratic discussions, arguments with a heckler and quotations from varied sources such as newspapers, Civil War letters, articles by scientists, and Presidential statements, the author, Philip Lewis, manages to put his point across like a slap in the face.

"And yet all this is not completely grim. There is humor, always intentional, and gentle endearing touches that soften the impact."

SELECTIVE SERVICE OUTLOOK

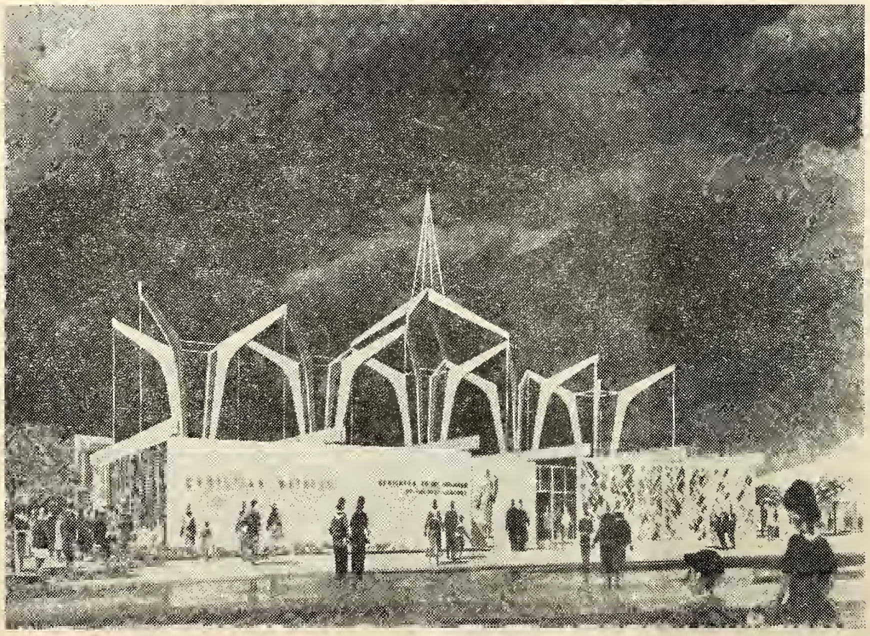
The President's budget recommendations to the United States Congress for the next fiscal year were based on plans for an army goal of 960,000 men for the year beginning July 1. This is 48,000 below the goal which had been set for June 30 of this year but will be 90,000 higher than had been proposed by the last administration.

The draft calls, which had been running very low through most of last year, were increased sharply in August and through the fall as part of the Berlin buildup. The August call was raised from 8,000 to 13,000, and the quotas for following months increased. But the quotas for February and March have been cut back sharply—8,000 for February and 6,000 for March. Calls will probably remain at a low level because voluntary enlistments have risen sharply.

An important effect of this low call-up rate is that the callable age is not likely to go below the present level, and may creep up a bit. The average is between 22 and 23 at present. Present deferment and exemption policies will continue.

Selective Service is not planning any changes in the general alternative service setup though there has been a little tightening at a few points. Mainly this has been in the direction of avoiding alternate service assignments to positions in which conscientious objectors might be regarded as competing with the open labor market, and thus expose Selective Service and the 1-W man to adverse public criticism. The alternate service program as operating since July 1, 1952, has won wide acceptance and has received little adverse criticism of any kind for years.

THE CHURCH IN THE WORLD'S FAIR



At the center of the Seattle World's Fair will stand the Christian Witness Pavilion. Representatives of 21 denominations and 15 other Christian groups in the Pacific Northwest are co-operating to build the $175,000 structure. When the Fair opens in April it will be the first such exposition in the United States since 1939. Theme of the Christian Witness Pavilion is "Jesus Christ—the Same, Yesterday, Today, and Forever."

CHURCH RECORD

MARRIAGES

Bonnie Suter, member of Silver Street Church, Goshen, Ind., was married to *Allan K. Stoner* of Muncie, Ind., on Jan. 21, 1962, in Eighth Street Church, Goshen.

Jolene Warkentin, member of Inman (Kan.) Mennonite Church, and *Ronald F. Cross* were married on Dec. 22, 1961.

BAPTISMS

First Church, Normal, Ill., on Jan. 21: John A. Brackman.

NEW ADDRESSES

James Benner, 51 Pine St., Oxford, Pa.

John D. Benner, Orrtanna, Pa.

Mrs. Edna Egli, 105 E. Poplar, Normal, Ill.

Gary D. Epp, 927 "B" St., Lincoln, Neb.

Richard Fisher, R.D., Sellersville, Pa.

Gordon Gering, P. O. Box 508, Taipei, Taiwan.

Nelson R. Hawthorne, Jr., 47 S. Third St., Perkasie, Pa.

Norman Glenn Hofer, Rt. 1, Freeman, S. D.

Homer K. Janzen, Jagdeeshpur, via Mahasamund, M.P., India.

Mrs. Robert Lund, M.R. 1008 Cowpath Rd., Hatfield, Pa.

Mr. and Mrs. Ray Miller, 142 King St., Wadsworth, Ohio.

Mrs. Barbara Mosiman, Meadows Mennonite Home, Meadows, Ill.

Rodger Allen Pankratz, 157 Acacia St., Reedley, Calif.

Dave Reusser, 433 East Pearl, Mulvane, Kan.

Earl Roth, D.P. 123, Leopoldville, Republic of Congo, Africa.

Gene Schiffler, 320 Goodyear Ave., Harrisville Heights, Ogden, Utah.

Joseph Stucky, R.R. 4, Newton, Kan.

Norma Woelk, 132 Norfolk St., Apt. S-D, New York City 2, N. Y.

DEATHS

Frances Graber Kaufman, Pretty Prairie, Kansas, was born April 7, 1887, at Pretty Prairie and died January 29, 1962. She was a member of the First Mennonite Church of Pretty Prairie and the mother of four children.

Amil Miller, Bloomington, Illinois, was born June 21, 1885, at Carlock, Illinois, and died January 17, 1962. He was a member of the Normal Church and the father of four sons. His death followed a stroke suffered January 13. Mr. and Mrs. Miller (Amelia Ummel) celebrated their 50th wedding anniversary December 31, 1961.

Peter A. Schwartz, member of First Church, Pretty Prairie, Kan., was born in Russia on Jan. 27, 1873, and died Feb. 1, 1962.

Ben E. Stucky, member of the Eden Church of Moundridge, Kan., died Jan. 29 in a Wichita hospital of burns received in an explosion in the basement of his home. He was born Feb. 5, 1911, in Moundridge. Survivors are the widow, Viola; and two sons.

Magen Diane Unrau, infant daughter of Mr. and Mrs. Robert E. Unrau of Hutchinson, Kansas, was born July 6, 1961. She died Jan. 28, 1962. Funeral services were held at the First Church, Hutchinson, Kansas, with graveside services at the Goessel cemetery.

WORKERS

Esther Mae Andres of Elbing, Kansas, nurse in Taiwan with the General Conference Mennonite Mission, underwent major surgery in Taipei, Taiwan, on January 18. She is reported to be making progress in recovering health.

Dennis Epp has completed a term of Missions-Pax service in Japan and has returned to his home at Rosthern, Sask. He went to Japan in the summer of 1958.

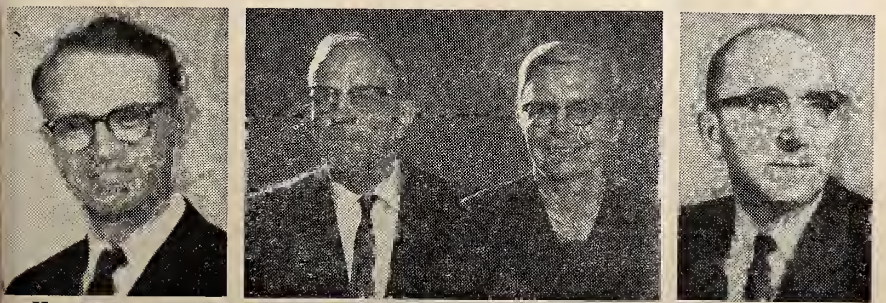
Marvin J. Dirks has submitted his resignation as a member of the Mennonite Biblical Seminary faculty. He served as professor of church music and worship since 1946. He is currently doing graduate study at the Boston University, School of Theology.

Mrs. Calvin Flickinger, missionary to Colombia, S. A., returned to the United States on Jan. 27 for medical attention.

W. Paul Moyer, Doylestown, Pa., became the co-ordinator for the Mennonite 1-W Co-ordinating Board on January 1. A member of the (Old) Mennonite Church, Moyer served in Civilian Public Service and has worked for the National Service Board for Religious Objectors. The Co-ordinating Board, Box 30, Lansdale, Pa., of which Esko Loewen, North Newton, Kansas, is chairman, serves the needs of draftage men.

S. F. and Sylvia Pannabecker are scheduled to arrive in Taiwan on February 7. Dr. Pannabecker is on a mission in the Orient on behalf of the Board of Missions. He and his wife have been in Japan, India, and Hong Kong. They were in Taiwan for the annual missionary conference in August but now will spend three weeks visiting missions and counseling missionaries.

Harold R. Regier of Burrton, Kansas, teaches "The Radio Bible Class of the Air" in Gulfport, Mississippi. This is one of the projects of the mission to reach Negroes in the community.


Harold Regier, S. F. and Sylvia Pannabecker, and W. Paul Moyer (see Workers).

CALENDAR

Feb. 14—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Feb. 16—Bethel College representatives, E. J. Miller and Herbert Wiebe, visit First Church, Upland, Calif.

Feb. 18—Leonore Friesen speaks morning and evening at Inman (Kan.) Mennonite Church.

Feb. 18-25—Milo Kaufman, Hesston, Kan., speaks in the United Mennonite Church in Rosthern, Sask., Sunday, 7:00 p.m.; during the week, 7:30 p.m.

Feb. 19-21—Bible Week lectures at Canadian Mennonite Bible College, Jacob J. Enz speaking on "The Home in God's Plan."

Feb. 21—Bible Lecture, Tiefengrund Church, Laird, Sask.

Feb. 23, 24—Conference on Church Vocations, Mennonite Biblical Seminary, Elkhart, Ind.

Feb. 25—Peace Institute, Eden Church, Moundridge, Kan. Speaker: Don. E. Smucker.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 4—Bethel College Choir concert, First Church, Clinton, Okla., during morning service.

Mar. 5—Women's Missionary Organization, all-day meeting at Hoffnungsau Church, Inman, Kan., beginning at 9:30 a.m.

Mar. 5, 6—Associated Mennonite Biblical Seminaries Lectureship, Otto Piper speaking on "Christian Discipleship."

Mar. 5, 6—Western District Ministers Conference, Meadow Church, Colby, Kansas, beginning at 1:30 on Mar. 5.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

Mar. 11—50 anniversary celebration, First Church, Normal, Ill.

Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kan. Registration at 9:00 a.m.

Mar. 25—Bethel College Choir sings at Hillsboro (Kan.) High School.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Apr. 1—Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1-8 Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 15—Bethel College Choir sings in Grace Hill Church, Whitewater, Kan.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

Apr. 29—Bethel College Choir sings in Eden Church, Moundridge, Kan.

May 3-6—Eastern District Conference, Souderton, Pa.

May 13—Bethel College Choir sings in Bethany Church, Kingman, Kan.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 21-24—Northern District Conference, Freeman, S. D.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

LETTERS

UNCASTIGATED MEASURE

To the Editor: The article in the last *Mennonite* written by Frank Epp ("The Measure of a Minister," Jan. 23) was good. That was something different. For once the pastor was not castigated for not doing this, that, and the other thing. *Minister from Illinois*

WHAT OTHER MAGAZINES SAY

To the Editor: Various magazines come to us. One such, called "Children Limited" we were hoping would have a sharply decreased mailing list in another generation or so. This is the magazine that is published by the parents of the retarded and we use this medium to diffuse knowledge about the causes, prevention, care, and cure of the retarded. Now we are not so sure that a brighter day for the defective is on the horizon because our magazine said man may willfully increase the incidence of this heartbreaking malady. This from the current issue (a poem by Dorothy Brons): "From ancient times men have invented ways/ To kill each other, yes, from ax and arrow, Through sword, and gun, and bomb, until these days/ When, not content to kill, they strike the marrow/ Of future men to come, with deadly ray/ That permeates to twist the heart of life/ So that the unborn, unconceived must pay/ With dread deformity for nuclear strife./ And history's end cannot be even writ/ By those poor creatures left to people it!"

Every year the local high school seniors canvass our neighborhood, selling magazine subscriptions to finance their *trip.* Every year my husband buys. He feels that the youngsters should be allowed to see a part of this beautiful land of ours in an exuberance of spirit they will never again quite capture. Because after graduation they will begin to read the magazines. This year, my table companion of many years selected "Better Homes and Gardens." When the first number came I blithely followed my usual habit and went straight to the feature article. The December issue at once endeared itself to me because it told about the quaint Christmas customs of the peaceful Amish and Mennonites. America is proud of us, I felt. The January issue featured "Digging a Hole Is Not Enough." It frightened me. It brought "the terror of the things to come" into sharp focus, but so different than those luridly illustrated volumes that were the book seller's bonanza at the time of Halley's comet's last perihelion passage.

Perhaps even more than frightened, it left us feeling desolate and cheated. We too, like to have the kindling where it is handy and not be always worried that this may be our undoing. We have always felt that heaven smiles warmest on us when the house is filled with neighbors. But if it should ever come to rationing oxygen from that ridiculous small cylinder, would we be savage first and a peace loving (Mennonite) neighbor last? Of course, in that hole in the ground, with the heavy hatch closed who would know? Or return to tell the Joneses?

The Good Book says exactly the same thing in one sentence. "There *is* no hiding place down here." But sometimes magazine articles can shock us out of our chaotic and useless planning. When we are freed from dread and false illusions we can fortify ourselves with the true promises of 'Our Rock and Shelter in the time of Storm' and do whatever courageous, even dangerous work the peace loving Amish and Mennonites must do in such a time as this.

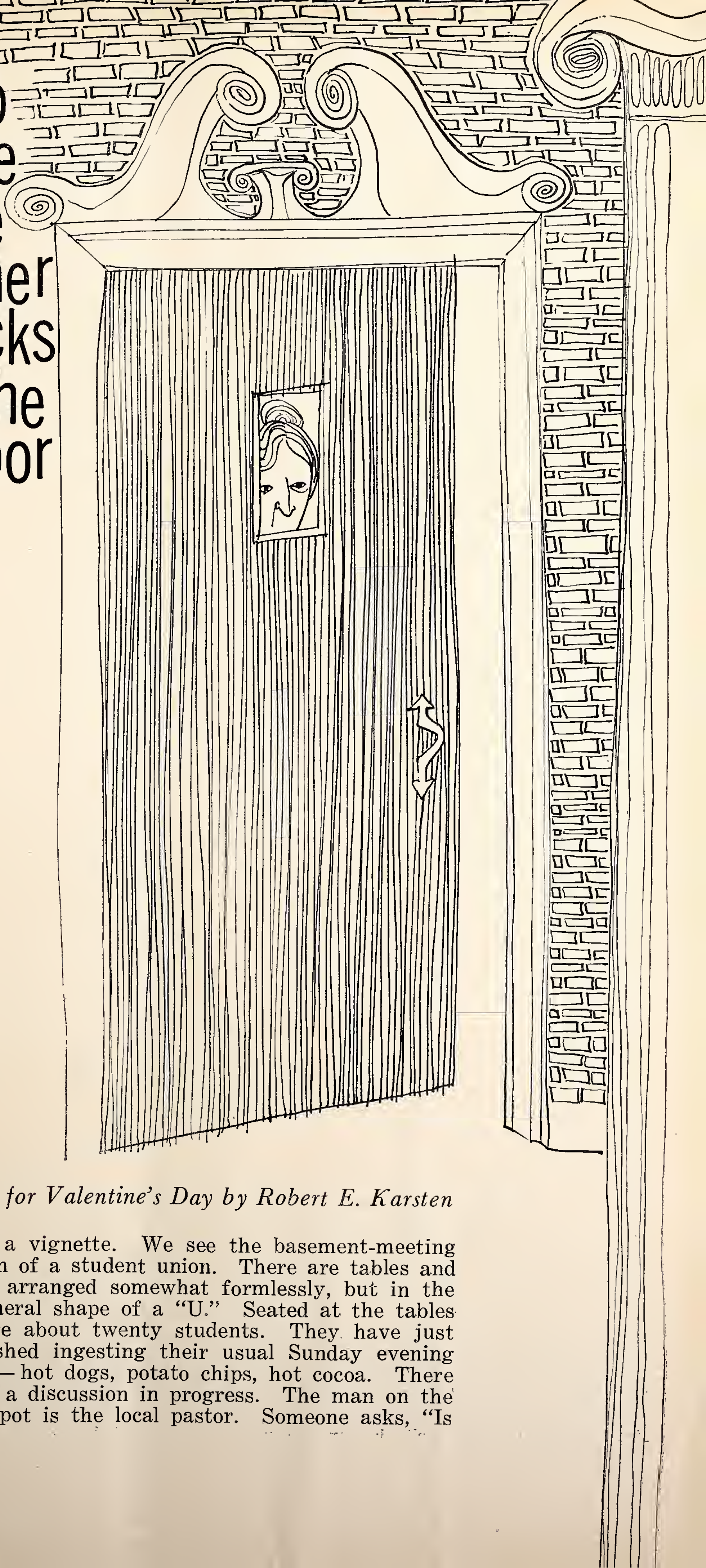
(That casserole dish curdled whilst I was trying to tell you that they are brave souls who protest against nuclear testing. Or, tell me true, is it one's appetite curdles after reading, "Digging a Hole Is Not Enough"? They say the recipes are fool proof. You don't really want to know where you will be buried, do you? Not alive, you don't.) *Name withheld, Newton, Kansas.*

MODERN IDOLATRY

To the Editor: Your editorial of Jan. 23, contains information which often fills us with concern and apprehension. It points up the fact that the proverb "In God we trust" appears on our currency merely as sound effect. Actually, America as such is not trusting in God any more than Russia, which is outspokenly atheistic. The facts cited in this editorial bear ample proof of this. This should therefore behoove us, as Christians, to be a true witness in our daily life, to the fact that "In God we trust" is more than just a pious phrase to us, and that this modern type of idolatry is not to our liking.

On the other hand, your editorial of Jan. 30, strikes a chord of disharmony in my mind. You seem to infer that if a hymn is not first rate, that the libretto (poetry) is to be blamed. May I say that much of the poetry in our hymns was produced out of deep personal experience, and is most inspirational and uplifting in itself, but when set to second-rate music, loses much of its beauty and effect. *John D. Wiebe, Beatrice, Neb.*

what to do before the housemother locks the door



A meditation for Valentine's Day by Robert E. Karsten

I offer a vignette. We see the basement-meeting room of a student union. There are tables and chairs arranged somewhat formlessly, but in the general shape of a “U.” Seated at the tables are about twenty students. They have just finished ingesting their usual Sunday evening fare — hot dogs, potato chips, hot cocoa. There is a discussion in progress. The man on the spot is the local pastor. Someone asks, “Is

> A person's conscience is a plastic sort of thing, and it operates at its most devastating efficiency when its owner is afraid of being found out. But whoever said that happiness is a necessary symptom of the Christian life? Obey because obedience causes unhappiness? Nonsense. Obey, rather, because the Lord God said, *Obey.*

petting a sin?" Someone else asks, "If sex is good, then what is wrong with free love?" "What does the sixth commandment mean?" The pastor begins to speak. Platitudes follow. (End of vignette.)

And I know, because I've been on both sides of the table. I've asked the questions of calculated cleverness and been pleased to watch the discussion leader squirm. And I've been asked the questions, squirmed myself, and given forth with the platitudes. And now I am prepared to maintain that, as a bachelor, I am pre-eminently qualified, if not by experience, then at least by inclination, to discuss these matters. And besides, I know something about the nature of advice (advice being what I propose to give). That is, the purveyor of the profoundest advice is usually, it seems to me, the man who knows the least imaginable of what he is talking about.

Therefore, giving advice to a college student is like offering beef steak to an archbishop on Good Friday: it probably wouldn't hurt him if he took a little, but the chances are that he won't. So at the admitted risk of being ignored (a circumstance with which I am not unfamiliar), I proceed.

Let's have one thing straight about the sin of adultery. The reason why a Christian does not commit adultery is a simple reason and a divine one. Any lessening of it amounts to a lessening of faith. The reason, then, is this: The Lord God of heaven and earth said not to. The Boss said quote, No, unquote. It is the law. Thou shalt not commit adultery.

No other reason is big enough. There is nothing I can say, nothing a counselor can say, nothing fear itself can say that is more authoritative than an order from the Source of our creation, the Sustainer of our life, the Holder of our salvation. To water down His command is an act of faithlessness. It is a form of the ultimate arrogance, and arrogance is this: to put one's self in the place of God.

Is Happiness the Goal?

Now, there are reasons for my saying these things. Too often and too easily, it seems to me, we are advised that if we transgress the sixth commandment we'll be unhappy or unclean or we'll feel guilty or incomplete or something like that. Perhaps that is so, conscience being what it is. But from what I've been able to tell, a man's conscience is a plastic sort of thing—we are by nature sinful and unclean—and the conscience of a sinner operates at its most devastating efficiency when he is afraid of being found out. But whoever said that happiness is a necessary symptom of the Christian life? Obey because disobedience causes unhappiness? Nonsense. Obey, rather, because the Lord God said, *Obey.*

The fact is that there are adulterers and adulteresses both who, far from being unhappy in their adultery, are quite pleased and satisfied with it. If the rejoinder is that these people have no conscience or are not Christians, then the point is made. Some people can bring off all manner of sinful deeds and still retain a fair measure of psychic solvency. I don't endorse what they do, I simply observe it. That adultery causes unhappiness may indeed be true for some; but if we avoid the pleasure to escape the pain, we forget that at the root of divine law is also the God who loves us and gave himself for us. God's justice and mercy, as Luther pointed out with some vengeance, are two sides of the same holy coin.

For Once, a Clear Choice

Now, if the problem of pre-marital or extra-marital relations is a problem of ethics (and if it isn't a problem of ethics we're wasting a lot of paper), then we should be reminded that if there is an ethics of love and an ethics of decision there is also an ethics of obedience. The point is that I've had my craw just about stuffed full with the psychology of permissiveness. The whole problem of ethics is that a choice (and all choices are, I think, a matter of ethics) between what God clearly commands us not to do and what we might want to do cannot rightly be made by coin-flipping. Life is difficult enough as it is. The moral choices one must make are beclouded sufficiently by the ambiguity of their consequences or the complexity of their motivation that one ought, for the sake of sanity, to be thankful when a choice comes along to which God has addressed a clear answer. God made the law for us, not us for the law. *Obedience doesn't imply happiness, but it does demand faith.*

The really maddening thing about all of this is that Jesus, in His Sermon on the Mount, did a little expanding on the sixth commandment. What He said was that to think about it is equally as much a sin as to do it. With this in mind, most of us come up with something like, "Well, I seem to think about it no matter what, so why not just do it? I'm as bad off one way as the other." We know there is a practical fallacy if not one of logic here somewhere, but we don't seem able to pin it down. Hence, the true translation of the question, "What about petting?" is "Just what *is* legal?"

You see, I know perfectly well that when, as a pastor, I'm asked by some student group to talk about petting, they aren't inquiring as to technique. What they want is for me to say it right out, to be explicit if not anatomical in my comments, and answer just-how-far-can-we-go? But neither my Christian life nor my ministerial office has equipped me to become an ecclesiastical Ovid! And it is not because there is anything wrong with talking about it. It is just because the nature of our stance before God and our fellow men (and women) is such that *we* can never draw up precise handbooks of morality. I would only point out this: one's conscience is never a very reliable guide. The basis of Christian ethics is not in what *seems* right—sooner or later we can make just about anything seem right. The basis of Christian ethics is in man's faithful relationship with his Lord Jesus Christ. Obedience is not an act of submission; it is an act of faith.

I have spoken negatively. That's only part of our problem. The other side of the question "What is wrong with sex?" is the question "What is right with it?" The amazing thing is that most young people don't have the foggiest idea of what it is all about. And I don't just mean unmarried people, but I also include many, many couples who have long since sacrificed the blissful frustration of unmarried life upon the altar of connubial confusion. And the thing they never seem to learn is that there is a whole lot more to it than tactile pleasure, that the bisexual order of our creation means much more than going to bed.

There is something else in human nature besides the simple physical drives. The fact that men and women are different has greater consequences than the fact that one of each is necessary for the business of procreation. What I'm saying is that we desperately *need* more of each other than a sexual companion. And the disappointments which so many couples experience in their sexual life are not so much that it is not satisfying in the bedroom, but its expression is rendered incomplete just because intercourse is all they know of sex! You see, what we also need is *affection for* and *faith in* one another. One can *buy* sheer physical release (it's wrong, but it can be done), but no one can buy affection.

Both affection and fidelity are functions of or, at least, can be talked about in terms of our bisexual nature. What I'm saying is that affection can be expressed with great tenderness, great delight, and great sincerity quite without the parties having to wallow in mere carnality. I am saying that man has more than a body; I am saying that his spirit, his imagination, his solitude, and his humor are as much a part of his nature as his viscera, and that the completeness of the human being to be found in the relationship between *a* man and *a* woman must be sought after and expressed in all these facets of life.

Fidelity is far deeper a function of our devotion than its implication of monogamy. That is, a faithful spouse is more than one who does not commit adultery. The temptations of marriage are not so much the temptations to cheat as they are the temptations to be unfaithful in other ways — by thoughtlessness, impatience, and above all by sheer pride. Fidelity is the stuff that overcomes or, at least, makes do with the attacks which marriage knows of phlegmatic boredom, the raising of children, the tired old stories the wife hears again and again, the bathroom hung full of drying underthings when the husband wants to take a shower, the week-end visit of the in-laws and all their misbehaved kids, the breaking-down of the garbage disposal, the times of sickness, insolvency, and of the wrong thing said. Fidelity—sexual fidelity, for all marital fidelity has this at the bottom of it—cannot be taken; it must be given.

Lamentably, it often takes people some years to learn these things; some never learn them at all. But if you are interested in courtship, maybe you ought to ponder them. They'll help you along the way as well as after you are married because, for however much the *mere* physical expression of your love may satisfy or frustrate you, you'll discover that it takes many months, in some cases many years, before you'll find real enjoyment (as God means you to find it) in the sexual act. It takes practice, if you please, but the Lord has set up a sort of schedule, and the practice hours don't begin until tomorrow. Meanwhile, there are many things to learn. The laboratory course comes later!

The responsibility of sexuality with which God has charged us is one, but only one, of His many gifts. Properly understood, it is part of our religious life. Like His other gifts, like food and drink, like work and recreation, sex can become a false god. He who worships it is an idolater. But He said, "I am the Lord your God; thou shalt have no other gods before me."

End of advice. **Begin discussion.**

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COMMENTS
This week we present the second of three articles by Russell L. Mast on the ecumenical movement. This fifth series of articles on Christian unity has been taken from a paper read at the study conference on Christian unity in faith and witness at Donnellson, Iowa, in June, 1960. The full set of papers may be purchased for $1.00 from the Central Office, 722 Main St., Newton, Kan.

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EDITORIAL

Let's start out with some good words for the back-seat driver. He (or she) comes in for a good deal of abuse. His is an irritating role, and he should be aware of it. As he judges, he will also be judged. No one relishes criticism, and a driver is extra-human when his prowess is under fire. But a rider has an obligation to speak up. After all, it is his life. Though I relish my friendships, I have no desire to have someone say, "He was so polite and soft spoken" as he sprinkles rose petals on my coffin.

Now I've let it out. The reason I'm partial to back-seat drivers is that I'm one too. Don't spread it too far around, but back-seat drivers have saved me from more than fender-benders. My ungrateful response runs something like this: "Sure, sure, I see it. Do you think I'm blind?" You'll have to admit that my friends are indeed long-suffering.

Northrop Corporation has built the back-seat driver into 100 airplanes that they have equipped. Earlier aircraft had red warning lights to tell a pilot that something was wrong. While some pilots can respond to warnings in twelve seconds, tests showed that danger lights went unheeded for fifteen to thirty-nine minutes. In an airplane traveling more than 1,000 miles per hour, seconds are important. Northrop's solution was to record a spoken voice. Thus when a hydraulic pump goes bad, a tape recording cuts in to say, "Haydraulic pump failure" and the voice repeats the warning until the correction is made. To this warning, pilots respond four times as fast—in about three seconds. The crowning comfort for many back-seat drivers is in the fact that Northrop's warning voice is not a man's, but a woman's. In the babble of male voices in a cockpit from radios and other crew members, a man's voice could be lost; but not a woman's. At supersonic speeds and at 60,000 feet, a woman's voice still commands attention. The lady on the tape recorder speaks slowly, distinctly, and unemotionally, but she is persistent.

Like back-seat driving, speaking and preaching come in for their share of knocks. But the spoken word continues to have its values. It has many substitutes, but nothing can take its place. Not every word we speak has to do with life or death, but each word contributes to our life or someone else's. When we speak for Christ, let us speak distinctly and carefully, but let us speak. Someone is waiting for the word we have to say.

FEBRUARY 20, 1962

THE MENNONITE

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MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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When We Are Angry at Ourselves

DEPRESSION

by Paul W. Pruyser

Shortly before I was asked to write about depression I had been requested to write about anger. I must confess that I see the hand of Providence in it, for it affords me the opportunity to say at the outset, clearly and deliberately, that depression is a form of anger. It is almost impossible to talk about the one without saying something about the other.

Anger and depression are common human experiences. We all have observed them, in ourselves and in others. The Bible often refers to them. But the immediate form or appearance of each is very different, almost as different as opposites! Anger makes us red in the face, it heightens the tension of our muscles, our eyes become bloodshot, our heartbeat is faster, and we are hyperalert to a word, a glance, a gesture of those around us—all of which seem to have the effect of making us more angry. We are ready to strike, in deed or in word, directly or by the use of symbols. We focus all our attention on the enemy or on some suitable substitute, such as the dog or cat, which may receive our blows instead. We may swear and behave in ways we should ordinarily denounce. In a word, anger is an intense emotion which makes us lose our usual control.

Low, Blue, Down, and Out

If we now look at depression, we find a striking contrast in many ways. In depression our thoughts and our movements slow down, our spirits get low, our voice becomes soft, our body becomes a burdensome weight. We feel low, blue, down, and out. The environment has no attraction for us; neither friend nor foe can command our attention, and if they do it is only with great difficulty. We lose all initiative; vitality and the spark of life seem gone or at least faint. Depression is a severe inhibition.

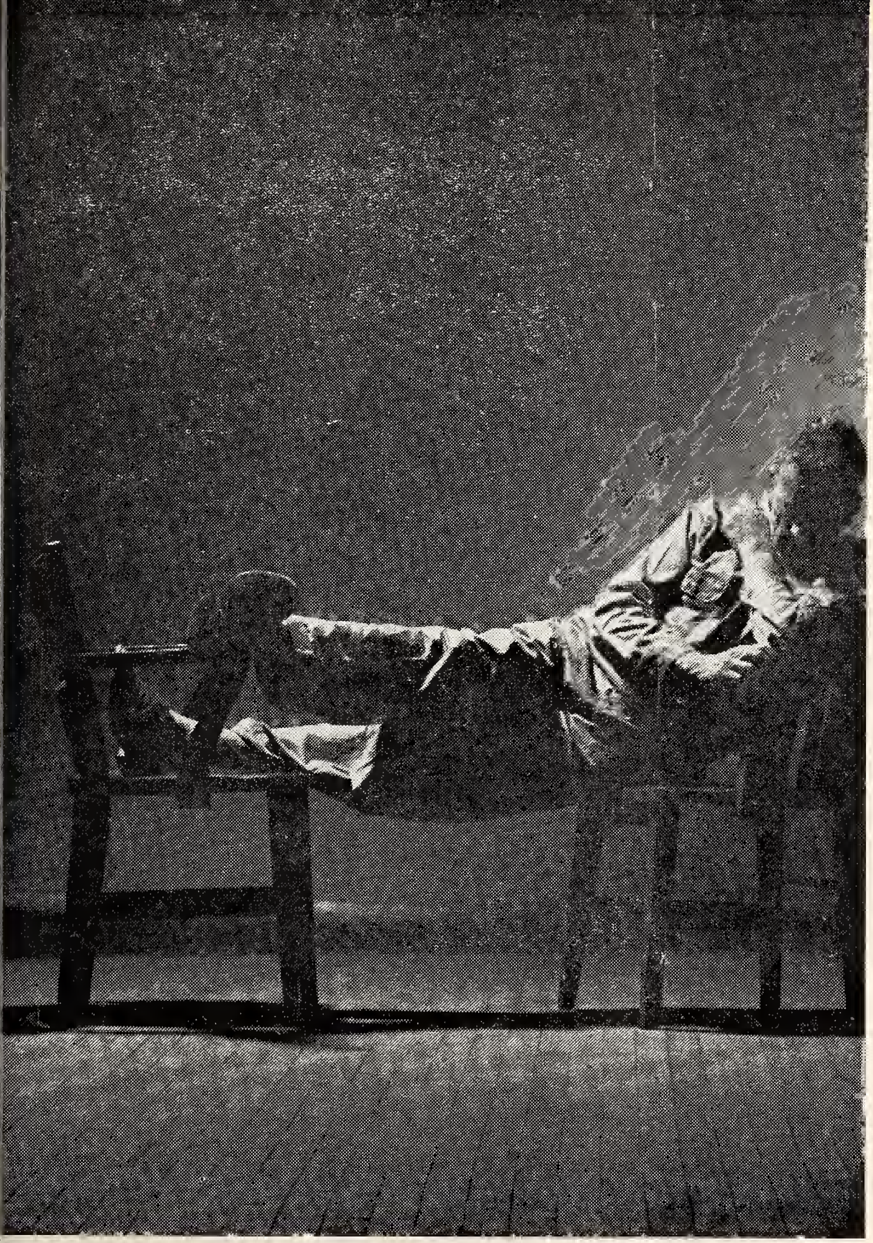
There is another contrast between anger and depression, this one not outward, but inward. The angry man usually knows what he is angry about and at whom he feels angry; his anger leads to a display of activity at someone over something. Typically, in the Old Testament God's anger and wrath are directed at His people, excited by their wrongdoings, and His fury comes down upon them, their sons, crops, cattle, or political freedom. A similar display of anger occurred in God's prophets: they thundered at the people and castigated them in words, predicting misery and demanding repentance. In the New Testament Jesus is shown flaring up and displaying drastic action against the money-changers in the Temple. Thus, the angry person is usually conscious of being angry *at* somebody, *about* something.

None of this seems to occur in depression. It is indeed quite typical of the depressed person that he does not know what he is depressed about. He is just depressed, and this very absence of a conscious reason, target, or object makes his condition all the worse. He just feels melancholy and blue and only wants to be left alone. There is nothing to say to him. There are no thoughts to be exchanged. There is no point in trying to cheer him up. In depression, the whole world and all the people, including ourselves, look different. The "other world" that the cheerful ones try to convince us about is simply not there.

A third contrast between anger and depression lies in the cultural attitudes toward them. In many circles, particularly among church members, anger is frowned upon, argued against, denied, or ignored. Children are taught not to show anger, even not to be angry. Angry feelings are taboo. The word "hell" is an unspeakable word, even in a Presbyterian church school, as I observed lately. Not even the faintest likeness to God's "holy wrath" should be seen in our civilized classrooms and sewing circles! But, meanwhile, our society permits depression to be rampant. Watch factory workers go off shift, or take a ride in a commuters' train and study the faces of the people: six out of ten persons look down and out, listless and blue, and are of low spirits. Or peek into one of the decorously quiet, slow-moving, and low-spirited church committee meetings in which not a hand stirs and not a voice is raised. One would think that piety and depression were synonymous.

Symbol of Paying the Price

With all these striking differences, then, how could anyone maintain



that anger and depression are closely related? Where is the anger in depression, what is it about, and who is the target or object? In a now classical study, "Mourning and Melancholia," Freud pointed out that anger need not always be directed at persons outside of us, but can be turned upon ourselves. This is all the more likely when the reasons for our anger are unconscious and when we have felt—again mostly unconsciously—disappointment at the hand of persons we love. In the latter case, our very love for such persons may prevent us from having even the faintest conscious thought of hating them. For such a thought may go against the moral and idealistic love-your-neighbor precept which we have learned from the parents and the teachers dearest to us. If we cannot allow an outside target for our anger, it may become directed upon ourselves and so assume the form of depression. The clearest example of this reversal of target is seen in suicide—the angry blow lands upon the self and brings an end to its existence.

Note that the obligation to be loving, good, moral, and upstanding plays a large role in this construction by Freud. It refers to the conscience, but it says that the conscience of some people is excessively harsh and demanding. Depression, then, is in large part a product of an overly strong and forbidding conscience. Roman Catholic priests with experience in hearing confessions have for many centuries noted that some people suffer from "scrupulosity," that is, from an exceptionally rigid and unforgiving conscience, which acts with a vengeance that does not even permit God's grace to enter the human heart. The father confessors had a hard time dealing with such parish members and rightly considered them somewhat arrogant in their denial of God's effective grace. After all, when God deems a man worthy of His love, who is a man to think lowly of himself?

An excessively harsh conscience demands from its possessor a readiness for self-punishment; it demands that the person abase himself and deem himself unworthy, unlovable, not entitled to food, regular sleep, entertainment, and all the other good things in life. Thus, the typical early symptoms of depression are sleep disturbances, loss of appetite, and abstinence from parties, worship, and communion services. Joy, pleasure, self-regard, and a sense of self-worth are felt as sin by such a person. And since sin, according to the legalistic code, should be followed by retribution, the person develops self-chosen inconveniences, setbacks, pain, sufferings, anguish, and other unpleasant things that serve him unconsciously as forms of atonement for his imaginary misdeeds. Depression is a symbolic way of "paying the price."

From Gloom to Suicide

Depressions may range all the way from mild soberness to intense gloominess, self-dejection, and suicide. Although only the severe forms are truly disabling, even the mild forms cut down on the maximum use of a man's talents and capacities. There is always a destructive element at work that leads to tragic waste. Karl Menninger has described the many gradations of depression under the appropriate title *Man Against Himself,* and has shown with great insight the many forms it may take, particularly the disguised ones, such as proneness to accidents, excessive demands for surgery on one's body, the mutilation of oneself through excessive scratching, or slow self-destruction by heavy drinking and the overuse of drugs.

The Bible also contains a classical story of depression. After Nathan

> A slow, constant anger, which never finds an outward target, but eats up the person so that he never achieves a sense of well-being. It is kept inside and steadily does its pernicious work.

has reprimanded David for his transgressions with Uriah and his wife, "David fasted, and went in and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them" (2 Sam. 12:16-17). In this case, the depression followed a reprimand. Sometimes depression follows the death of a loved one.

But depression need not follow any particular outward event at all. The mild, chronic depressions, which are so often seen in daily life and which may, indeed characterize whole families, are more likely to be products of everlasting dissatisfaction with oneself. Here a slow, constant anger, which never finds an outward target, "eats up" the person so that he never achieves a sense of well-being. It is all kept inside and steadily does its pernicious work.

And this brings us perhaps closest to the heart of the matter. When a person speaks of "dissatisfaction with himself," the reference is obviously to some discrepancy felt within himself. It assumes the existence of some inner standard by which the person measures his own actual achievement and his worth. He compares his ideal image with his real one, his potentialities and possibilities with his actuality. Note that this is the person's *own* comparison, using his *own* standard —not some current social norm or somebody else's judgment. The want is felt *by* the self *within* the self.

How and where do we obtain such inner standards? Basically, and for the most part, they are learned. They are learned from the moment we are born, by a process that is very much like a mental eating and drinking. That is, they are acquired by "incorporation" of the teachings, attitudes, praise and blame, encouragement and discouragement, received from the persons dearest to us, on whom we depend for life and growth. Our best psychological knowledge suggests that, under ordinary circumstances, the most vigorous incorporation of such teachings takes place in the first few years of life and that it tends to have the most lasting effects, although later learning certainly may impose changes. And the teachings need not be verbal lectures at all. Long before a child can speak and understand language, he has already been taught, by smiles and frowns, by being taken up and put away, by emotional warmth and coldness, that some of his attitudes and behavior are approved or disapproved. When language enters the picture, this is further enhanced by the "do's" and "don'ts" that enter his ears. These sounds leave a long-lasting echo, which in the long run constitutes the inner-voice of conscience. What is commonly called "morality" has a very personal basis.

Accepting Love Joyously

Why should it be the case, then, that common moral standards are shared by so many people in a culture and that the standards seem to change so slowly in the course of history? For instance, why do so many Christians still abide by the barbarian principle of an eye for an eye and a tooth for a tooth? The answer to these questions starts with the recognition that not only most early learning, but also most of the teaching at that time, is an unconscious process. The young child does not ask whether he wants to be like his father rather than like the milkman; he does not weigh the pros and cons of each one's style of life and aspirations. But neither does the father ask rationally what moral standards are best for his child. He gives praise and blame automatically, driven by his own inner standards. And praise and blame from persons whom we want to be like become deeply engraved in our minds. What is first the copying of an outer model rapidly becomes an inner model, long before the age of reason begins. In actual practice, a parent gives his child a set of standards of which he, the parent, rarely knows the basis and origin. They are part of his own unconscious, handed down to the next generation as part of a network of strong emotional ties.

In the letter to the Romans, Paul saw very sharply how difficult it is for most people to move from a covenant of law to a covenant of love. Not that the people did not like love; they had simply come to appreciate love in terms of the law, with its "do's" and "don'ts." In this framework, love was to be merited by a painstaking obedience to the law.

Jesus put things the other way around: Love is given freely and accepted joyously, to the effect that the law will be espoused naturally by people with a positive self-esteem who are aware of their destiny. The Jews who protested against this part of Jesus' preaching did not do so out of immorality. On the contrary, they were *too* moral! But they had become stuck in the same set of unconscious assumptions that the unfortunate young child makes when he incorporates, unknowingly but with zeal, the standards of his upright and moral, but oh-so-harsh-and-rigid, examples. There are still many such moralists in our Protestant churches, and they are not the most joyful and constructive members. Conscience, once lauded as the spark of God in man, is often an all-too-human affair. In a paradoxical mood of cynicism and loftiness, Freud once said that man is not only more immoral, but also more moral than he thinks.

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A Call to Prayer

Amazing things happened in and through the first century church. These events were preceded by the words, "And when they had prayed" (Acts 4:31). Prayer was part of the spread of the gospel.

This is a call for a mighty outpouring of prayer throughout our Conference during the week beginning February 25. Opportunities for the sharing of the gospel of our Lord Jesus Christ abound now as never before. One of our missionaries overwhelmed by the open doors exclaimed "unprecedented challenging opportunities." We receive reports of the Lord's blessings "above all that we can ask or think."

We are living in a time of big headlines. These are crises. We are living in a time of deep concerns. Governments, foundations, private philanthropic organizations, the United Nations and many other groups are pouring billions of dollars into an effort to solve problems.

But, the supreme need now as always is for the spread of the gospel of our Lord Jesus Christ. Since "all have sinned and come short of the glory of God," we need to proclaim Him "to every creature."

Today the enemies of Christ are showing an all out dedication which is startling. The church of Jesus Christ is the *only* group which can take the gospel to the people of our world. The Communists won't. The Mohammedans won't. The governments can't. Only the church can do it. Who will speak for the multitudes who need to be reached? In the midst of our many plans at home, can we turn a deaf ear to those who need our help so greatly?

We are calling upon our constituency not only to pray during this particular week, but we are asking everyone to special dedication in prayer during this time. Here are the facts: In order to send missionaries back to the fields and keep the bare minimum going, the Board of Missions has been obliged to borrow heavily. Inflation has been worse in most other countries in the world than in the United States and Canada It costs more to do the same amount of work.

Just recently the question was again raised regarding the return of some missionaries to their fields where they are so urgently needed. A few days ago, we authorized the sending of several families and a single worker. How could we do otherwise? We also sent personnel forms to two young people who are inquiring regarding possible service.

Our sincere request is that you pray that the will of God may be done. Some feel our Conference is attempting quite a bit for missions, but in view of what we are doing at home are we doing too much where the needs are so indescribably great? "He is not willing that any should perish. . . ." "But how shall they hear without a preacher. . . ?" If we are to continue to send missionaries, pay them their modest allowances, provide funds for radio evangelism, finance the training of national workers, and dozens of other phases of the work, the Lord's people must respond! Recently someone stated that he felt we need to share the needs more fully with our people. This we will seek to do.

Will you pray that the will of God may be done for missions in your life? In your family? Will you pray about what gift you can make now? All who read these lines are receiving a special letter with an invitation to make a special gift to missions during the last week in February. Many gifts will bring victory. *Andrew R. Shelly, Executive Secretary, Board of Missions.*

FULFILLING THE ECUMENICAL MOVEMENT

Russell L. Mast

In obedience to the mandate to Christian unity found so clearly in the New Testament, the ecumenical movement (it has been stated in previous articles) constitutes a movement of Christians toward each other for the purpose of strengthening the bonds of unity and oneness throughout the entire inhabited earth.

As such, therefore, it is a rediscovery of the church, an acknowledgment of the unity that we have in Jesus Christ, a mutual encounter of Christians across the world and a community in which to realize the unity that we seek. The purpose in this article is to consider specific ways and some of the problems in realizing the objectives of this movement across the world. In other words, how does the ecumenical movement use an organizational structure to fulfill its essential nature? To answer this question it is necessary to look at three organizations which are now operating in the field of interdenominational activity.

Those events which led to the formation of the World Council of Churches at Amsterdam in 1948 have already been traced. As an organizational structure which seeks to realize the nature and purpose of the ecumenical movement, it is what its name implies: a council of *churches* or denominational fellowships. As such, it is emphatically not a centralized ecclesiastical authority apart from the churches which have constituted it. Rather, it is a consulting body. It will not and cannot legislate for its constituent denominational fellowships. It has duties, but it has no rights. It does not seek to enforce conformity or uniformity, nor does it seek to negotiate mergers of churches. It does not have any one theology of the nature of the church or plan for the churches' unity. But member churches of the council do believe, on the basis of the New Testament, that the church of Christ is one. All major Protestant denominations, with the exception of the Missouri Synod Lutheran Church and the Southern Baptist Convention, are members of the World Council of Churches.

It is to be expected that any ecumenical organization on a world scale would have its counterpart within the nations of the world. In the United States that organization is known as the National Council of Churches of Christ. This is also a council of churches and has a relation to its constituent denominational fellowships similar to that of the World Council. When the National Council of Churches was formed in Cleveland in 1950, it took over the work of the old Federal Council which had operated since 1908, but also combined the work of more than a dozen interdenominational agencies which hitherto had functioned separately.

Studies in Church Unity — XIV

National Association of Evangelicals

Still another organization which has emerged in the field of interdenominational activity is the National Association of Evangelicals. Since it came into being primarily in opposition to the existing ecumenical organizations and since its membership is composed largely of those who have stood outside the ecumenical activities of the past fifty years, it requires a consideration of its relation to the question of unity. No critique of the work of this organization as a whole will be attempted here, but rather a consideration will be given to its relation to the scriptural mandate to unity, and to the current efforts to realize that mandate throughout the entire inhabited earth.

Unlike the organizations previously discussed, the National Association of Evangelicals is committed to a particular brand of theology known as fundamentalism or, more recently, as evangelicalism. Instead of the simple confession of Jesus Christ as God and Saviour, it has a seven point doctrinal statement which all members are required to sign annually. Instead of making doctrinal consensus the goal of ecumenical conversation and fellowship, this organization makes it the condition, thus limiting fellowship and unity from the outset. In its statement of constitution adopted in St. Louis in 1942 there is no reference to the problem of unity within the church, or any acknowledgment of the scriptural mandate to unity. Rather, the statement charges that "organizations which now purport to be the representatives of Protestant Christianity have departed from the faith of Jesus Christ." These organizations they regard as being apostate and disloyal to the gospel. It is clear that the problem to which they are addressing themselves is not disunity within the church, but what from the point of view of their doctrinal system they regard as disloyalty. Quite apart from the question of the fairness or the accuracy of such charges made against those who do confess their faith in Jesus Christ as God and Saviour, doctrinal agreement and not the ecummenical unity of the Christian fellowship is their major concern.

Moreover, the National Association of Evangelicals is not in fact an ecumenical fellowship. Four classes of membership are possible: 1) denominations, 2) independent religious organizations, 3) local churches, and 4) groups of churches. An analysis of its membership reveals the fact that member denominations include, for the most part, small and newly formed fringe groups plus congregations from the major denominations who are dissatisfied with their communions. Missing from their membership in any substantial numbers are the older more established denominations. The two large denominational groups which did not join the National or World Councils, the Missouri Synod Lutheran in the U. S. A. and the Southern Baptist Convention, have also not joined the National Association of Evangelicals.

Finally, the National Association of Evangelicals, because of the fact that it was organized in protest against existing ecumenical organizations, tends to be divisive in spirit and purpose. It could hardly be supposed that an organization designed to oppose another organization seeking for unity could itself be an instrument of unity. Despite the fact that there are within its ranks individual churchmen embodying a wholesome conservatism who are genuinely concerned about the unity of the church, a perusal of National Association literature, its pronouncements as well as its authorized history by James DeForest Murch, soon reveals its divisive nature. It must also be said, that by and large, the leadership of the National Association of Evangelicals misunderstands and often misrepresents the leadership of the World Council of Churches and the National Council of Churches. The assumption that the whole ecumenical movement is dominated by theological liberalism is inaccurate. There are, as a matter of fact, many conservative churchmen in the ecumenical movement.

Widening the Breach

One of the criticisms frequently made of the ecumenical movement is that its leaders presume wrongly to speak for the whole of Protestantism. We would venture the criticism that these critics presume wrongly to speak for the whole of orthodoxy or theological conservatism. They would have difficulty in tracing all of their doctrinal positions back to the great Reformation theologians. Moreover, the particular points which they have selected as tests of faith are not regarded as tests of faith or conditions of unity in the New Testament. In fact, they seem to be in the position of making doctrine the only test. Edward John Carnell, who represents the position of theological conservatism, states, "When a decision must be made between unity and truth, unity must yield to truth, for it is better to be divided by truth than to be united by error." It would be difficult to disagree with such a statement, for truth is as important as he says it is. But truth is not the same as our human attempts to understand it or our theological formulations of it. Furthermore, it is within the fellowship, within the bonds of unity, that fellow believers can seek for and realize a greater measure of doctrinal consensus and a deeper understanding of the truth of Christ.

> Truth is not the same as our human attempts to understand it or our theological formulations of it. It is within the fellowship, within the bonds of unity that fellow believers can seek for and realize a greater measure of doctrinal consensus, and a deeper understanding of the truth of Jesus Christ.

The voice of theological conservatism is surely needed in contemporary ecumenical conversation and fellowship. It is, therefore, particularly unfortunate that fundamentalism, seeking to express conservatism, tends so often to create misunderstanding among fellow Christians, to widen the breach of disunity and to be brittle in its attitude. It is not the theology of fundamentalism, although it is manifestly not without error, but its divisiveness, its flagrant charges of disloyalty in those with whom it cannot agree, and its refusal to converse, that constitute its great disservice to the ecumenical movement and the unity of the church. Here one can do no better than agree wholeheartedly with Carnell when he says, "I am sorry that orthodoxy hesitates to take an active part in the modern dialogue of unity. I should think that the possession of truth . . . would issue in a passionate desire to guide rather than chide the groping efforts of a tragically divided church. Failing in this nobler role, orthodoxy has merited its disrespect."

Jaroslav Pelikan has offered this definition of catholic (universal) Christianity: "Identity plus universality." He then goes on to say, ". . . by 'identity' I mean that which distinguishes the church from the world—its message, its uniqueness, its particularity. By 'universality,' on the other hand, I mean that which impels the church to embrace nothing less than all mankind in its vision and appeal." Identity plus universality is the essence of ecumenical Christianity. Conservative churchmen are rightfully concerned that the church preserve its identity, that there is that which distinguishes it from the world. Indeed, the historic denominations at their best, with their separate traditions, have sought to address themselves to the identity of the church. This will continue to be the function of the denominational families within Christendom. But these denominational families in ecumenical conversation with other denominational families can address themselves to the universality of the church as they witness to and with each other. In our concern for the ecumenical unity of the church this important fact dare not be forgotten. Nevertheless, it is no less a divine mandate resting upon the conscience of the Christian believer to concern himself with the universality of the church. For the church in its deepest and most essential nature is one. Identity and universality in the life, the faith and the fellowship of the church must exist in a creative tension with each other. For they continually facilitate and deepen each other. In the ecumenical movement at its best, the church seeks to become the church as it looks for that day when "every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

This Is the Winter of China's Great Famine

A decision of great moral, political, and economic significance is facing the American people: American surplus food stocks now amount to about $5 billion. Should this surplus food be used to feed hungry Chinese?

Yes, says the Friends Committee on National Legislation in a recent staff study called, "Should U. S. Food Be Offered to Mainland Chinese?" Similar agreement was voiced by the (Old) Mennonite Church in its last annual meeting. It asked the Mennonite Central Committee to explore ways to send American grain to China.

Here are a few reports of the increasingly grave food crisis on mainland China: "Thousands of people are expected to die in Communist China this winter from hunger and cold. This grim prediction has been made by specialists here. . ." (*New York Times,* Dec. 17, 1961). A report submitted to the Joint Economic Committee of Congress, Nov. 30, 1961, says: "Famine conditions in Communist China appear to be only at the beginning. . . . In China, famine now affects hundreds of millions. In the West, catastrophes of this dimension are hardly comprehensible."

A Swiss newsman who spent three months in China last summer reports that "People in the streets, many of them, appear listless, depressed. Some are hungry, and you can see it. Some of the smaller children had the distended potbellies of hunger. Other children had boils and sores. Doctors told me that such ailments were the product of malnutrition. In adults I saw the signs of malnutrition primarily in their obvious weakness and their low resistance. Many people looked ill. I saw this in the cities of China from June through September . . . at a season when there was more food available to everyone than at any other season. The winter may well be a winter of great famine" (Fernand Gigon, *U.S. News and World Report,* Nov. 20, 1961).

The Chinese situation is due to a variety of factors: three years of floods and droughts which have been more devastating than any since the 1940's, insect damage, lack of fertilizer, errors in Communist planning, establishment of the commune system, overemphasis on development of heavy industry at the expense of agricultural needs, and rapid population growth.

Starvation is China's number one problem.

In his first press conference, Jan. 25, 1961, President Kennedy said the United States would entertain a request for food from Communist China. But he noted that China was exporting food to other countries and had not asked for United States help.

Since then new factors have entered the picture: In 1961, China is estimated to have imported around six million tons of cereal grain at a cost of some $340 million. This is equivalent to the entire estimated wheat production of Australia in 1962. Canada and Australia have been the main suppliers. China has also bought French barley and flour, Burmese rice, Argentine corn, and British powdered milk.

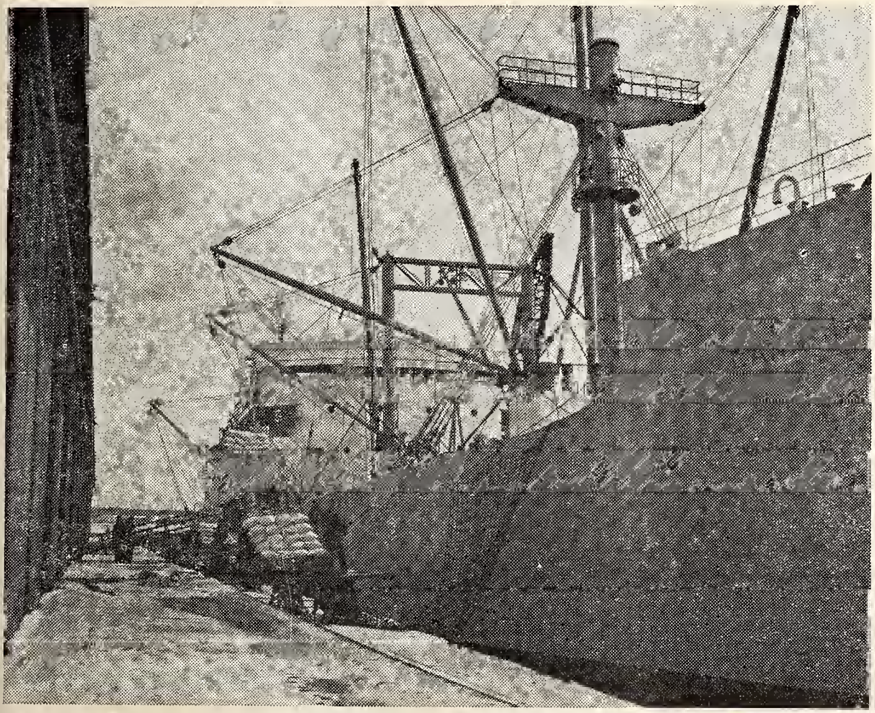
Food exports to both the Communist and non-Communist world have been declining rapidly. China's commitments to Cuba and Ceylon are being filled with rice grown in Burma. Reports persist, despite denials that Chinese Communist officials approached American wheat growers last fall about selling wheat to China. United States officials in Hong Kong discouraged negotiations then. A Gallup Poll released March 20, 1961, showed the American public favored an offer of surplus food to China—52% for, 37% opposed, 11% no opinion.

The United States has traditionally shown a special concern for the world's hungry. To cut off help to the largest group of famine stricken people in human history, when our agricultural abundance is at record heights, would be a moral disaster for our nation.

The Administration now could:

1) Lift the embargo on *sale* of food to Communist China. Chinese foreign exchange reserves are apparently running low. The United States could also offer to sell food under the three-year Commodity Credit Corporation program which has more lenient terms than China is getting from Canada and Australia. 2) Offer assistance for famine relief under Title II of Public Law 480, which permits *grants* of food to "friendly people regardless of the friendliness of their government." For a number of reasons it might be advisable to offer such assistance through United Nations channels, perhaps the Food and Agriculture Organization's current Freedom from Hunger Campaign. The arrangement might provide that the Chinese Government repay the United Nations. The amount so repaid could be used for future food emergencies in other parts of the world.

A number of efforts have been made by the Mennonite Central Committee to contact representatives of the Chinese government with an offer of aid. While there has been no response so far, other avenues of contact are being explored.



Early in 1961 China bought one million tons of wheat and barley from Canada for cost. This grain was valued at $60 million. Seven million more tons will be shipped by the end of 1963 on short-term credit. These food imports are not adequate to feed the Chinese people.

CHURCH ADDS BUILDING

Bethel Mennonite Church in Winnipeg plans to begin using their new educational wing by about March 15. The building is now under construction. Enrollment in the present Sunday school represents 150 homes. Half of the 330 children enrolled come from homes of nonmembers. The congregation has also developed a new congregation out of an outpost Sunday school. The new group is called the Elmwood Bethel Mennonite Church. Pastor of the Bethel Church is George Groening.

TALKS ON ALCOHOL, TOBACCO

Education on alcohol and tobacco will be discussed in a meeting at Goshen, Indiana, April 5-7. The conference will consider scientific and ethical aspects of the use of alcohol and tobacco in addition to projecting an educational program for church and community.

This is an open conference sponsored by the Committee on Economic and Social Relations of the (Old) Mennonite Church. Major addresses will be given by: Lall G. Montgomery, director of the department of pathology, Ball Memorial Hospital, Muncie, Ind.; Paul M. Lederach, curriculum editor, Mennonite Publishing House; Robert F. Borkenstein, department of police administration, Indiana University; and Albion Roy King, professor of philosophy, Cornell College, Mt. Vernon, Iowa. Additional information on the conference may be secured from Guy F. Hershberger, Goshen College, Goshen, Indiana.

SEMINARY COURSE ON CANADA

Fifteen students of the Associated Mennonite Biblical Seminaries are enrolled in a course on the church in Canada. Nine are students at Mennonite Biblical Seminary, and six are students at Goshen College Biblical Seminary. All are of Canadian origin.

The instructor is C. J. Dyck, himself a Canadian. The purpose of the course is to study the origin and development of the various branches of the Christian church in the Canadian setting with particular attention to the historical and contemporary Mennonite tradition.

The class periods will be alternated between lectures by the instructor and seminary periods of student sharing. Students, either individually or as groups, will be doing additional research on problems peculiar to the Canadian church scene. Problems that suggest themselves for attention are the matter of language transition, urbanization in metropolitan centers, the race problem, or the very pertinent and practical problem of Canadians and American ecclesiastical/denominational "imperialism."

SOCIAL PROBLEMS DISCUSSED

Pacific District Conference pastors and committee members met at the Sweet Home Community Chapel, Sweet Home, Oregon, January 23-25, to discuss conference business, share ideas on social concerns, and encourage each other in Christ's service. Host pastor was Peter Peters.

New ministers welcomed to the conference were Roland Goering, Reedley, California; Robert Suderman, Paso Robles, California; Floyd Quenzer, Newport, Washington; and John Suderman, Lynden, Washington. Guests at the meetings were H. A. Fast and Erwin Goering from Central Office in Newton. Mr. Goering is visiting Pacific District churches in February and March.

Various committees met on Tuesday and Wednesday in preparation for the Pacific District Conference which will convene May 31-June 3 at the First Mennonite Church, Reedley, California. William Klassen has been scheduled as Bible Study speaker for the conference.

Lester Janzen, Ritzville, Washington, presided at the business meetings. Lyman Hofstetter, Santa Fe Springs, California, served as program chairman of the Ministers' Conference which was held Wednesday evening and Thursday. The Wednesday night program consisted of a banquet address by Erwin Goering and a film, "Crisis in Morality." Thursday's papers and discussion were an implementation of the Chicago Study Conference and covered such areas as "Biblical Basis for Social Concern," "Race," and "Civil Defense." A sharing of spiritual concerns conducted by the conference president concluded a profitable and stimulating conference.

NEW BUILDING AT YEOTMAL

Tina Block, acting treasurer of Union Biblical Seminary in Yeotmal, India, has informed the Board of Missions office that funds are urgently needed by the seminary to complete the library-administration building now under construction. Since building costs keep going up, the sooner the building is paid for the less the total expense will be. Students have moved about 9,000 books from the old library into the first floor of the library wing which is now complete.

Andrew R. Shelly, executive secretary of the Board of Missions, says that the Board of Missions is committed to contributing $3,000 a year for five years to the expansion program. Our Conference is one of three Mennonite bodies in the seventeen-mission Union Biblical Seminary Board.

In a land of over 400 million population, the training of Christian leaders is a highly important service. To date 156 students have been graduated from the seminary. S. T. Moyer, former missionary to India, after representing the General Conference at the 1961 meeting of the seminary board in Winona Lake, Indiana, said, "The student body is bursting the present capacity at the seams."

Gifts for the expansion program of Union Biblical Seminary may be sent to the Board of Missions, 722 Main Street, Newton, Kansas.

COLLEGE VISITS PLANNED

Representatives of MCC and of the various Mennonite conference service boards will make their annual visits to Mennonite colleges during February and March. Purposes of the visits are to supplement the service emphasis of the colleges and to interview students interested in future Christian service.

In addition to interviews and presentations during chapel periods, the college visits provide opportunity for meeting with special interest groups such as nurses, teachers, seniors, and former workers. Also there is sometimes occasion for informal exchange with faculty members.

MCC personnel participating in the visits are Urbane Peachey and Kermit Derstine of Personnel Services; Robert Kreider, special assistant for international education; Claude Boyer, associate director of Voluntary Service; J. M. Klassen, assistant director of foreign relief and services; and Mrs. Betty Pauls, supervisor of the North Newton MCC center. From one to three of these persons will accompany the respective conference representatives to the colleges.

The schedule for the visits is as follows: Eastern Mennonite College, Jan. 31-Feb. 1; Messiah College, February 14; Goshen College, Feb. 27-28; Bluffton College, March 1-2; Tabor College, March 5-6; Bethel College, March 7-8; Grace Bible Institute, March 9; Hesston College, March 12-13; Freeman Junior College, March 12-13.

CHRISTMAS BUNDLE FOLDER

The Christmas Bundle 1962 folder prepared by Mennonite Central Committee states that this will be the seventeenth Christmas in which bundles have been distributed. More than 385,000 such bundles have been given to needy children overseas.

Copies of the folder were sent to Sunday school superintendents in December 1961. Bundles must be prepared and shipped to the MCC office before July 2. Additional folders may be obtained from the Board of Christian Service, 722 Main St., Newton, Kansas.

FARMERS' TOUR OF EUROPE

Menno Travel Service will sponsor its first Farmers' Tour of Europe this summer. The tour, designed for farmers and other persons interested in agriculture, will provide contact with many European farmers, including Mennonites. Major places of interest to all European visitors, such as London, Paris, Vienna, and Amsterdam, will also be included in the tour. In order that rural Europe might be seen at its best, planning for the tour took into consideration the growing seasons. The tour will leave New York on July 16 and return on August 21.

SCHOWALTER PEACE BROADCASTS

Goshen College's Peace Society is in the process of producing a series of radio programs to present the Mennonite church's position on war—hot or cold. The 15-minute programs—thirteen in all—are broadcast each Sunday at 12:15 over Elkhart radio station WCMR. A grant from the Schowalter Foundation is sponsoring the project.

A major objective of the series is to make the community aware of the positive contribution nonresistant Christians are making.

WESTERN DISTRICT MINISTERS MEET MARCH 5 AND 6

The semiannual conference of the Western District Ministers will convene for a two-day session at the Meadow Mennonite Church near Colby, Kansas. In light of the current General Conference discussions, the theme, "A Study in Church Polity," is expected to be vital, interesting, and informative. Various conference ministers will present papers on such topics as "Church Polity in the New Testament and in the Early Church," "Problems in Local Church Polity," "Implications of Congregational Self-determination in a Conference Relationship," and "Goals in Church Polity in the Future of the General Conference." Each topic will be followed by a response and by a discussion period.

CHURCH RECORD

NEW ADDRESSES

Mrs. Helena Badertscher, Memorial Home, Bluffton, Ohio.

William H. Dahlenburg, Paint Rock, North Carolina.

Mrs. Martel Fennig, 706 West Main St., Berne, Ind.

Walter Goossen, 140 S. Husband, Stillwater, Okla.

Cora Habegger, 618 S. Main St., Franklin, Ohio.

Mrs. Ronald Johns, 86 Emerson St., Apt. 1, Rochester, New York.

Daryle Klassen, 707 S. Webster, Kimball, Neb.

Orville Klitzke, Ness City, Kan.

Jack Kressly, 4215 S. Rockwell, Chicago 32, Ill.

Philip Kroeker, 29-3 Hoosier Cts., Bloomington, Ind.

PUBLISHED

India Calling, winter issue, features the Woodstock School, Mussoorie, India, where children of our missionaries in India go to school. Copies are available free from the Board of Missions, 722 Main Street, Newton, Kansas.

Young People's Program Helps, contains four program ideas, three of which may be developed in more than one part. "Planning Your Summer" by Bernie Wiebe deals with voluntary service. "The Parable of the Prodigal Son" by Milton Harder introduces the small-group method of Bible study. "Toward Understanding the Mentally Ill" by Robert M. Smucker suggests two plays on mental health. The fourth is an Easter program by Muriel Thiessen called "Who Rolled Away the Stone?" The Young People's Union sends Program Helps quarterly to every youth group through the pastor.

MINISTERS

Wendell Rempel, second-year student at Mennonite Biblical Seminary, will be the summer pastor of First Church, Aberdeen, Idaho.

Arthur S. Rosenberger, Quakertown, Pa., plans to retire from the ministry in September. He is presently pastor of the West Swamp congregation.

T. A. van der Smissen, Marion, S. D., has resigned from the pastorate of the Bethesda congregation, effective in August.

Richard Tschetter has resigned from the pastorate of Herold Church, Cordell, Okla., and will go to St. John Church, Pandora, Ohio.

MARRIAGES

Mrs. Jacob Graves, member of the Walton (Kan.) Church, and J. W. Conrath of Medford, Okla., were married on Feb. 4 by Pastor Wesley Jantz.

Delon Huse, member of First Church, Aberdeen, Idaho, and *Judith Echevarria* of American Falls, Idaho, were married on Dec. 18, 1961.

BAPTISMS

Friedensfeld Church, Turpin, Okla., on Nov. 5, 1961: Max Ediger and Dennis Loepp.

Grace Church, Lansdale, Pa., on Dec. 24, 1961: Efrain Cardona, Jeramias Cardona, Mrs. Carol Linberger, Mrs. Karen Rittenhouse.

In the Jan. 23 issue, the following names were listed under baptisms from West Swamp Church, Quakertown, Pennsylvania: Barbara Jane Beran, Betty Urmmer, and Donald Urmmer. These names should be Barbara Jane Bearn, Ruth Wimmer, and Donald Wimmer.

WORKERS

Charles Claassen, member of First Church, Newton, Kan., has been elected unit leader of the Evanston, Ill., 1-W unit. A graduate of Bethel College, Charles began his 1-W service at Evanston General Hospital in August of 1961.

Elmer Dick, Congo missionary currently in Mountain Lake, Minn., is working on sermons which Congolese students at Freeman Junior College will use as a basis for messages to be recorded for broadcasting from ELWA, Monrovia, Liberia.

Willis Duerksen, Henderson, Neb., has finished orientation at Mennonite Central Committee, Akron, Pa., and will begin a period of service as trucker for MCC.

Harding Duerksen, Canton, Kan., (member of Alexanderwohl Church) has finished orientation at Akron, Pa., and will begin service as a Paxman at the Mennonite Vocational School, Kyong San, Korea.

Harold Graber returned to his family at Austin, Minnesota, on January 27 after a seven-months mission to the Congo.

Lewis Graves, son of Mrs. J. W. Conrath and member of the Walton (Kan.) Church, will start his 1-W service in a Denver hospital the latter part of February.

Helmut Harder, senior at Mennonite Biblical Seminary, has been appointed instructor of religious education at Canadian Mennonite Bible College. He will take up his new duties at CMBC this fall. Mr. Harder completed high school at Eden Christian College (Niagara-on-the-Lake, Ont.) and Beamsville (Ont.) High School, attended Hamilton Teacher's College, served as principal of a public school in Jordan, Ontario, for five years, received his B.A. degree at McMaster University and then went on to Mennonite Biblical Seminary, Elkhart, Indiana, where he will receive his B.D. degree this spring. His wife, Irma Epp Harder, is from Saskatchewan.

Mr. and Mrs. Peter Harder, members of Grace Church, Lansdale, Pa., are spending a winter term working with the missionaries in Cachipay, Colombia, S. A.

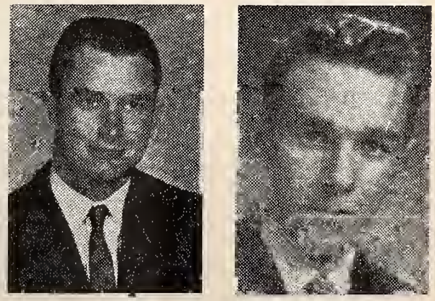
Ernie Klassen, Homewood, Man., is beginning service as an agriculturist for Church World Service in Taiwan.

A. G. Neufeld's ministry at Friesland, Paraguay, was followed by the baptism of thirty-six persons.

Robert Schmidt, member of Alexanderwohl Church, was commissioned to 1-W service on Jan. 28. He will work in one of the Denver hospitals.

Walter Thieszen, Lushton, Neb., is beginning a period of service under Mennonite Central Committee at Boys Village, Smithville, Ohio.

Arthur J. Toevs, Newton, Kan.,



Charles Claassen, Helmut Harder (see Workers) has accepted the position of laboratory technician at Hospital Grande Riviere du Nord in Haiti.

Delbert Voth, member of the Walton (Kan.) Church and son of Mr. and Mrs. Art Voth, started his 1-W service on Dec. 4 as Internal Auditor at General Hospital, Evanston, Ill.

William Wolfgang, Bally, Pa., is beginning a period of service under Mennonite Central Committee at Kings View Hospital, Reedley, Calif.

CALENDAR

Feb. 23—Bethel College representatives E. J. Miller and Herbert Wiebe speak in Bethel Church, Winton, Calif.

Feb. 23, 24—Conference on Church Vocations, Mennonite Biblical Seminary, Elkhart, Ind.

Feb. 24—Fellowship Banquet, First Church, Reedley, Calif., E. J. Miller speaking on "The Future Role of Bethel College."

Feb. 24-25—Western District Mennonite Men Workshop, Moundridge (Kan.) Grade School.

Feb. 25—Peace Institute, Eden Church, Moundridge, Kan. Speaker: Don. E. Smucker.

Feb. 25—Memorial Hall Series, Bethel College, presents I Musici at 3:00 p.m.

Feb. 25—Bethel College representatives E. J. Miller and Herbert Wiebe in Fresno and Reedley, Calif.

Feb. 25-27—Music Workshop at First Church, Aberdeen, Idaho, led by Henry D. Wiebe of the Grace Bible Institute and music department.

Feb. 27-28—Association of Mennonite Homes and Hospitals, Morrison Hotel, Chicago.

Feb. 28—Bible Lecture, Tiefengrund Church.

LETTERS

ON AIR TESTS

The following letter was addressed to the President of the United States by the writer who is professor emeritus of history at Western Michigan University, Kalamazoo, Mich., and visiting lecturer at Bethel College during the winter quarter.

My dear Mr. President: I feel constrained to write to you in the matter of nuclear testing in the air, imploring you not to resume such testing at all. The reasons for my plea are numerous. Everybody knows, of course, that such tests are extremely dangerous for us as well as for all people of the world. Still, if such testing were an absolute necessity the resultant dangers would, nevertheless, have to be accepted in the interest of the nation. But just this "absolute necessity" is not apparent. Everyone knows that (a) the United States has a stockpile of nuclear weapons large enough to destroy the entire world civilization twice over, and (b) that to date we have made more nuclear tests (numerically speaking) than the Soviet Union, so that we should have sufficient data concerning the technical side of that matter.

But all these arguments are not at the very core of the issue. This core seems to center around the question of prestige of our Republic: do we gain or lose by resuming (or not resuming) such tests? Only because the Russians have lately demonstrated such shocking experiments—can this be a valid reason for doing likewise, lest (as the argument goes) we fall behind their technical achievements. I presume that our own technical achievements had been considerable long before the so-called "moratorium" on tests by the former Administration. Then why resume this dangerous and hateful game if only as a sort of *quid pro quo?*

Would not nonresumption of tests, publicly announced and explained, give us a much greater advantage, namely that of moral leadership in the world, of championship of good sense and responsibility, as defenders of a sound and reasonable policy which does not allow itself to become confused by the machinations of the other side? World opinion would applaud you and thank you and also trust you more than ever, while materially such a decision would in no way make us weaker or less prepared. Nonresumption of testing is certainly not the same as "unilateral disarmament" (which many circles propose nowadays), it would rather mean a gesture of trust in moral power versus cunning and all kinds of make-belief, making the former definitely superior and in the long run also more efficient than the Communist practices.

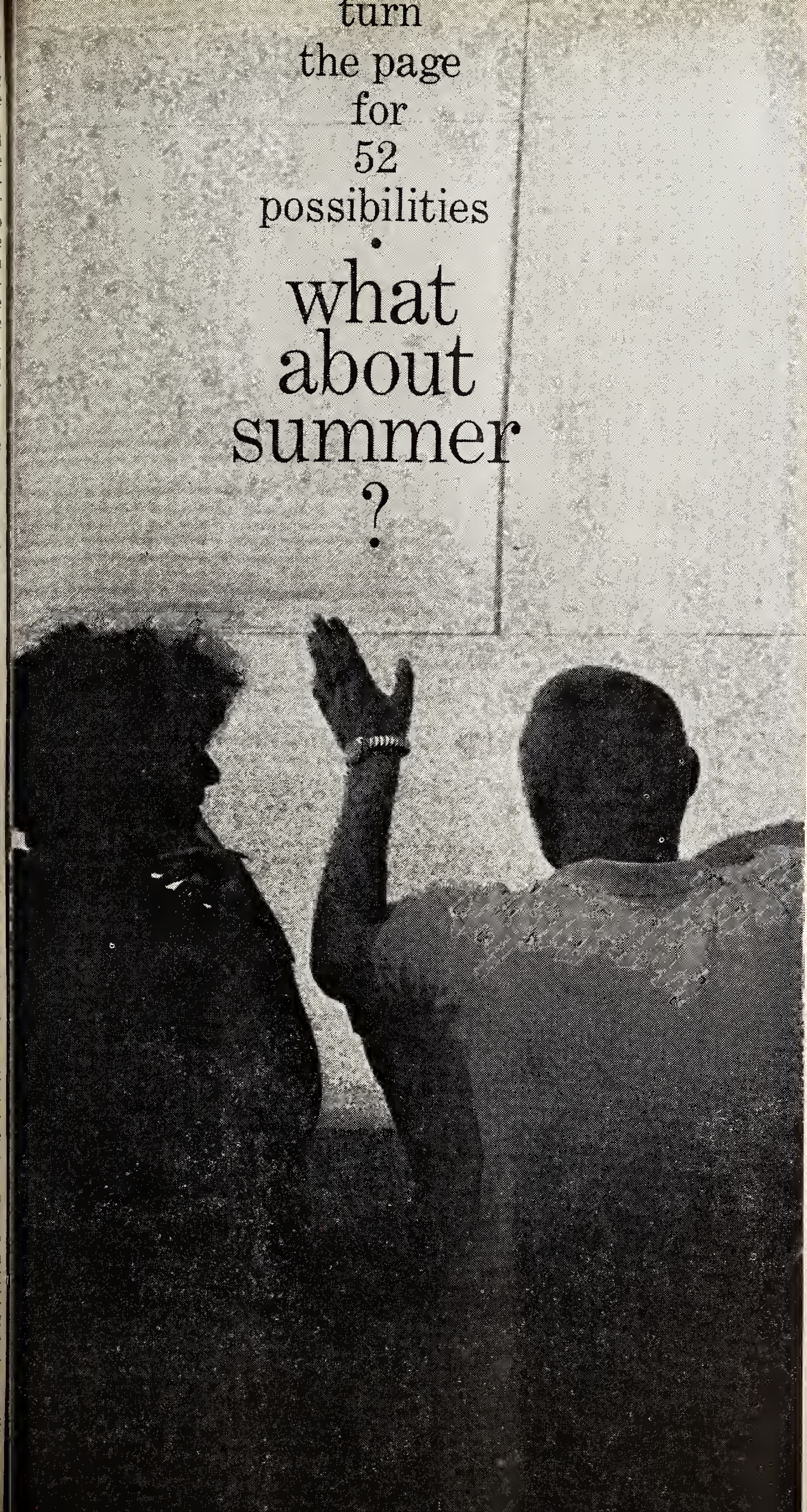
Nuclear weapons are a great evil as they poison our very existence without bringing any genuine advantage. As President Eisenhower said many years ago, "There is no alternative to peace." Hence let the world be reassured that this is—in spite of many opinions to the contrary—also the philosophy of the present Administration. Tell the world that all this testing gives but a false sense of preparedness and an illusion of security, which security actually decreases with each test.

I implore this attitude for the Administration primarily on rational and humanitarian grounds, even though my own position roots actually in religious convictions, as I hope that also yours have here their deepest mooring. *Robert Friedman, Kalamazoo, Mich.*

WORDS AND MUSIC

To the Editor: I fully agree with your interesting and thought-provoking editorial (poetry of hymns) in the January 30 issue in which you say in part, "In many cases weak poetry has been carried along by better music." You seem to imply, if you do not state it outright, that the music of the hymns is considerably better than the poetry. I would like to say that some hymns are also musically weak. Maybe the more basic question to which we might speak would be: "How good must the poetry or the music be, before it is adequate?" Or stated another way, to what extent does the gospel of Jesus Christ depend on culture?" *David H. Suderman, North Newton, Kansas.*

Dear Brother: Just a line to let you know there are others that agree with your editorial wholeheartedly. I have donated a couple of church organs and I often censure myself that I had a hand in helping to spoil what really a hymn was written to express. I cannot sing, but I love music, and I love to hear the words as well. One church organ was to be replaced that I had put in, costing a bit more, and I agreed on condition the choir sing one hymn a month and sing the words. No sale. So I never contributed. *A reader in Ontario.*



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what about summer ?

YOUTH

Ailsa Craig, Ont.: inter-Mennonite home for 20 emotionally disturbed boys, 10-15 years old; outdoor work, recreation. Long term only. (MCC)

Akron, Pa.: office work, clothing centers, secretarial work, cooks, maintenance, truck drivers, administrative assistants. Also in Waterloo, Ont. Long term only. (MCC)

Arizona: mission work with the Hopi and Navajo Indians; teach Bible school and Sunday school, recreational leadership, maintenance; 3 men and 5 women; May 31 to June 30. Also long term. (GC)

Atlanta, Ga.: work in community centers, nurseries, in interracial setting, 12-15 people. Summer only. (MCC)

Bethesda, Md.: National Institutes of Health, normal control patients, 25 people. Volunteers should be 19 years old and have a "scientific bent." Summer and long term. (MCC)

Camp Friedenswald, Cassopolis, Mich.: beautiful wooded Central District retreat grounds; cooks, recreational and craft leaders; 6 men and women; May to October. (GC)

Chicago: work with Negro Mennonites in the Woodlawn church community; Bible school, day-camping, visitation; 2 men, 4 women; June 18 to July 27. Also long term. (GC)

Colombia, S. A.: work with Latin American people and missionaries on a foreign mission field; teach English, carpentry, sewing, fruit farming; 2 people; June to August. (GC)

East Harlem: serve in parish churches of the inner section of New York; any activity according to ability, especially children and youth work; excellent opportunity for college seniors or seminary students; honorarium $100.00, 5 people; June to August. (GC)

Edisto Island, S. C.: Brookland Plantation, work with emotionally disturbed boys, 10 people. Summer only. (MCC)

Education Team: interpretation of Mennonite Board of Education and Publication Sunday school materials; orientation at Newton, Kan.; visiting churches in Northern and Central districts; 4 elementary and high school teachers; one month beginning July 2. (GC)

Eloy Migrant: work with migrants at Friendly Corner Mission in Arizona; Bible school teaching; playground supervision, handicrafts, general help; 3 people; May 25 to June 12. (GC)

Esopus, N. Y.: Wiltwyck School for Boys, 8-12 year old emotionally disturbed boys, 10 people. Summer only. (MCC)

Fergus Falls, Minn.: state mental hospital, psychiatric aides, 20 people. Summer only. (MCC)

Fort Wayne, Indiana: new Mennonite church; 3 women to teach Bible school, June 10 to June 23. (GC)

Fresno, Calif.: new suburban church community; Bible school teaching, community survey, children's work; 2 women; June 8 to July 6. (GC)

Gulfport, Miss.: work in a typically Southern town in a Negro community, community center work, recreational activities, teach Bible school; 2 men and 4 women; June 11 to July 14; also one couple to continue until August 18. Also long term. (GC)

Hagerstown, Md., Brook Lane Farm: nurse, secretary, psychiatric aide, maintenance man, cook. Long term only. (MCC)

Haiti: agricultural (special projects in hogs and poultry), nurses and medically-trained personnel to serve at Albert Schweitzer Hospital. Long term only. (MCC)

Hamilton, N. Y.: work with migrants, crafts, religious education, recreation, health education, 20 people. Summer only. (MCC)

Hastings, Minn.: state mental hospital, psychiatric aides, 20 people. Summer only. (MCC)

Hoopa, Calif.: Northern California Indian village, help complete staff of medical doctors, orderlies, and maintenance workers in new 16-bed community hospital. Long term only. (MCC)

Hydro Retreat, Oklahoma (Mennonite retreat grounds): counseling, recreational direction, music leadership, crafts; 7 people; July 15 to July 28. (GC)

Kansas City (new Mennonite church): teach church school, recreational leadership, painting, service projects in the community during spare time; 2 men and 2 women; June 1 to June 30. (GC)

Langhorne, Pa., Woods School: work with mentally retarded and emotionally disturbed children, 15 people. Summer only. (MCC)

Laurel, Md. (government institution for 700 retarded children and adults): secretaries, farmers, cooks, nurses, counselors, teachers, transportation, maintenance; Summer camping program for delinquent boys. Summer and long term. (MCC)

Loyalty Mission: assist in development of mission in Kansas City; help with worship services, visitation, contacting social welfare agencies; work with teen-agers; 1 man or 1 couple; June 5 to August 27. (GC)

Men-O-Lan (Eastern District retreat grounds): counseling, cooks, craft, and recreational leadership, 5 men and 5 women; July 1 to Aug. 7. (GC)

Mennoscah (Western District retreat grounds at Murdock, Kansas): camp secretary, assistant cooks, crafts, maintenance; 6 people; July 2 to July 22 or July 2 to August 5. (GC)

Mexico: agricultural, hospital, church, school work, ministry, to Old Colony Mennonites and Mexican people. Long term only. (GC)

Montana: work with Cheyenne Indian churches in our mission work; teaching Bible school, helping with youth meetings, assist at youth camp, some assistance with music, some household chores; 2 men and 3 women; June 4 to July 13. Also long term. (GC)

Nashville, Tenn.: work in community centers, nurseries, in interracial setting, 12-15 people. Summer only. (MCC)

Newfoundland: medical personnel, elementary and secondary teachers, leadership for church and community life. Long term only. (MCC)

Newton, Kansas, Prairie View Hospital: nurses, secretary, psychiatric aide, maintenance, cooks. Long term only. (MCC)

North Battleford, Sask. (several thousand patients in government hospital for mentally ill): regular wages; $10 a month unit fee; ward aides; help in church activities; 12 people; May 1-Sept. 30. (GC)

Oklahoma: work with Cheyenne Indian churches and missions; teach Bible school, counseling, assist in Indian youth retreat, recreational activities; 12 people; May 23 to June 22. Also long term. (GC)

Reedley, Calif., Kings View Hospital: nurses, secretary, psychiatric aide, maintenance, cooks. Long term only. (MCC)

Rosthern, Sask.: children and invalid homes, homes for the mentally ill on a large farm at Rosthern, Sask., owned by Saskatchewan Mennonite Youth Organization; work with crippled children and patients, aid in kitchen and laundry, gardening and painting, assist in singing and devotions; 2 men to help with general farm work; 6-8 women; June 1 to October 1. Also long term. (GC)

Roving Reporter: visiting, interviewing, and reporting on Voluntary Service projects in Oklahoma, Arizona, Kansas, Illinois, Indiana, Michigan, Pennsylvania, and Ontario; creative writing, reporting, photography; 4 people; one month beginning July 5. (GC)

Santa Fe Springs, Calif.: assist in the new Bethel Community church program; teach Bible school, playground activities, evaluation studies; 2 women; July 29 to August 17. (GC)

Silver Lake Work Camp: new retreat site being developed near Owen Sound, Ontario; owned by Ontario young people; preparing swimming area, building docks, building cabins; attend World Conference youth day; $1 a day fee for room and board; 12 fellows and 12 girls, 16-18 years old; July 23 to August 5. (GC)

Smithville, Ohio, Boys Village, located on 127-acre farm, home for 36 emotionally maladjusted boys, 12-18 years old; volunteers serve as secretaries, farmers, cooks, maintenance men, transportation managers, teachers, counselors, nurses. Long term only. (MCC)

Thompson, Manitoba: new mining area in the far north; regular wages; $10 a month unit fee; construction and help with new church development; 10 men; any period June to Sept. (GC)

Washington, D. C., Junior Village: administered by Department of Public Welfare, temporary home for children from broken homes, 400 children, 6 months -17 years of age. Summer and long term. (MCC)

Waterville, N. Y.: work with migrants, 20 people. Summer only. (MCC)

Wichita, Kan.: Institute of Logopedics, school for children with speech and hearing defects, 6 women. Summer only. (MCC)

Youth Caravan, traveling work camp for teen-agers; in Oklahoma and Arizona; landscaping, repairing buildings, building picket fences and sidewalks; the group will be at four or five different mission stations in both states; $1.50 a day fee for room and board; 8 fellows and 8 girls, 16-18 years old; 4 weeks in July. (GC)

For further information on General Conference (GC) service and for application forms, write to: Board of Christian Service, 722 Main Street, Newton, Kan. For Mennonite Central Committee (MCC) write to: Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania. This list is subject to change.

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COVER
Winter brings its own beauty—snow, light, and shadow.

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CREDITS
Cover, Penny Vanture; page 115, courtesy of Smith, Kline, and French Laboratories; page 120, Melvin Gingerich; page 121, National Film Board; page 125, Kenneth Thompson (Lansdale, Pa.), courtesy of "Youth."

COMMENTS
Gratifying during my first year as editor has been the steady flow of letters from readers. It has been a pleasure to work with such a lively and thoughtful group of people. Most of the letters whether of agreement or disagreement have been published. I am happy for both and I take all of them seriously. All of our letters have reflected honest and valid concerns. I have answered each letter received, even though I have not always given an answer publicly. I get a few anonymous letters though it has been six months or more since such have come. These cannot be answered, obviously, and by long standing tradition, are never published. Some people ask to have their names withheld. I rather prefer to have names published if at all acceptable to the person. A person speaking in a meeting does not hide his face. While there are good reasons to speak in secrecy, it is better in most cases to speak openly. MS

THE MENNONITE

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VOLUME 77 NUMBER 8

EDITORIAL

Worry, most often, is regarded as weakness, if not downright sinful. After all, if a Christian has faith in God, he lets God take care of all problems. Thus worry only shows our lack of faith. Anxiety is a smudge on our black leatherbound red-under-gold-edge religion. Anxiety even turns to the wall the He-Careth-for-You motto taken from 1 Peter 5:7 which says in the plainest of English, "Cast all your anxieties on him, for he cares about you." This being my faith, I was shaken to read and understand Paul (the apostle) when he told me about his "anxiety for all the churches" (2 Cor. 11:28). I asked him about his cares. But a quick look through the Corinthian letters cleared that up.

Willing to keep up with Paul—worrywise, at least—I tried to list my anxieties for my church. I started with a clean sheet of paper and after going a few inches, my hand stiffened with conviction. These things that I listed were problems, all right, but really, they've added no lines to my face. My shoulders do not sag from their burdens. And this is confession, not boasting. Perhaps, I've labored too long in the promotional vineyard with its accent on success and progress which will yield one hundred fold if only God's people will give more money. Certainly, the smallness of my worry lines is not the result of apostolic faith, but the effect of a flabby conscience. But since it is better to water weak plants than to step on them, let me share my list of anxieties.

I am anxious about the absence of a church feeling. Religious individualism is the big mood in many corners of the meeting house. It threatens to run off and join another group if it doesn't get its way. If it stays, it only scoffs at the weakness of the church. It makes considerable capital out of the fact that there are sinners in the church—as though there were a better place to find them. It spreads distrust and disloyalty. If I am anxious about the church, it is because so many have forgotten that it is the body of Christ.

I am anxious about the church because our sense of vocation is weak. A Christian's vocation is to be a Christian. Church program exists not for his escape from witness; it exists to make him a witness. We have used our churches as places to practice the Christian life. Then we have gone home to live something else. We have gone to church to give offerings for missionaries overseas, and then forgotten that we are the ones who are the missionaries in our neighborhood. If I am anxious about the church, it is because it has helped us to escape our Christian obligation.

I am anxious about the church because its members have confused false doctrine with the gospel. Here I can read Paul's letters with new eyes. Our people have been too ready to accept a religious legalism (espcially if broadcast over the radio) instead of Christian freedom. Some spend more time inventing enemies than finding brothers. More time is spent counting Bible verses and religious phrases than in testing the spirit, having forgotten long ago that James told us how the devil can also quote Scripture. If I am anxious about the church it is because the church has not shown us that religiosity in all its many forms has nothing to do with Christ and Christianity.

I am anxious about the church because it has failed to emphasize obedience. Under obedience I classify discipline, stewardship, loyalty, witness, and doctrine, some of which I have already discussed. But obedience seems to be the best way to sum up in one word all of my concerns. Obedience reckons with our work, our possessions, and our relation to Christ. It asks a question which all of us are only in the process of answering. If I am anxious about the church it is because it is taking us a long time to uncover our half-hearted obedience.

FEBRUARY 27, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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OUR WITNESS IN SOUTH AMERICA

E. Delphine Martens talks to Andrew R. Shelly about our mission work in Latin America.

Andrew R. Shelly reads many things—from how to speed up reading to the latest methods in missions—as the books on the shelf in his office indicate. Between the section on general missions and the one on Hopi Indians is a group of books which probably have been taken from their places most often in the past months. They are books on Latin America—*A History of Latin America, Land of El Dorado, The Voice of Latin America,* and others. As executive secretary of the Board of Missions, Andrew Shelly feels he must be informed on the history and latest developments of all countries where his board is seeking to take the Christian gospel. In 1961 he made a two-months trip to South America and visited those countries in which Mennonites are witnessing. On the basis of his knowledge of South America he answers questions which are in the minds of our people.

Latin America is much in the news these days. Why is it suddenly so important?

In one sense Latin America always has been in the news; however, it is correct to say that it is much more in the news today. The most immediate reason for the sudden rise and interest in Latin America is the problem of communist infiltration in various countries. Like other parts of the world Latin America is growing in influence. It is a big continent, and its population is increasing rapidly. Latin America will grow in importance as time goes on.

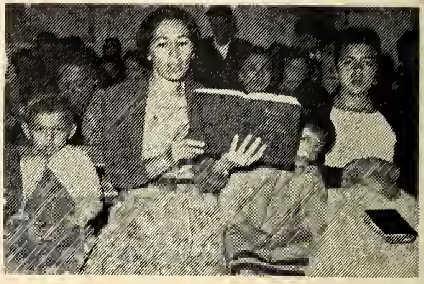
When you traveled through South American countries, did you see evidence of communist infiltration?

Generally speaking, the Communists do not work openly. All preliminary work seems to be done through the painstaking behind-the-scenes operations. I was told that there is much activity with small group meetings. Peiping and Moscow beam many hours of radio into South America every week. We in North America do not realize what it is like to live in an open market for ideas. For example, the people in Latin America are much more apt to listen to radio programs from many capitals of the world than we are. The Communists work through educational institutions. Just traveling through the countries one does not observe this. One does observe some unrest, such as the riot in Bogota the evening before I arrived there. It is believed that this was communist inspired. There is no question that Communism is spending huge sums of money and sending large numbers of people to Latin America to gain the continent for Communism.

The cities represent centers of great need.

It is usually assumed that Latin America is Roman Catholic. If this is true, why do we send missionaries to Christian countries?

South America is really not Roman Catholic. It is true that the Catholic religion is the dominant one. Nevertheless, even in Colombia, which is the strongest Catholic country, Roman Catholic scholars say that not more than 25 per cent of the people are practicing Catholics. Actually, much of the population of South America is simply unreached.



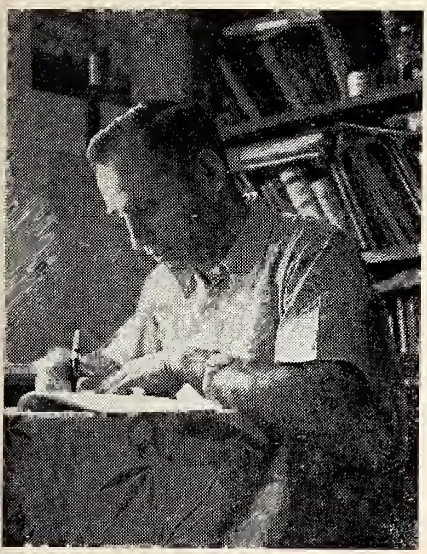
Only a few have been reached by the gospel.

We know that there are Mennonites in South America, but just where are they?

Primarily, Mennonites live in four countries in South America: Brazil, Paraguay, Uruguay, and Argentina. More recently Mennonites have moved to Bolivia. Generally, it may be said that Mennonites live in about sixteen to twenty different areas. Some of these are widely separated geographically. If one would consult a map of South America he would note at once that Mennonites are placed in strategic areas. In addition to these countries, scattered individuals live in other places; and, through our mission program, we do have a body of Mennonites in Colombia.

Do you feel that the Mennonites were called to South America for such a time as this?

Indeed, I do believe that this is the key moment in history for South America. I believe that the Lord has permitted Mennonites to go to South America so that they might be a channel through which areas can be evangelized. We have concentrations of Mennonites throughout the central belt of South America.



Gerhard Penner, one of Paraguay's leaders.

Some Mennonites live in the large centers of population. In reaching South America we have the opportunity of adding the resources of all of these Mennonites to the co-operative efforts of North America.

Mennonites in South America apparently have teachers, ministers, and other workers. Is it necessary for us to send workers? How do we co-operate with mission boards or committees in South America?

There is a need for North American workers in South America. The number that we send, however, is small compared to the grand total that are serving. For example, for Fernheim Colony's 2,500 people we have only three North American workers. We send only the number of workers that are needed for specific tasks, and this we do at the request of the leaders in South America. One of the primary groups that we work with is the *Vermittlungskomitee* in Paraguay. I sat with them for a total of about twenty-four hours, discussing the work in Paraguay and other areas. In Uruguay we work with the inter-Mennonite missions committee. The work is entirely in their hands. Here we also work with the South American seminary board. This we do in co-operation with the (Old) Mennonite Board of Missions and Charities. Our aim is to co-operate as widely as possible.

Is there opportunity for Christians from North America to serve the church in positions other than mission-related?

Vernelle Yoder, Ind., teaches in Colombia.

This, I think, is one of the greatest opportunities facing Christians today. Indeed, jobs are available all over the world. The James Yoders from Berne, Indiana, went to Bogota, Colombia, and are teaching in the English school. Here they receive the prevailing wages and are a good witness to the school community, doing a good job teaching in the school and using their spare time assisting in the work of our mission in Bogota and other areas of Colombia. I have a book which lists jobs available in various parts of the world, and we invite inquiry as to possibilities.

We heard little about Indian mission work in South America until we were startled by news that Kornelius Isaak, a Mennonite from Paraguay, had been killed by Moro Indians to whom he was attempting to bring the gospel. Is evangelization of Indians taking place?

I personally was surprised at the number of Christians among the Indians, especially among the Lengua Indians. The mission work of South American Mennonites, unfortunately, is not well known to us. The *Vermittlungskomitee* of Paraguay, for example, is concerned about many places. In Uruguay there is an inter-Mennonite missions committee. In Brazil a Mennonite couple is serving the Brazilian population near Curitiba. In Paraguay the greatest opportunity for missions is represented by the Indians. Four thousand Indians live near the Chaco colonies. We are supplying one worker, Eleanor Mathies, and are helping to subsidize a Menno Colony worker.

When speaking of other countries, we often compare or contrast living standards. Some say that in South America people do not need as much as we. What do you say?

Latin America's bright hope: its youth.

How much a person needs is difficult to determine. It is true that people in a warm climate do not need the same type of clothing and shelter as people in colder climates. This, however, should not dim our view of the stark realities of the unspeakably low standard of living of the masses in South America. Food is inadequate, school facilities are inadequate, clothing is inadequate; and, in general, the standard of living is far below what we would generally call decency. Astounding movements are in progress to help raise this standard of living. The best known of these at this time is the program submitted by President Kennedy for Latin America called the Alliance for Progress. More and more governments and organizations are coming to realize that people everywhere should have the privilege of the basic necessities of life.

What is the future for youth in the Mennonite colonies?

One of the brightest factors in South America today is its youth. I was told that in one colony alone there are a thousand young people. It should be remembered that these young people are as alert and talented as young people anywhere. One of the greatest challenges we face is to secure for young people the opportunity to go to school. In Asuncion there are quite a number of students who are preparing for various forms of service. In this phase of our work, as in all others, we need to join hands in our common task.

In recent years Mennonites from Paraguay have resettled in Bolivia,

Four thousand Indians live near the Chaco colonies. Many of them are Christians.

the poorest country in South America. Is there an opportunity for missions in Bolivia?

Yes, I think there is. A pastor in Bolivia said that perhaps the Lord permitted them to move to Bolivia so that they might be a channel through which the area might be evangelized. I believe the Mennonite Central Committee is doing a splendid work in Bolivia and that mission work can go hand in hand with the work of the Mennonite Central Committee there.

You emphasize the brotherhood pattern of work. What do you mean by that?

Indeed, I do emphasize the brotherhood pattern. I do this because I believe so strongly in it. The Great Commission was given to all believers. We all are one in Christ. I believe the brotherhood pattern of working is the only scriptural way. From the practical standpoint one might say that so very much more gets done this way for the amount of money spent. Unfortunately, this method of operation is not nearly so dramatic as some others. By brotherhood type of work I simply mean an implementation to the fullest possible degree of 1 Corinthians 3:9 ("We are labourers together with God"). It means all resources being utilized under the guidance and power of the Holy Spirit for the maximum value in the work of the spread of the gospel and the establishment of the church.

We in North America tend to have somewhat of a big-brother attitude to people in less developed countries. What is there that we can do without being patronizing?

It is true that all too often we have a big-brother attitude. This is changing. The Kennedy program has safeguarded this. Actually, the implementation of these matters is not easy. Properly understood, what I mean by brotherhood approach guards against this patronizing activity. We are not doing anything for them or they for us, but we are working together in the common task. It is only as we understand this factor that we can work together without a spirit of patronizing. No one is a big brother or little brother. We are laboring together under the power of the same Spirit.

Uruguay impresses one as a wealthier country than Paraguay and some others. If this is so, what makes it so? Is this also true of Mennonites in Uruguay?

Uruguay is a bit more prosperous than some of the other countries. Nevertheless, we should not get the impression that the masses in Uruguay are prosperous in our sense of the word. Even in one of our Mennonite colonies I was told there is not one automobile.

We are especially interested in Uruguay because of the inter-Mennonite seminary in Montevideo. Could you tell us what seminary graduates are doing?

I regard the Mennonite Biblical Seminary as one of the most significant areas of work. Among the absolutely essential phases of the work of the church and missions is this matter of leadership training. In one small city of South America with fifteen thousand people there is only one small evangelical witness. In one city of about one million there are no more than twenty Protestant churches. The training of leaders for South America is of supreme importance. In this work of the seminary we co-operate with the (Old) Mennonite Church in North America and with the inter-Mennonite board in South America. Graduates are serving in various mission and church-related work. The seminary is relatively new, so there are not many graduates. One graduate is serving full-time in a suburb of Curitiba, Brazil. Another is serving in a Bible school in Filadelfia, Fernheim Colony. Two former students are serving in Neu-

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land. One graduate is in church work in the Friesland Colony. Students also spend a year getting practical experience before graduation. In this connection some are serving in Asuncion, Paraguay, and in the Kilometer 81 mission program. The major problem of placement of workers is to decide where the need appears to be greatest and where they fit in the best.

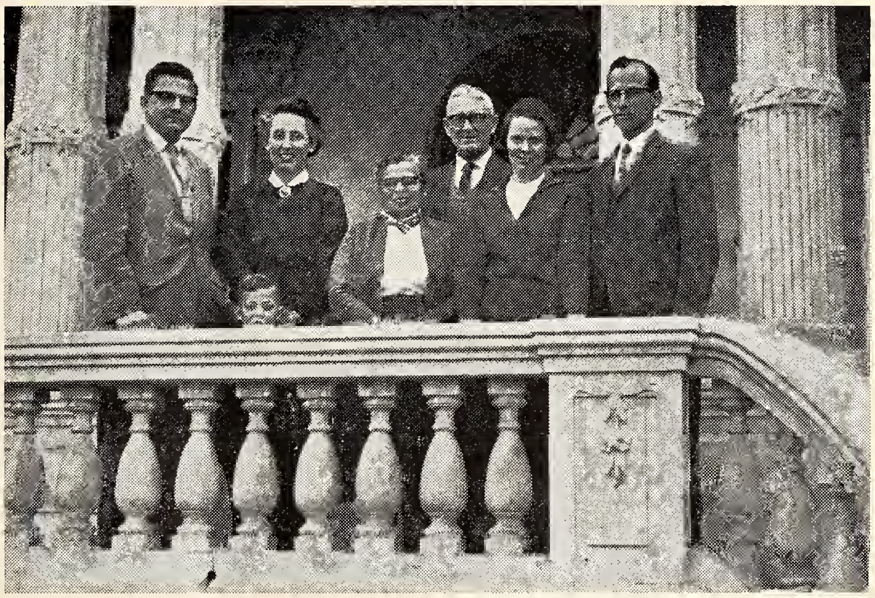
What do you see as the future of Brazil?

When I was in Brazil the ratio of Cruzeiros to the dollar was 280 to 1. Now the relationship is 375 to the dollar. I believe, however, that Brazil will become one of the influential nations in the world. From our point of view, it is fortunate that Brazil is so wide open for church and mission activity. It was a joy to meet with our Mennonite church leaders in Brazil. They are vitally concerned about the work of the church and missions. *Bibel und Pflug* is printed in Curitiba, Brazil. Brazil will become increasingly important in our total witness.

In summary, what would you say is the greatest single challenge for our church in South America?

Stated briefly, it is the creating of the situation where the Holy Spirit can work in and through our people for the total accomplishment of the will of the Lord. But that is a bit general. It is the reaching out so that the people of South America will have the privilege of the gospel. As far as projects are concerned, I believe one of the greatest challenges is the seminary in Montevideo. However, the other school projects are important, too. Certainly our part in the stamping out of leprosy in Paraguay is challenging. If we have ears to hear, we will hear the stirring Macedonian call: "Come over into (South America) and help us." To do this is costly. It is costly in spiritual energy, personnel, and money. Are we willing to pay the price?

Among the North Americans serving Latin America are those who teach at the Mennonite seminary, Montevideo, Uruguay: the Ernst Harders, Nelson Litwillers, and Daniel Millers.



Walking With a Cross

Peter J. Dyck

There it stood, just inside the door, leaning against the wall. It was taller than a man and seemed heavy. I don't recall ever having seen a cross like it. And I don't suppose one had ever stood in our MCC center leaning against the wall just inside the door.

I had come back to the office after supper for a few hours of work when I discovered it. What was it doing there? Puzzled and strangely awed, I stared at the cross. Who had brought it here? At last I reached out and touched it. It was smooth and shiny as though it had been handled much. Gently I put my shoulder under it to test its weight. But though I had seen it and touched it, everything seemed unreal as if in a dream.

"What's going on here," I asked an MCC worker.

"They are upstairs," she whispered, "eating supper and talking."

There were brief introductions and then they resumed their story. While they talked I noticed that their faces were tanned and their bodies seemed just a bit worn and haggard, like a student after first day of unaccustomed work on a farm. I didn't know then that they had been on the road for nearly two months, that she had worn out the second soles on her shoes and that he carried the cross.

"The Lord has given us a message," they said, "And this is our response. In obedience to Him we try to bring the message to our people."

This young couple, husband and wife recently married, spent their honeymoon walking up and down Germany, he carrying the cross and she walking in silent witness beside him.

"People have forgotten God and live for themselves," they explained. "They seek happiness, but don't find it; they want peace but it eludes them." They went on to tell that they had never heard of this kind of ministry and really didn't know just how it had all started except that they knew that the Lord had asked them to do it.

"Are you happy?" I asked.

"Indeed, yes," she replied and both smiled. "We are very happy."

"We never knew what it meant to be fully and wholly dependent on the Lord for everything," he continued. "We do not carry a bag with us, we have no change of clothing, we carry no money. We do not accept money from people either although it is often offered to us. Three times a day we are at liberty to ask for food in the name of Christ, and we take what is set before us, eating it with thanksgiving."

"At first we could not understand why we should not take the Bible along on this pilgrimage," the young woman continued. "We knew that we had to leave all comforts and so-called travel necessities behind, but we felt that we had to take the word of God along, yet somehow we were constrained and did not have the liberty to do so. Now we know why the Lord wanted us to go without even our Bible. Formerly in our snug church life, we were like so many people. We heard the word of God or read a chapter and it often meant little enough to us and was soon forgotten. Now we wait upon the Lord to give us His word for the day. Usually He gives us a portion of Scripture in the morning which He recalls to our memory, and it is amazing how this Scripture is just what we need for our situation."

And they began to tell about their experiences along the road. Sometimes as they walk, people jeer at them and scoff. There is a nasty German rhyme which people sometimes shout at them: *"Das Kreuz allein wär nicht* so *schwer, wenn nicht das böse Weib noch wär.'"* (The cross alone would not be so heavy if it were not for the wicked wife.) At such moments they stop walking to give a verbal testimony and it is marvelous to see how scoffers are silenced, how lighthearted people become serious.

The officer began to prepare the papers for their arrest, but long before they were completed the papers were tossed into the wastepaper basket and the policeman saw to it that they had a bed for the night.

There was the time when shoes needed resoling, and they asked a cobbler to do it "for the love of Christ." Impatiently he had replied that he would do it, but "for money not for Christ." They prepared to go on, but he called them back. At first his tone was gruff and his hammering of the shoes as if he meant the blows for them instead. While he worked, putting on new soles, he asked them questions, first about themselves, their cross, their mission. Then he talked about himself, his unhappiness, and needs. His tone changed and more than anything else, he wanted to know whether they were really sure that there was a God and whether a person could really have peace.

"Do you mean to tell me," he asked, "that you have peace—real peace—in your hearts?" The finished shoes were in his lap, but he would not hand them back lest they would get up and go. It was a wonderful hour they had spent with the cobbler and when they walked out of his shop on new soles, they felt that God had used them.

"How much does your cross weigh?" I asked.

"I do not know," he said smiling. "We have not weighed it nor does it seem right that we should." After a while he added, "That would be drawing attention to something that God has not asked us to emphasize." It turned out that God had not asked them to say who they were either. They gave their names to us, but generally they travelled incognito.

"We go about Germany simply as two young people, witnessing for Christ and pointing the way to God," they explained. "Ours is a call to the German people to repent. We speak only when we are spoken to. We do not seek publicity and we do not give our names to newspapers."

"What do people really think about you?" I asked.

"That is not important," she replied. "We do not care what they think about us as long as they are pointed to Christ. Sometimes they think we are Catholics going on a pilgrimage, possibly to some holy shrine. That is because of the cross. When they hear that we are not Catholics, they sometimes think we are Jehovah's Witnesses. That is because of our courage in witnessing. When they discover that we are neither Catholics nor Jehovah's Witnesses, the door often opens to a marvelous opportunity for sharing and testimony, a pointing to Christ and the peace that only He can give."

We had listened for about an hour. Although I tried to make up my mind about them, it seemed impossible to do so. In most respects they seemed so perfectly normal; apparently they were happy and undoubtedly they were utterly sincere. God had spoken to them, they had heard His voice, and they had obeyed. And yet—

I was glad that there was a little of the evening left because more than anything else I wanted to again read portions of the Book of Jeremiah. I wanted to think about the narrow line that separates "normal" people from the mentally unbalanced. Although I was quite sure that God had not called me to carry a wooden cross through the country, I suddenly felt a need to re-examine my own hearing of God's call.

Teachers Serve in Arizona

The "Vanishing Indian" is no longer vanishing. The Navajo and Hopi tribes are growing by leaps and bounds. Many young people are leaving the reservation and becoming integrated with society. But many others are not getting proper training. This is the report of William and Maurine Regehr, Newton, Kan., who are teaching in the Hopi Day School, Oraibi, Ariz.

On the Navajo Reservation today can be found boys and girls who have little or no education. Day schools and boarding schools are being built by the federal government, and new public state schools are springing up in many areas. Once isolated trailer schools have grown to large boarding schools. Improved roads have reduced isolation.

With this growth comes the constant demand for well trained teachers with Christian motivation. Several Mennonite teachers have taken this challenge to heart and have gone into teaching in these government and public schools on the reservations. Among them are Norma Jean Tschetter, Marion, S. D., teaching at Wingate, New Mexico; Jacob and Susie Barkman, Enid, Oklahoma, teaching in the public school at Chinle, Arizona; Royce and Ardith Brunk, Hesston, Kansas, who recently transferred to Dilkon, Arizona, where he is principal; and Mr. and Mrs. Howard Vogt, Halstead, Kansas, teaching in Ganado, Arizona.

There are opportunities for working in public and government schools located near the Mennonite mission churches. This provides the teacher and his family with a church home and a service outlet. Tuba City, two miles from the Moencopi church, has a large public school grades 1 to 12 plus a government boarding school for Navajo children. Moencopi Mennonite Mission is still in need of help with work and activities with children and young people. Three government schools on the Hopi Reservation are in the vicinity of the Bacavi and Oraibi mission churches.

Inquiries regarding teaching opportunities in government schools for Indian children may be directed to the Board of Missions, 722 Main, Newton, Kansas.

Arizona's children are hungry for education and good teachers.

TEACHERS SOUGHT FOR AFRICA

Strongly motivated Christian teachers are being sought for the Mennonite Central Committee's Teachers Abroad Program in Africa and Newfoundland. This program hopes to place 24 to 48 qualified teachers in Tanganyika and Kenya, the Congo, Nyasaland, and Northern Nigeria in time for the 1962-63 academic year, and to continue the Newfoundland program — which served as a pattern for the African project—as in previous years.

Applicants must be prepared to give an unapologetic Christian witness. They should preferably have one or more years of successful teaching experience, and, if they are applying for the Africa program, they should hold a baccalaureate degree.

The African schools are especially interested in teachers who can instruct chemistry, physics, mathematics, English, geography, home economics, industrial arts, French, and Latin. A master's degree in a regular academic field is highly desirable and in many areas will command higher salary grants from the government. A teacher certificate is not required for secondary school teaching.

A two week orientation school will be held at Akron, Pa., in early July. A further week of orientation would be conducted on arrival in Africa before the teachers are assigned to their schools.

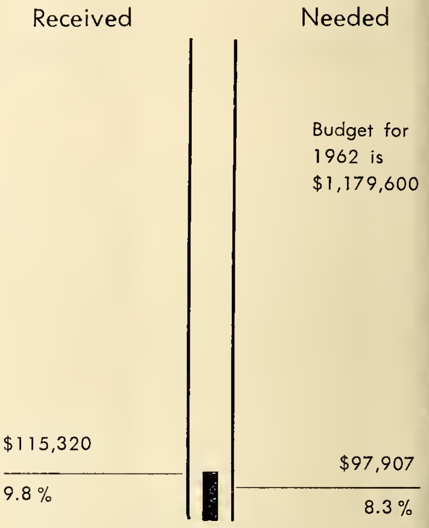
The field expenses of the Teachers Abroad Program are expected to be covered by the grants which will be received from the schools.

Interested persons from Canada and the United States should write to Mennonite Central Committee, Teachers Abroad Program, Akron.

CONFERENCE GIVING—JANUARY

Receipts in December of 1961 totaled about $25,000 less than in December of the previous year. In January of 1962 however, receipts exceeded those of January 1961 by about the same amount. Though we have carefully tried to determine why this is so, we have found no valid reason for this shift. Nevertheless, we are very grateful for the increase in gifts in January and trust that this is indicative of what will happen in 1962.

This year we will again attempt to keep you informed of gifts received at Central Offices. If you have any suggestions as to how you would like to see us report this, please feel free to write to us. While we cannot very well operate without a budget, we do not want to give the impression that money is needed simply to "meet the budget." May our motivation for giving be one of love for our fellow men and an earnest desire to serve our Lord and His body, the church. *William L. Friesen, Conference Treasurer*



GRATITUDE FOR SEMINARY

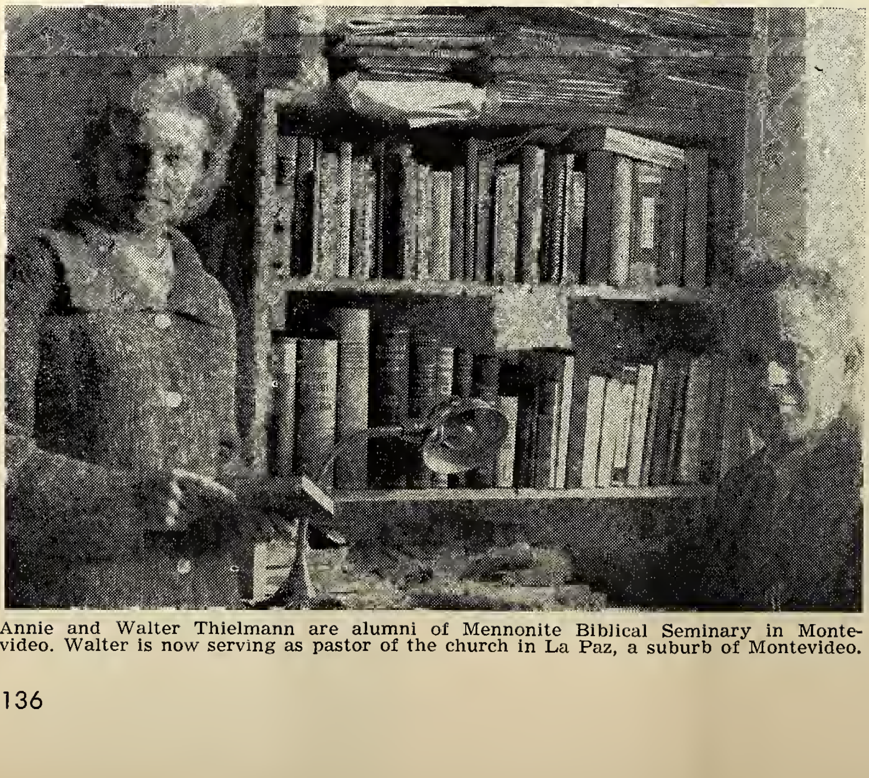
The following letter, addressed to the (Old) Mennonite Church and the General Conference Mennonite Church, was received from the Board of Mennonite Biblical Seminary in Montevideo, Uruguay.

"At a regular meeting of the Board of the Biblical Seminary at Montevideo it was resolved to send a note of gratitude to the two conferences in North America. In it we wish to express our thanks and appreciation for the generous financial assistance received. With this seminary you have created the possibility of training church workers and missionaries for South America. Above all, we thank you for the purchase of the building and the support of the teachers.

"Our churches in Brazil, Uruguay, Argentina, and Paraguay appreciate the work of this seminary and on their part give it all possible support. During the past six years of its existence the seminary has brought much blessing into the churches, and the mission work among the nationals could be expanded. At the seminary our youth receive a good theological and biblical training.

"For this reason we feel constrained to thank our brethren in North America. We are certain that this seminary is a means of uniting us in the work of the Lord and in the propagation of the gospel. May the Lord richly bless and reward you. The seminary board herewith sends sincere greetings."

The letter bears the signature of Peter Wiens, chairman; and Johann Regehr, secretary.



Annie and Walter Thielmann are alumni of Mennonite Biblical Seminary in Montevideo. Walter is now serving as pastor of the church in La Paz, a suburb of Montevideo.

WORLD CONFERENCE PLANES

Three special planes will ferry delegates from Europe, Africa, and the East to the Mennonite World Conference which is to be held at Kitchener, Ontario, August 1-7, 1962. The planes are the large DC-7C propellor type, with seats for 114 passengers in each. Riddle Airlines of New York will supply the chartered planes. Departure of two of the planes will be from Frankfurt and Amsterdam at about 7:00 p.m., July 31 with arrival at Toronto at about 6:00 a.m. August 1. The return flight will be from New York the late afternoon of August 31, with arrival at about noon of September 1 in Amsterdam and Frankfurt. The third plane will leave Amsterdam on the evening of July 25, and return from New York on the evening of August 30. Over 260 reservations have already been made for the 342 seats available.

CONFERENCE PUBLICATION WINS RECOGNITION

The Christian and Capital Punishment by John Howard Yoder was listed as a 1961 winner in the Sixth Annual Midwestern Books Competition. The competition is sponsored by the University of Kentucky at Lexington. Published by Faith and Life Press of the Conference, the book was designed by Robert W. Regier and printed by Mennonite Press, North Newton, Kansas.

Selection was based on "typography, design, and quality of production, with content considered only insofar as the design has aided in conveying the spirit of the book and the aims of the author."

Winning books will be exhibited throughout North America during the year.

CHURCH EXTENSION MEETING

Directors of Church Extension Services, Inc., met in Chicago on February 16. Assets now exceed $300,000 in properties and funds. Purpose of the organization is primarily to extend the church through church building loans to groups who cannot readily borrow from other sources. Loans now total $170,000.

Church Extension Services, Inc., functions under the Board of Business Administration. Its directors are Carl Lehman, Leland Harder, E. J. Miller, Harry Detweiler, Earl Eymann, George Groening, and Walter Yoder. William L. Friesen is manager.

SIX DISASTER REGIONS

Under a new plan, Mennonite Disaster Service units now belong to one of six regions: four in the United States and two in Canada. Centers of these regions in the U. S. will be in Akron, Pa.; Goshen, Ind.; Newton, Kan.; and Reedley, Calif. Canada will be divided into Eastern and Western sections. Each of these sections will have a regional executive committee and a co-ordinator.

The organizational plan also calls for an executive co-ordinator, to be located at Akron, Pa., and a committee for the total MDS organization consisting of representatives of the various Mennonite conferences and the regional co-ordinators. Expenses of the executive co-ordinator and the MDS committee will be paid by funds from the conference offices through MCC support. Local and regional expenses will continue to be met by funds from local sources.

Purposes of the reorganization are to provide better co-ordination when more than one unit is needed for larger disasters and to give leadership and research to matters pertaining to Civil Defense. The reorganization will not affect Mennonite Disaster Service on the local level. Local units have the right to maintain full autonomy for local disaster services and they may choose the degree to which they will participate in the new program.

Much of the planning for the reorganization was done by C. L. Graber, who has spent the last six months working for MDS in the areas of organizational planning and Civil Defense relationships. The new organization was approved at the annual meeting of Mennonite Disaster Service in Chicago, Feb. 8 and 9.

CHURCH RECORD

CALENDAR

Mar. 1—Bethel College Choir concert, First Baptist Church, Geary, Okla.

Mar. 1, 2—Mennonite Aid Societies, Chicago.

Mar. 4—School of Peace, Tabor Church, Newton, Kan., 7:30 p.m., "Applying the Gospel of Love in Human Relations."

Mar. 4—Anniversary supper at Grace Church, St. Catharines, Ont., 5:00 p.m.

Mar. 4—Bethel College Choir concert, First Church, Clinton, Okla., during morning service.

Mar. 5—Women's Missionary Organization, all-day meeting at Hoffnungsau Church, Inman, Kan., beginning at 3:30 p.m.

Mar. 5, 6—Associated Mennonite Biblical Seminaries Lectureship, Otto Piper speaking on "Christian Discipleship."

Mar. 5, 6—Western District Ministers' Conference, Meadow Church, Colby, Kansas, beginning at 1:30 on Mar. 5.

Mar. 6-11—Evangelistic services, Warden (Washington) Church, Walter Dyck, speaker, 7:30 p.m. (Prayer service at 7:15).

Mar. 7—Bible Lecture, Tiefengrund Church, Laird, Sask.

Mar. 9—World Day of Prayer service, First Church, Geary, Okla., 2:30 p.m.

Mar. 9—World Day of Prayer service, Emmaus Church, Whitewater, Kan., 7:30 p.m.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

Mar. 11—Peace play "Which Way the Wind?" will be presented at Tabor Church, Newton, Kan., by Bethel College, N. Newton, Kan.

Mar. 11—50th anniversary celebration, First Church, Normal, Ill.

Mar. 13—Men's Brotherhoods of Wayland, Eicher, Donnellson, and Pulaski (Iowa) churches meet at Pulaski, 7:30 p.m.

Mar. 13-14—Ministers and Physicians Workshop, Ramada Inn, Newton, Kan., sponsored by Newton Ministerial Alliance and Harvey County Medical Society.

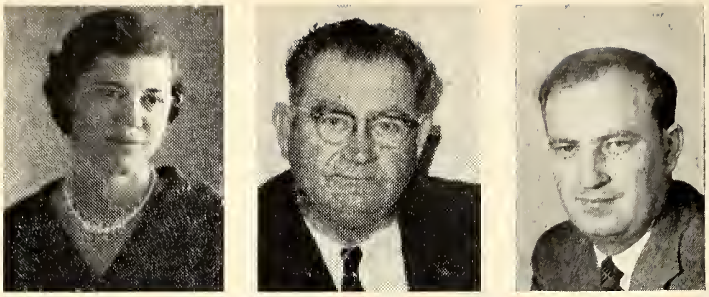
Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 16-18—Missionary Conference, Bethel Community Church, Santa Fe Springs, Calif. Speakers: Curt and Olga Claassen, Eva Doerksen, Elmer Ficke.

Mar. 18—Bluffton College night at Bethel Church, Pekin, Ill., 7:30 p.m.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kan. Registration at 9:00 a.m.

Mar. 25—Bethel College Choir



Virginia Claassen, Grover T. Soldner, Bruno Penner (See Workers).

sings at Hillsboro (Kan.) High School.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 25-29—Olin Krehbiel speaks in First Church, Aberdeen, Idaho, for Pre-Easter services.

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.

WORKERS

Warren Awckland, member of East Swamp Church, Quakertown, Pa., left on Jan. 7 for 1-W service at the Malta Home for the Aged at Grantville, Pa. He will be serving in the capacity of a farm hand.

Vernon Burkhart has accepted a position as assistant to the administrator at the Mennonite Home for the Aged in Frederick, Pa.

Virginia Claassen, teacher of missionary children in Japan, has extended her term of service from three years to five years.

Mr. and Mrs. Charles Friesen, Winnipeg, Man., completed an extension to the parsonage at Hammon, Okla., during a term of winter service. Open house was held on February 11 with missionaries Norman and Mary Bartel as hosts.

Frank Kline, president of Union Biblical Seminary in Yeotmal, India, temporarily in the United States on business, consulted with the Board of Missions on February 15. Dr. Kline reported the urgent need for funds to complete the building now under construction. Our Conference's share in this interdenominational seminary's building program is $3,000 annually for five years.

Alvin Dale Schrag has been scheduled to begin a two-year 1-W term at the Mennonite Youth Farm, Rosthern, Saskatchewan, on March 1. A recent graduate of Kansas State University from Pretty Prairie, Kansas, Schrag will work in the dairy program of the farm on a Voluntary Service basis. Three men are presently serving in Voluntary Service 1-W on the youth farm. They are Edwin Busenitz, Lester Rupp, and DuWayne Wiebe, two of whom will finish their two-year terms this summer. An additional man will be needed at that time. Other volunteers include the David Unruh family from Newton, Kansas, who are serving a year which began November 1, 1961.

Grover T. Soldner of Bluffton, Ohio, who has served on the Committee on Church Unity for twelve continuous years, and for a number of years as chairman of the committee, retired after the committee's Feb. 14-15 meeting. The committee was reorganized with Bruno Penner, Glendive, Montana, chairman; Arnold Epp, Newton, Kansas, vice-chairman; and Lotus E. Troyer, secretary.

MINISTERS

William H. Dahlenburg, formerly pastor of Fairfield-Bethel Church, Huron, S. D., will become the pastor of the Paint Rock and Belva Bible churches on March 1. He will live at Paint Rock, North Carolina. These churches are members of the Eastern District Conference.

John P. Suderman was installed as pastor of the Glendale Church, Lynden, Wash., on Dec. 17, 1961. His previous pastorate was that of the St. John Church, Pandora, Ohio. Interim pastors serving the Glendale Church were Jake Tilitsky and Menno Epp.

Ernest Wiebe, Winnipeg, Manitoba, was ordained as an elder in the Bergthal Church in Winnipeg on January 28.

NEW ADDRESSES

Allen Roy Doerksen, Rancho Los Amigos Station, Downey, Calif.

James Doerksen, Rancho Los Amigos Station, Downey, Calif.

Leland C. Lehman, 4802 - 14th St., N., Arlington 7, Va.

Grace Mast, 118½ E. South St., Bremen, Ind.

Huldah Myers, Cachipay, Cund., Colombia, S. A.

John Neufeld, % B.B.I., R.R. 1, King Road, Abbotsford, B. C., Can.

W. W. Ooech, 3910 S. Main St., Goshen, Ind.

Marvin E. Penner, 1818 Mayfield, Omaha, Neb.

Gordon Schrag, Box 117, North Newton, Kan.

Reuben Schmacher, Holt Rest Home, McComb, Ohio.

Harvey Schweitzer, Ness City, Kan.

Dale Sine, 28 N. Hellertown Ave., Quakertown, Pa.

Ronald Sprunger, Beaverburg, Bluffton, Ohio.

Warren Sprunger, 405 East Water, Berne, Ind.

Bertha Unruh, 623 SE Second St., Newton, Kan.

Han Vandenberg, P.O. Box 508, Taipei, Taiwan.

James Yoder, Carrera 14, No. 81-45, Bogota, Colombia, S. A.

DEATHS

Elmer Brubaker was born August 31, 1898, and died February 6, 1962. He was a member of First Church, Wadsworth, Ohio, and served as an officer for many years. His wife and two sons survive.

William P. Dirks, member of First Church, Aberdeen, Idaho, was born Oct. 25, 1883, at Marion, S. D., and died Oct. 31, 1961. He is survived by his wife and two sons.

Henry H. Dyck, Rosthern, Sask., was born June 20, 1878, at Steinback, Man., and died Jan. 2. He served the church as deacon from 1914 to 1948.

Peter H. Enns, Mission City, B.C., was born April 18, 1907, in Schoenfeld, South Russia, and died suddenly on January 13. He came to Canada with his family in 1924. He was married in 1941 and was the father of four daughters.

Susie Franz Fast, Mt. Lake, Minn., was born Dec. 6, 1889, in Mt. Lake and died Feb. 5. She was the mother of three children and a member of the Bethel Church.

Helen Wiebe Flaming (Mrs. P. J.) was born Jan. 21, 1897, and died Feb. 8 as a result of a heart attack. She has eleven living children. She was a member of the First Church of Clinton, Oklahoma.

Frank Gehman, member of Grace Church, Lansdale, Pa., was born Dec. 28, 1881, and died Nov. 26, 1961.

George D. Gregor was born Oct. 3, 1907, and died Dec. 18, 1961. He was a former pastor in the Eastern District Conference, serving in the Napier Church near Bedford, Pa.

Elizabeth Penner Hooge, Winnipeg, Man., was born April 30, 1892, in South Russia, and died December 23. Her husband died in 1922 after one year of marriage. She came to Canada in 1948.

Mrs. Elmer (Golda) Jantz was born Jan. 29, 1901, at Pawnee Rock, Kan., and died Feb. 4, 1962, at Larned, Kan. She was a life-long member of the Bergthal Church, Pawnee Rock. She is survived by her husband Elmer Jantz and two daughters.

Maria Braun Krahn, Brooks, Alta., was born Sept. 16, 1898, in Grünfeld, South Russia, and died Jan. 9. She was a member of the congregation at Rosemary.

George Mathies, member of Grace Church, St. Catharines, Ont., was born Jan. 12, 1912, in Schoenfeld, Russia, and died Feb. 8 in Hamilton, Ontario.

Elizabeth Bartel Nickel, Clinton, Oklahoma, was born August 5, 1884, in Marion County, Kansas, and died Jan. 23. She was a member of the Herold Church, Cordell, and the mother of seven children.

Mrs. Margaretha Olfert, wife of Heinrich Johann Olfert, a member of the Clearbrook (British Columbia) Church, was born Mar. 2, 1892, and died Jan. 30. She is survived by her husband and four sons.

Abraham A. Penner, Filadelfia, Fernheim, Paraguay, was born May 30, 1877, in Plujew, South Russia, and died Sept. 9, 1961. He was chosen for the Christian ministry while living in Siberia in 1915. For eight years he was the leading minister in East Paraguay.

Margaret Neufeld Penner, member of Bethel Church, Dresden, N. D., was born Mar. 4, 1864, at Munsterberg, Russia, and died Jan. 13, 1962. She is survived by nine children.

Peter J. Reimer, Steinbach, Man., was born July 2, 1884, in Russia, and died January 29. He was a minister for 34 years, most recently in the Steinbach congregation.

David H. Rempel of the Invalid Home, Rosthern, Sask., died on Jan. 28 at the age of 92 years. He was born in Michelsburg, South Russia. He is survived by three sons and three daughters.

Mary Jane Rennard, wife of Allen Rennard, was born in Philadelphia on March 3, 1876, and died Feb. 4 at the Frederick Home for the Aged. She was a member of East Swamp Mennonite Church, Quakertown, Pa., and is survived by her husband and one son.

Katharina Matthies Sawatzky, Sardis, B. C., was born October 28, 1886, in Molotschna, South Russia, and died January 13. After 40 years of marriage and after her husband's death, she came to Canada in 1928.

Fred J. Schartner, member of Bethesda Church, Marion, S. D., was born at Marion, S. D., February 4, 1888, and died Feb. 10.

Mrs. Joe Schrag was born Dec. 11, 1901, near Moundridge, Kan., and died Jan. 2. She is survived by her husband, one daughter, and three sons.

Clarence S. Shelly of Emmaus, Pa., was born Nov. 15, 1891, and died Dec. 6, 1961. He was born and died in Emmaus having served as an active member of the Upper Milford Church and Sunday school.

Peter Sundberg, member of the Bethel Church, Dresden, N. D., was born Jan. 8, 1881, in Stockholm, Sweden. Funeral services were held Feb. 5, 1962. He is survived by a brother and a sister.

Jacob J. Wall, Winnipeg, Man., was born in Russia in 1896 and died Jan. 11. He was a member of the First Church, Winnipeg.

Abram P. Wiebe, Mountain Lake, Minn., born Oct. 8, 1884, and died February 8. Survived by his wife, three children, and five stepchildren. Funeral services at Gospel Church.

LETTERS

WARFARE VERSUS WELFARE

A typographical error in our January 23 editorial changed its key word from warfare to welfare. This made it hard to understand, but some readers got through it.

To the Editor: I did sit up and take note when reading your Jan. 23 editorial mentioning the "welfare state." I concluded from the reading that you were equating the "welfare state" to "government control" and were indirectly getting the point across that what we need to really be concerned about is how the government is perpetuating, controling, and even promoting a war machine monster which could well be our doom. This should be our concern rather than what the government is attempting to do in programs geared to meet basic human needs. *Alton Shelly, Columbus, Ohio.*

To the Editor: Don't feel bad because people didn't notice that welfare state crept into your January 23 editorial instead of warfare state. It makes sense either way if you are willing to adjust to the new meaning of welfare state.

From a friend who read *The Nation,* I had learned that they usually take the economic liberal approach. So I didn't think they would print an article derogatory to the welfare state as we usually understand it.

However, as I read on in your editorial, I learned that you and *The Nation* had decided that the prejudice that has been built up in some circles against the welfare state could be redirected. This prejudice could be used against the warfare state.

In our penny-wise, pound-foolish thinking we sometimes find it easy to criticize government welfare spending while ignoring the extravagance of the military juggernaut, a diabolical force that is threatening to enslave and destroy us while pretending to work for welfare and salvation. This is the between-the-lines message that I thought you and *The Nation* were giving us. Welfare state or warfare state, it is something to be terribly concerned about. And, regardless of what sinister forces are trying to do to us, it is good to know that we can find our security in Christ. *Harold Peters, Newton, Kansas.*

SCHOOL DESKS FOR PARAGUAY

A HELPFUL PROJECT has been undertaken because of the imaginative thinking of a Kansas schoolteacher. Gerald Schmidt who teaches in the Wichita school system observed that as the old-type school desks were being replaced by new desks, they were being stored in an old school building. Brother Schmidt wondered whether these old desks could not be put into use, rather than stacking them away. The desks were still very serviceable, but they were considered obsolete. They actually posed a problem.

Brother Schmidt next inquired of the proper authorities whether these desks might be made available. He was informed that if proper use could be found for these desks, they would be available.

This information was relayed around and became known to the Board of Christian Service. They were aware that our brethren in Paraguay would be glad to use these desks to equip their schools. Of course there was the problem of transportation and it seemed unreasonable that school desks could be practically shipped to S. America.

At first it seemed logical to disassemble the desks and send only the metal sides with the supposition that the Paraguayan brethren could build the wooden parts with native lumber. Upon further thought the realization came that the seat and back wood panels are curved and would be very difficult to construct by hand. It became apparent that the best policy would be to disassemble and ship all parts of the desks. After more study it was found that the project could be feasible.

Negotiations began with the Wichita school authorities who were interested only in regaining the salvage value of the metal sides of the desks. When the representatives of the Board of Christian Service offered them ten cents a desk, they promptly accepted. Over 800 desks were purchased.

The task of disassembling the desks was the next problem. At this point various local groups of Mennonite Men entered the project. With the help of a big farm truck with stock racks and some small hand tools, groups of men drove to Wichita, disassembled the desks and transported them to the MCC warehouse in North Newton.

Some of the local Mennonite men's groups that participated in disassembling the desks were from the Tabor, Emmaus, and Alexanderwohl churches. The desks are now disassembled and are being stored in the North Newton warehouse. Here the desks will be crated for shipment to Paraguay. It is hoped that the crating job will also be done by groups of Mennonite men. If your brotherhood would like to help in this work, please contact Wilfred Unruh at Central Office, 722 Main, Newton, Kansas.

MENNONITE
MEN

A NEW HOUSE IN GULFPORT

DURING THE EARLY part of the winter, calls were extended for men to go to Gulfport, Mississippi, to help in the remodeling of a house. This house is occupied by Harold and Rosella Regier who last September were ordained as missionaries and are now serving in Gulfport.

A number of groups of men responded to the call and today the Regier's home has a new look. Nearly all of the interior walls and ceilings were torn out. The floor plan of the house was changed to fit the need, and new sheet rock walls and ceilings were constructed. The sub-floor, which was badly rotted in spots, was repaired and a new oak floor was laid above it. Most of the plumbing needed to be changed to conform to the new arrangement.

Henry J. Goering from North Newton, Kansas, was the first to tackle the remodeling job. Mrs. Goering was also present. While Mr. Goering built the kitchen cabinets, Mrs. Goering quilted and made rugs. The Goerings spent nearly four weeks in service there.

As soon as the Goerings left, Mr. and Mrs. Art Waltner of Hutchinson, Kansas, arrived on the scene. The Waltners served one week and spent their time in installing the kitchen sink and covering and painting the kitchen cabinets.

After several weeks six men from the central Kansas area invaded the house. They were Pete Siemens, P. R. Lohrentz, and Ed C. Regier from the Burrton Church; Tony and Richard Graber from the First Church of Christian, Moundridge; and D. H. Siemens from the West Zion Church, Moundridge. This was the wrecking crew. The interior of the house literally crumbled to pieces the first day these men went to work. Before the week was over, however, new walls and ceilings were intact and covered with sheet rock, joints were taped, floors were laid, bathroom fixtures installed, and the plumbing nearly completed.

Over Christmas, Pete and Elizabeth Klassen from the Burrton Mennonite Church spent some time in service as well as in visiting. During this time the floors were sanded, tile was laid, and some interior painting was done.

The last group to go left January 27, for a week of service. These men, Ferd Goossen, Henry Wedel, G. A. Duerksen, Ralph Schroeder, and Harvey Pankratz, all from the Alexanderwohl Church of Goessel, pretty well completed the project.

What is the value of short term voluntary service of the sort that was done in Gulfport by these couples and groups of men? In the first place there is monetary value. Although this is not the primary value, the combined contribution would amount to hundreds of dollars, which otherwise would probably not be made. In the second place, there is value to the personnel on the field. The fact that laymen show a personal interest by performing service helps encourage the workers in Gulfport. In the third place, there is value in what it does for the men who go. The information and inspiration received in personal service is bound to be spiritually uplifting. The fourth value is found in what it does for the local brotherhood which the men represent. The enthusiasm of the returning men will effect a corresponding enthusiasm in the whole congregation for Gulfport and for mission work in general.

Editor, Richard F. Graber, Moundridge, Kan.

BROKEN BLOCKS

Robert J. Carlson

YOUTH

Have you ever tried to build with broken blocks? It's obvious that a smooth, well-ordered, successful result is out of the question. Consider then that the structure of tomorrow's society is being laid with today's children, many of whom have been broken and scarred.

One Easter Sunday a couple of years ago I watched a twelve year old boy with a half-eaten chocolate Easter egg under his arm pace back and forth in front of the administration building at Junior Village. It was late afternoon and he had been there already for several hours. He had also waited the day before. Finally the Duty Officer said to that lonely boy, "Look, Eddie, don't you know that if your mother was coming she would have come by now?" The boy said nothing, just bit his lip and let the tears roll. An hour later he gave the half-eaten Easter egg he was saving to share with his family an angry push down the dining room table to be devoured without so much as a "thanks" by his cottage mates.

It is to children like this the Summer Voluntary Service worker seeks to carry the message of concern and love. Whether you meet this child at Junior Village, or Maple Glen, or Wood's School, or Wiltwyck,* he is still in dire need of having someone demonstrate the good news we so often mouth: "God so loved the world. . . ." Unless this lonely child finds someone who actually does care about his well-being and who is able to engender in him a more reasonable set of attitudes and values, he will probably be tomorrow's criminal, alcoholic, or welfare case.

Neglected children build callouses over their scars and it takes a special effort of kindliness to penetrate the unfeeling layers of protection they have developed. The VS worker who spends a summer showing special attention to such a child is in a position to make a powerful witness. The children soon discover you are not there because you have to be or because it is a "job."

But what happens to the children with whom you work is only part of the story. You, too, are building a life and seeking to make it move toward a strong place in the structure of our society. If you enter this kind of service, you will learn a great deal about yourself by seeing daily object lessons that illustrate your own feelings. Children are often more inclined to express actively the desires we keep within ourselves and in this way they teach us lessons in self-understanding.

Finally, working with children and youth in a Summer Service program will help you learn what a particular creation every individual is. We sometimes call children "unpredictable" and, indeed, they are, for so God has created all of us.

Young people today sometimes feel like the dough on your mother's bread board—punched down again and again. "Punching" can be a helpful part of the process *if* there is enough leaven to make the bread rise again. Jesus compared the kingdom of God to leaven and, indeed, this is our message to oppressed children. But one more ingredient is necessary for yeast to work—warmth, and warmth can only come from personal contact.

*For more information on these four projects, write to Summer Service, Mennonite Central Committee, Akron, Pennsylvania, or 187 King Street E., Kitchener, Ontario.

Speaking of George Washington

Who Is to Blame?

B. A. Rogge

In 63.7 per cent of all interviews in my office, the person across the desk is there to tell me who's to blame. And in 99.6 per cent of the cases where that is the problem, one thing is the same: *He* isn't to blame.

Now if these were just simple cases of prevarication, we could all shake our heads at the loss of the old Yes-Father-I-chopped-down-the-cherry-tree spirit and turn to some other problem, such as the danger presented to the stability of the earth by the buildup of snow on the polar icecaps. But the denial of responsibility is rarely that simple, and herein lies the story.

Today's George Washington, on the campus and elsewhere, says, "Yes, I chopped down the cherry tree, *but*—" And then comes 10 to 90 minutes of explanation, which is apparently supposed to end in my breaking into tears and forgiving all, after which he goes home to sharpen his little hatchet.

Dad, look what happens when you leave the ax lying around.

The little Georges of today say, "Yes, I chopped down the cherry tree, but let me give you the *whole* story. All the guys over at the house were telling me that it's a tradition around here to cut down cherry trees. What's that? Did any of *them* ever actually cut down any cherry trees? Well, I don't know, but anyway there's this tradition, see, and with all this lack of school spirit, I figured I was really doing the school a favor when I cut down that crummy old tree." (Lights up, center stage, where our hero is receiving a medal from the president of the Student Council as the band plays the school song.)

Or it may run like this: "Now this professor, see, told us to collect some forest specimens; he may have told us what trees to cut, but, frankly, I just can't understand half of what he says, and I honestly thought he said cherry trees. Now actually I wasn't in class the day he gave the assignment and this friend of mine took it down and I can't help it if he made a mistake, can I? Anyway, had my roommate awakened me on time, I'd have made the class and would have known he said to get leaves from a whortleberry bush."

Society on Trial

So far we have run through the simpler cases. Now let's move to more complex ones. In this one, little George says to his father, "Yes, Dad, I cut down the cherry tree, but I just couldn't help it. You and mother are always away from home and when you are home all you do is tell me to get out of the house, to go practice throwing a dollar across the Rappahannock. I guess I cut down the tree to get you to pay a little attention to me, and you can't blame me for that, can you?" (Lights up, center stage, revealing the kindly old judge admonishing the parents to show more love and affection to little George, who is seated right, quietly hacking away at the jury box.)

These can get messy. Here's another. In this one, young George has hired himself a slick city lawyer who has read all the recent books on the sociology of crime. The lawyer pleads G.W.'s case as follows: "It is true that this young man cut down the tree, marked exhibit A and lying there on the first ten rows of the courtroom seats. Also, there can be no question but that he did it willfully and maliciously. Nor can it be denied that he has leveled over half the cherry trees in Northern Virginia in exactly the same way. But is this boy to blame? Can he be held responsible for his actions? No. The real crime is his society's, and not his. He is the product of his environment, the victim of a social system which breeds crime in every form. Born in poverty, (here we leave the George Washington example) raised in the slums, abused by his parents," and on and on. The lawyer closes by pointing a finger at me and saying dramatically, "You, Dean Rogge, as a member of the society which has produced this young monster are as much to blame as he, as much deserving of punishment as he." The boy gets off with a six-month suspended sentence and I am ridden out of town on a rail.

Farfetched? Not at all. As Richard LaPiere writes in his book, *The Freudian Ethic*:

> The Freudian explanation of crime absolves the individual from all personal responsibility for the criminal act and places the blame squarely upon the shoulders of an abstraction—society. Modern society is especially hard upon the individual, since it imposes upon him so many and often contradictory restraints and at the same time demands of him so much that does not come naturally to him. His criminal acts are therefore but a symptom of the underlying pathology of society, and it is as futile to punish

him for the sins of society as to attempt to cure acne by medicating the symptomatic pustules.

Responsibility Is Personal

Where does all this leave us? Who's to blame? Well, nobody, or rather everybody. The Freudian Ethic has eliminated sin (and, of course, that means that it has eliminated virtue as well).

Personally, I can't buy it. I cannot accept a view of man which makes him a helpless pawn of either his id or his society. I do not deny that the mind of each of us is a dark and complex chamber, nor that the individual is bent by his environment, nor even the potentially baneful influence of parents. As a matter of fact, after a few months in the dean's office, I was ready to recommend to the college that henceforth it admit only orphans. But as a stubborn act of faith I insist that precisely what makes man is his potential ability to conquer both himself and his environment. If this capacity is indeed given to or possessed by each of us, then it follows that we are inevitably and terribly and forever responsible for everything that we do. The answer to the question, "Who's to blame?" is always, "*Mea Culpa,* I am."

This is a tough philosophy. The Christian can take hope in the thought that though his sins can never be excused, he may still come under the grace of God, sinner though he be. The non-Christian has to find some other source of strength and believe me this is not easy to do.

What does all this have to do with our day-to-day living, whether on, or beyond the campus? Actually, it has everything to do with it. It means that as students we stop blaming our teachers, our classmates, our parents, our high schools, our society, and our roommates for our own mistakes and shortcomings. It means that as teachers and college administrators we stop blaming our students, the board of trustees, the oppressive spirit of society, (and even our wives) for our own failures.

As individuals it means that we stop making excuses to ourselves, that we carry each cherry tree we cut down on our consciences forever. It means that we say with Cassius, "The fault, dear Brutus, is not in our stars, but in ourselves."

Talking to the Pastor

Why is it that our parents, even schoolteachers and church leaders do so little to help us know more about sex? It seems a lot of young people get into trouble because they haven't gotten enough help.

It wasn't many years ago that sex was almost a forbidden subject. Most people were embarrassed to talk about it. Even parents found it hard to discuss it with their children. I can't say where all these attitudes about sex originated, but most nice people felt that sex was a rather crude thing that shouldn't be enjoyed too much. Also because it was such a deeply personal thing, and many found it hard to talk about things very personal, nothing was said at all.

It is impossible to change attitudes about such an important thing as sex in one generation. As parents and church leaders we have come to know a lot more about ourselves through studies in psychology and sociology. We have also learned to know a lot more about the place of sex in life from a religious standpoint through more advanced biblical studies and studies of life around Bible times. You will learn more. So we want to be more helpful to you, yet our former attitudes make it difficult at times.

I am sure your parents would deeply appreciate you saying something like this to them: "I want you to help me. Could you try hard to help answer questions I have from time to time?" I am sure your parents will do their best or help you find someone who can answer your questions.

Send your questions to Donald Wismer, 10102 West 64th Place, Arvada, Colo.

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COVER

Menno Colony Mennonites were among the first to settle in South America. They came to Paraguay from Canada in 1927.

CREDITS

Cover, Menno Schrag, courtesy of Mennonite Weekly Review; pages 130 to 133, Andrew R. Shelly, courtesy of Board of Missions; page 142, Robert W. Regier.

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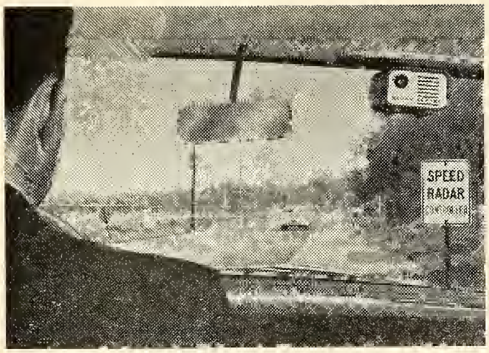
VOLUME 77 NUMBER 9

EDITORIAL

Yesterday the police department in our city arrested twenty-two motorists for speeding. It all happened in a short period of time. It was a simple task for the officers involved. Two of them sat in a parked automobile and watched a small dial. A small green box mounted on the back of their car timed the speed of each passing motorist. As the speeder registered himself on the electronic device, another team of officers down the road received the information. The only thing left to do was to tell the motorist that he had been caught in a radar speed trap.



Suddenly the impersonal stories about reckless drivers became intensely personal. Who me? And fumbling for his driver's license, he secretly wishes that there had been some way to evade the electronic yardstick. If only I had known.

This has been going on for five years—ever since radar became a member of the traffic safety team. During all that time a class of drivers have been searching for a way to beat the electronic radar—a way other than observing the speed limit, that is. None have worked too well including the use of aluminum foil in hub caps.

Last spring a radar detector was finally developed. Called the Radar Sentry, this small radar receiver can be attached to the dashboard or the sun visor. It is really an electromagnetic radiation detector tuned to the police radar frequency. When it picks up a beam from a nearby radar set, it squeaks. This warns the motorist that he is approaching a testing zone. He can reduce his speed, should he be exceeding the speed limit. If he doesn't, he at least will not be surprised when he is arrested.

Even though this "speed cheater" has been banned in Chicago, Connecticut, and District of Columbia, 25,000 sets have been sold in six months. It obviously has appeal to many people, some of whom assume that anything is all right if one can get away with it. It is also easy to assume that laws were made for others to obey and for us to evade.

When I read about this gadget in my newspaper, I coveted it. My society has trained me well. I want to buy everything and anything that is offered for sale—especially if it promises to tell me something that others try to hide from me. The price changed my mind. It was $40. For $40 I am willing to live in ignorance a bit longer. To save this small sum I am even willing to obey the speed laws, though, of course, I have better reasons for doing this.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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MARCH 6, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

What Is the General Conference Mennonite Church?

Jubilee celebrating sixty years of work in India

PEOPLE—54,775 of them—make up the General Conference Mennonite Church. They live in Canada, the United States, and in South America. These people gather together in congregations. There are 284. These 284 churches have 656 ordained ministers. Many other individuals in the congregations are also engaged in full-time Christian service. One estimate puts the number at one out of every 50 persons.

People at work are the General Conference. They work and witness in over 200 communities. It is at the place where they live that they make their most important contribution. Their witness cannot be measured. It is a personal witness that has eternal values.

Money contributed is not a perfect measure of the witness of the General Conference. It is, however, at least a visible symbol. General Conference Mennonites contributed in 1960 over five million dollars to support their church. This averaged out to $95.50 per member. About 22 per cent of this money went to support the joint ministry of the General Conference. This common ministry includes missions, relief, and education.

Since much of this work takes place outside of the local community, let us review this work more closely. To do this we will divide the work of the General Conference into three areas—missions, relief, and education. This is the easy way to talk about it. But it is also deceptive. The work of the General Conference is not three or more ministries. It is always one. It is the same work that the church carries on in the local community. It is carried on at a distance—but it is still the witness of Jesus Christ and only that. We divide it only because the task is large and people are small. There is always more to do.

An Urgent Witness to the World

Charles Malik, former president of the United Nations General Assembly has said: "Witnessing to Christ, suffering for His name, passing on the Light, mediating His salvation, building the household of God, preaching the Word to the four corners of the earth . . . this mission of the church is more urgent and more necessary today than ever before."

Only the Christian church can take the gospel of Jesus Christ to the people of the earth. Governments, foundations, the United Nations, philanthropic organizations and other groups are spending huge sums for the economic and social betterment of mankind—but only those who have the gospel can share it with those who do not have it. Today Christians using their own resources and those of modern communications can literally reach their generation with the gospel.

Out of the many opportunities facing us, the General Conference through its Board of Missions needs to choose what can be done. We are not responsible for the total, but only for the will of God for us. We prayerfully seek to find what this is. Some principles we seek to follow are these. *Christ for everyone;* the theme for the World Day of Prayer is "God So Loved the World." We join Christians all over the world in seeking to share Christ with the masses. Radio programs sponsored by our mission and church groups are heard by millions each day. Literature programs reach many. *Partnership;* it is our earnest endeavor to work with Christians of all lands. It is not we and they but us. Through projects like the interdenominational seminary at Yeotmal in India and the inter-Mennonite mission committee in Uruguay we seek to multiply the effort by full partnership planning and work. *Leadership;* the talents of young people everywhere need to be liberated. We continue to stress schools for the training of dedicated young people for the Lord's service. *The church;* it is the Lord's plan to establish believers into groups. The church needs to be established and then the same Holy Spirit will lead and empower them as we have experienced.

The last count showed exactly 200 missionaries in service on foreign fields or full time at home. In addition, we subsidize about 70 more in North America and South America in varying amounts.

There are now seven churches in Japan. The pastors of these churches are Japanese young men. Our radio ministry reaches almost the entire island. Newspaper evangelism is most effective. It costs only $10.00 to reach 70,000. A student center across the street from a large university performs a vital ministry.

The hospital and clinic have been ministering to many in Taiwan. Many who come for physical healing, receive both physical and spiritual cleansing and have gone out as witnesses for Christ. Radio reaches practically all of Taiwan. In literature distribution 35,000 pieces of one title were sent out. A bookstore, begun by the mission, is self-supporting.

India is one of our older fields. Here bookstores provide great opportunities. Schools like the ones at Jagdeeshpur and Yeotmal continue to grow. The two hospitals serve hundreds. The third largest leper work in India is located at Champa. Hundreds of Indians are serving in many ways.

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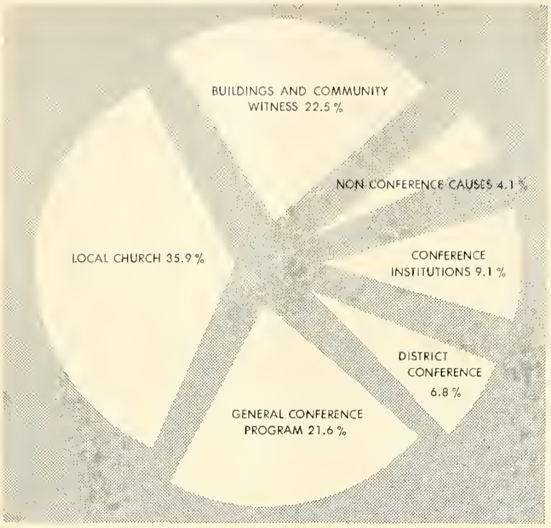
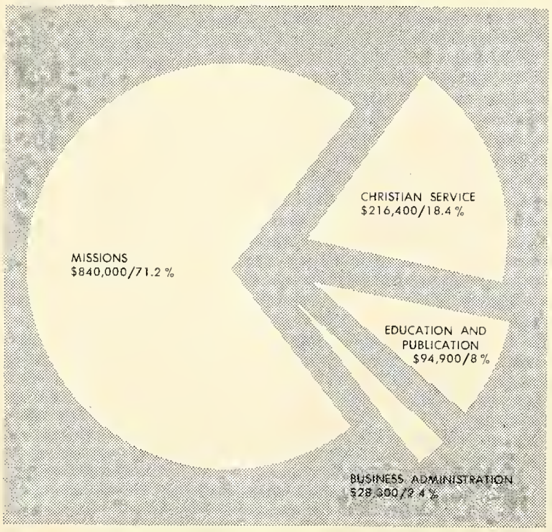
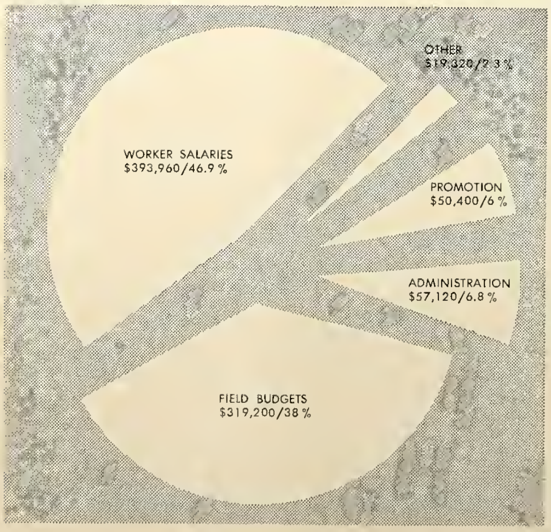
Churches gave $5,000,000 in 1960



Conference budget for 1962



Most mission funds are spent on field



In lower South America we are working primarily through our Mennonite people in Uruguay, Paraguay, and Brazil. We are seeking to fit into strategic places with our personnel. We are assisting in the work in the five colonies in Asuncion, and in Cambreyta. In addition, we are working with the Lengua Indians. The ministry of A. G. Neufeld has brought revival to the colonies. The seminary at Montevideo continues to be a key phase of our work in training young people for service at many places. An inter-Mennonite Mission Committee is at work in Uruguay.

Work in Colombia is fifteen years old. In years past there has been considerable persecution in Colombia, but more recently work has gone on more freely. Three congregations are organized. Schools are thriving. We co-operate with the Presbyterian Normal School at Ibague.

In Mexico the Board of Missions works with the Board of Christian Service to serve a variety of people. Radio programs can now be aired over two stations. We are working among several groups of Mennonites and also Mexicans.

In strife-torn Congo, the gospel continues to go forth. Our policy of training leaders has proved to be of great value. Many church leaders are going forward in the work of the church. Some of the government leaders have been students in our mission schools. Through schools, literature, hospitals, the church and in other ways the work is going forward. More of our missionaries are returning to the Congo.

Much attention is also given to the home fields in the United States and Canada. Not only do we note the work done through the General Conference, but also the district conferences and in some cases local congregations. The work among the Indian Americans was the first missionary endeavor of the Conference. We still work in Oklahoma, Montana, and Arizona. Migrant work is ten years old. The work at Gulfport, Mississippi, is growing. Some of our people are working in the mountains and in recent years there has been a growing awareness of our responsibilities in the cities. We are serving in various cities and an active City Church Committee is at work. We now have a full-time city church field worker.

Finding Ways to Share

The Board of Christian Service is the relief and service arm of the General Conference. This board has the task of finding ways to share our resources of food, clothes, and the personal concern to those needy as a demonstration of Christian love. Through this board our congregations seek to take seriously Jesus' command to be good neighbors. In our world today our neighbors include the hungry and homeless, the refugees, those with emotional problems, our aged in retirement and nursing homes, needy settlers in Mexico and South America, and folks of other color and creed in our many crowded communities.

Over half of this board's 1962 budget of $216,400 is designated for foreign relief. General Conference contributions for Mennonite Central Committee relief are collected through the Board of Christian Service. Cash contributions are used primarily for the processing and handling of food, clothes, equipment and tools, and for worker support and transportation. Some also goes for the use of government surplus foods and grains.

The major relief areas of our world have shifted from Europe to Asia. Relief work is concentrated in Hong Kong, Jordan, Korea, Indonesia, and the Congo. In Europe our direct service includes a concentrated effort to reach through the Iron Curtain to our Christian friends, and a longer range community development, Pax construction, and youth work program. In many of these areas distribution of food, clothes, and the Scriptures has brought opportunities for Christian witnessing.

In Mexico and in countries of South America we assist our Mennonite brethren with agricultural extension, leprosy mission work, immigration movements, long term credit for land purchases and equipment, Indian resettlement planning, and the development of hospital services. This year marks the completion of the Trans-Chaco Roadway in Paraguay.

Thirty-five Conference men serve in Pax today. Pax is a special service for single men wishing overseas service. Men serve for either two or three years in relief and mission assignment. Pax existed before the Peace Corps and today is a vital part of our relief service. To serve in Pax a man must meet rigid standards and bring some support from his family or church.

Mental health service is one of the most difficult but also most rewarding services confronting us today. Increasing mental illness in a world of science and technology offers the church the opportunity to make a relevant contribution and service of four Mennonite psychiatric hospitals. We also work in the field of mental illness prevention.

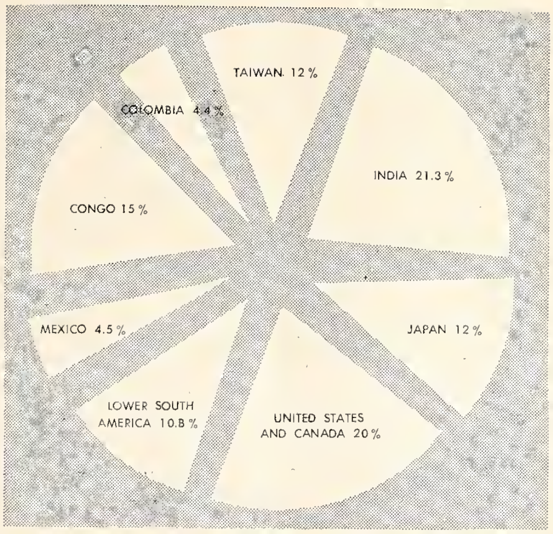
Over 500 persons served in some aspect of summer, winter, or longer term service in the past year. In our current programs there are openings for work with children in Negro communities and city churches, with Bible teaching in our mission fields, with building and maintenance work in our mission posts, with medical guinea pig tests in research hospitals, with other teen-agers in work camps and caravans, and with senior adults in our institutions and service projects. Our problem is not to find opportunities to meet requests, but to find workers for the openings.

The responsibility of Christians for social problems was the focus of a Study Conference on Church and Society held in Chicago in 1961. From this study has come new insight into the biblical reasons for a witness in society that is more than just evangelism.

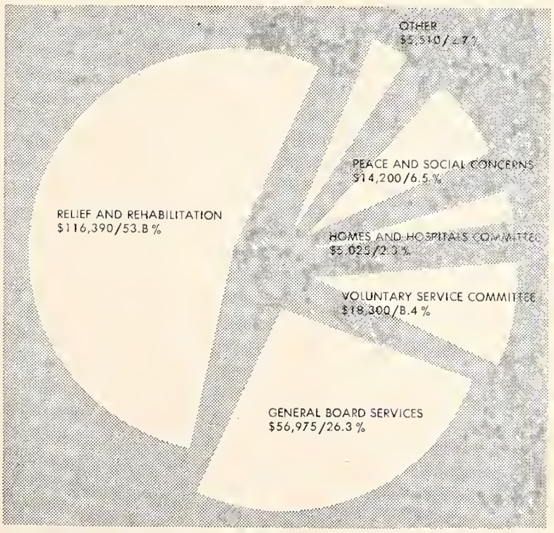
Peace education is another concern. To assist our congregations in peace education regular mailings are made to our teen-agers with helpful pamphlets about our peace convictions and describing service openings. The Board of Christian Service is directly responsible for the welfare of the 170 1-W men serving in Pax, V.S., and earning service in about ten locations. Audio-visual materials are provided for congregations to use in peace programs. The newest of these are three new Mennonite-authored peace plays suitable for nearly any size church. A school of peace curriculum has been published and is most excellent for peace education for all age groups in the congregation, including the primary, intermediate, and youth groups.

Mutual Aid Services promotes a hospital surgical

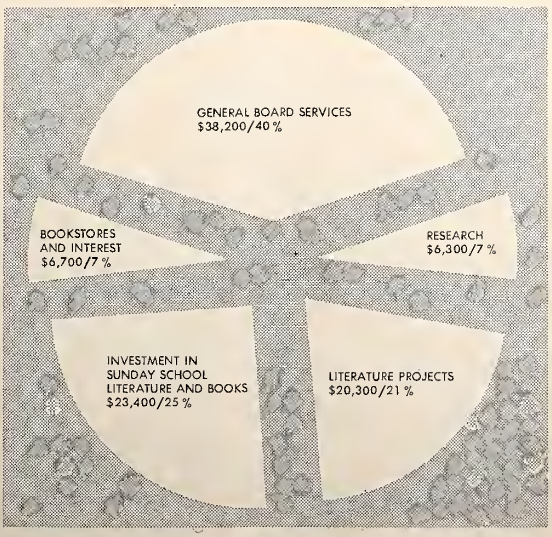
Workers are supported in eight areas



Service budget features relief



Education board aids churches



plan, offers modest assistance loans to church workers and others, and provides loan capital for some of the service programs of the Conference.

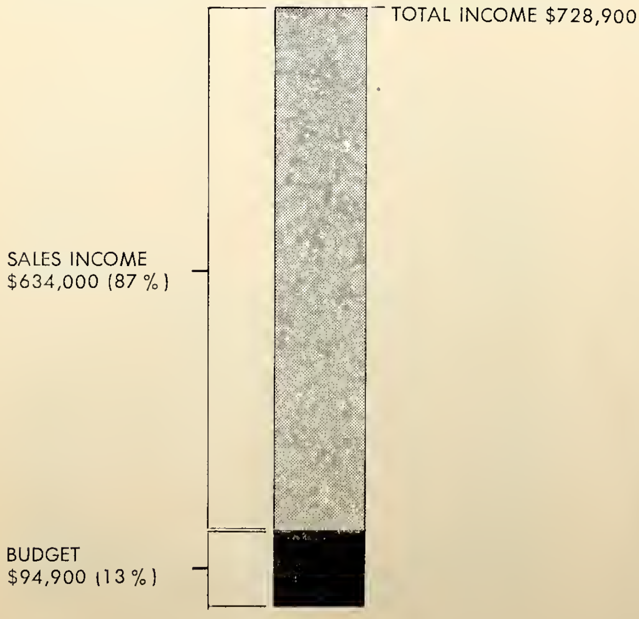
Full-time Christian vocations are not restricted to the ministry or missions. New careers in the programs of the church and its institutional ministry have emerged in the last decades. To encourage young people to consider and prepare for these many church vocations the Board of Christian Service offers scholarship help, personalized counsel and guidance, annual church workers fellowship conferences, sponsors visits to our colleges and high schools to recruit workers and promote church careers.

Our Christian hospitals and homes for the aged are a wonderful witness to persons in need. In serving the mutual interests of these institutions and our Conference the board seeks to provide a stimulus for a Christian plus in our service. We assist also in recruiting able workers, in studying new trends and services, and in helping to channel the finances to develop this witness.

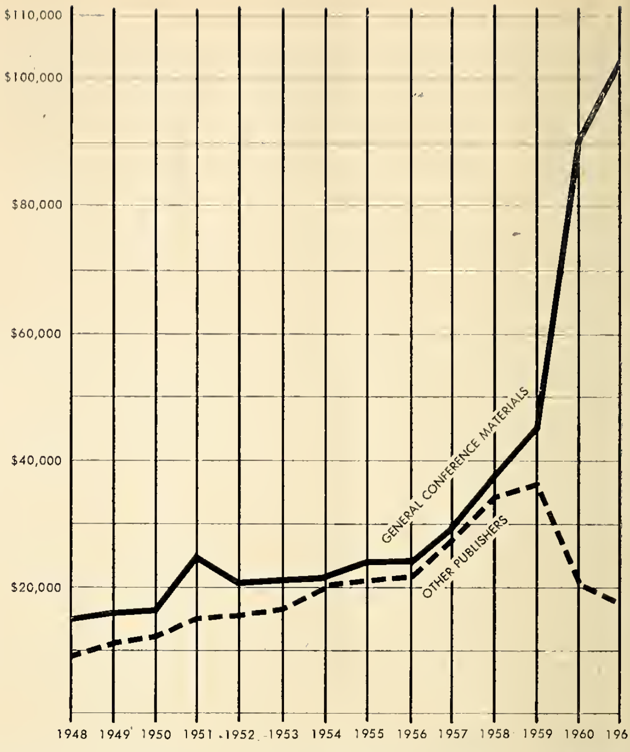
In all our communities the number of older persons is on the increase. As a church we are concerned about the worth of every person, regardless of age. In paying special attention to the interests of the aging in our communities we are sharing literature, information about helpful audio-visual materials, and plans and trends in service facilities for the aged being developed across our country.

Continuing the Ministry Jesus Began

The New Testament does not give us a model constitution for the local church, but it does leave us guiding principles. If we accept Paul's description of the church as the body of Christ with Christ as its head, it follows that the mission of the church is to continue the ministry which Jesus began. Is Christian education to be understood as a part of the church's work in the world? Is it what Jesus would have the church do? When we examine the Gospel records, we note that Jesus' ministry was threefold: He preached, He taught, and He healed. Clearly teaching was an integral part of the ministry of Jesus.



Sales of Board of Education and Publication agencies (bookstores, Faith and Life Press, Mennonite Press) are $634,000 as compared to its budget of $94,000. Profits from sales provide many services for the Conference and its churches.



Sales of General Conference Sunday school materials have shown a marked increase in recent years. Purchases by our churches of materials from other publishers have fallen off sharply.

In our generation the church has a more difficult teaching assignment than ever before. It must nurture the Christian life in a culture that is in many ways hostile to it. If the church is to survive, and more than that, carry forward Christ's mission in today's world it must teach.

The Board of Education and Publication has just completed the editorial work of the graded Sunday school series. There are nine teacher's manuals covering a year's lessons each, 36 pupil books, and 336 activity sheets in the series. Now we begin the task of evaluation and revision.

Our total manuscript cost for the graded Sunday school series is $57,212. We were handicapped in sales because we are a small denomination and because our members are bilingual. All of the pupil materials are being published simultaneously in English and German languages. We have also begun translating the teacher's manuals in German. This has almost doubled the cost of the graded material project.

Serious study has been given to midweek Bible study materials. Next summer we are planning a seminar together with other Mennonite groups to develop outlines. There are difficult decisions ahead. This board is still struggling with the financial burden of publishing a graded Sunday school series.

The weekday materials will be flexible. They will be used in the midweek Bible study. They could be used on Sunday evenings, or even for released time. They will provide lessons on such extra-biblical areas as missions, church history, Mennonite heritage, Bible customs, Bible geography, and church music. We also want to provide our children a Christian perspective to the materials they get in the public school.

The Board of Education and Publication provides editorial services for all Conference boards and committees. The board also makes available specialized services such as General Conference News Service for which we provide a staff person who writes and makes available to newspapers and magazines news about General Conference activities. An audio-visual library circulates a variety of visual aids.

The board maintains an art department for the benefit of the central office. This is an indispensable aid for planning, illustrating, and designing printed pieces. It also maintains a duplicating service and provides mailing services.

Through its Retreat Committee, the Board of Education and Publication has sought to guide understanding about the philosophy of camping. Two churchwide retreat workshops and a booklet entitled *The Church Camp Program* have helped most local camp planning committees re-examine their objectives and programing.

Work is proceeding on the revision of the *Mennonite Hymnary*. Members of the Worship and Music Committee have given themselves assignments for specific aspects of this task. The board has given its approval to a thorough revision of the hymnary. A target date for the revision was set at 1970. In the process of revision we are seeking for closer co-operation with the (Old) Mennonite Church since they too are in the process of revising their hymnbook.

The two church papers, *The Mennonite* and *Der Bote,* are published each week. The *Kinderbote* is published twice each month and the *Junior Messenger* weekly. The *Kinderbote* is entering its seventy-fifth year of publication. The board continues to subsidize the children's papers.

Two autobiographies were recently published. These were *Prairie Pioneer,* the story of Christian Krehbiel, and *Mennonite Country Boy,* the story of C. Henry Smith, well-known teacher and historian. Both of these volumes belong to a historical series planned by the Historical Committee. Each of the books are interestingly written and illuminate our background and heritage.

The Board carries administrative responsibility for a Conference student ministry. A recent survey shows that there are 1,199 students in Conference-related schools; 1,164 are studying in non-Conference schools. General Conference students are studying in 330 different schools. Contact with students is made with a newsletter and other mailings. In a limited way some student visitation is carried on. A number of Mennonite student fellowships exist at state schools.

One of the encouraging results of translating the graded Sunday school curriculum into German was its reception in South America. With the exception of one year's primary teaching materials, only pupil books have been translated into German so far. Three Conference boards are currently sharing the cost of translating additional teacher's materials.

At present German Sunday school materials and children's storypapers going to Mexico and South America total $1,856.80 per quarter. This will be an ongoing need. For the present, most churches in South America cannot pay more than 25 per cent of the cost.

Housekeeping Duties

The Board of Business Administration is responsible for the business affairs of the Conference. This includes properties, funds, investments, central office management, and compilation and promotion of the budget. This board's budget of $28,300 supports the work of the Executive Committee, promotes Conference causes, provides pensions for needy ministers, and lends management to Conference business matters.

Through its Pensions Committee the General Conference is able to give direct aid to retired ministers or their widows who have insufficient resources to support themselves. Approximately one dozen checks are issued monthly. At present none are for more than $60.00.

Regular promotion programs include the *Handbook of Information,* the *Conference Visitor* which all ministers receive monthly, the little pocket diary for Conference workers, our news service which is responsible for preparing of Conference news releases, and for a small portion of the cost of the Church Bulletin Service.

The Executive Committee of the Conference needs funds for its special study commissions. During past years special studies have been made on church polity, educational institutions, and on the inspiration of the Scriptures. Reports on these projects will be given at the August General Conference.

Like the surface of a diamond, the General Conference Mennonite Church has many facets—little faces. We have tried to list some of these many tasks and services. Many have been missed. Perhaps enough have been included to show that the General Conference Mennonite Church is work and witness. More than that it is the work and witness of many people. And you are the people. You are the General Conference Mennonite Church.

The work and witness of the General Conference Mennonite Church rests on the shoulders of its members.

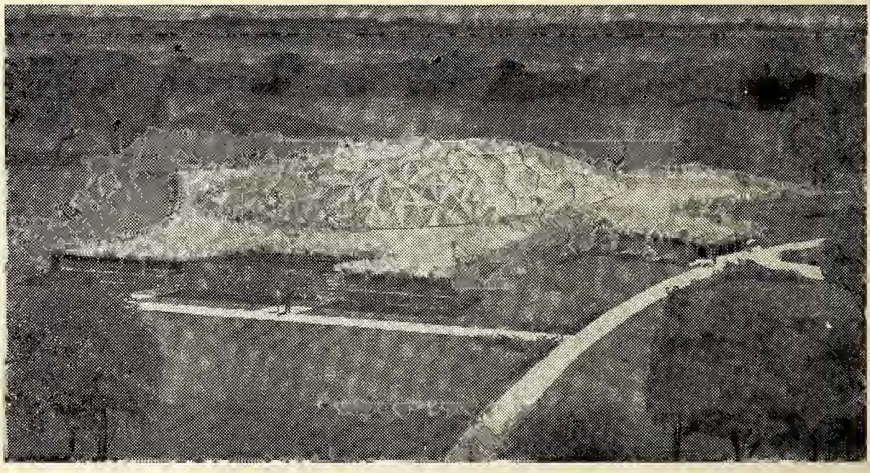
NEWS

Ford Foundation Aids Fine Arts Building

Bethel College has received a grant of $11,000 from Educational Facilities Laboratories, New York, to assist in planning the proposed fine arts center. The grant is designated specifically for two major aspects of planning the new facility, those that relate to the acoustics and to the stage area of the academic theater within the fine arts center. The economical dome-type structure is being planned by the architectural firm of Shaver and Company, Salina, Kansas. The unique design will require special study and research in acoustics and in developing a new system for handling curtains and stage sets.

The new fine arts center and its distinctive and economic design is significant not only for Bethel College but also for other smaller colleges and for high schools throughout the United States. It is expected that information and materials developed during the course of the planning will be made available to other institutions with similar needs through a case study to be published by Educational Facilities Laboratories.

Educational Facilities Laboratories was established early in 1958 by the Ford Foundation with the purpose of helping American schools and colleges with their physical problems by assisting in research and experimentation, and by disseminating knowledge regarding educational facilities.



The fine arts building will be located south of the administration building.

ESTATE SETTLEMENTS TO BE MADE PUBLIC

Occasionally a person with a deep concern for the church includes the General Conference in his will. From this source the General Conference has received several pieces of land and some sizable amounts in cash. Guided by the principle of not letting the left hand know what the right hand is doing, the Finance Committee has not been giving publicity to these transactions.

At a meeting in Chicago on February 17, however, the Finance Committee decided that from now on information relative to income from estates settlements where the Conference is named in the will will be made available for publication in Conference periodicals. It was decided that the people of the General Conference are entitled to know the source of contributions as well as to know about the needs of the boards.

Other business taken up by the committee included tentative plans for the production of a slide set and tape recording of the work of the Conference. The committee plans also to look for other visual material on such topics as stewardship. These materials would be deposited in the Audio-Visual Library.

GENERAL CONFERENCE LODGING

The Eastern District Conference extends a cordial welcome to all who are planning to attend the General Conference at Bethlehem, Pennsylvania, August 8 to 14. Responsible committees have already done a lot of work to make the stay comfortable, interesting, and satisfying.

The Conference will be held on the campus of Moravian College. Here there are facilities for housing 300 persons in dormitories. For those desiring these facilities, a package plan has been arranged. At a cost of $33.00 per person there will be furnished a bed with linens, blankets, towels, and three meals a day for the six days. The price for meals and lodging cannot be separated for those using these facilites. An additional night will cost $2.50.

Also in Bethlehem are rooms in hotels and in the Y.M.C.A. The better hotel, which has a number of air-conditioned rooms, has set special prices of $5.50 for a single person, $4.50 for two persons, and $3.50 for three persons in a room per night. Children under fourteen years of age will be accommodated free. Modern motels that are very accessible to Bethlehem are available at the going rates.

A large number of people will be housed in dormitories in Allentown, (a twenty minute drive) and in Mennonite homes that are up to 20 miles distant. Rooms in dormitories with bedding and towels furnished will cost $2.25 per day per person. Lodging in Mennonite homes will be given without cost. We are giving families with children preference in these homes.

For people who are interested in a rustic setting, the Eastern District retreat grounds, Men-O-Lan, which is twenty miles distant from Bethlehem, has been reserved. The six large cabins can house two families each and two other cabins are also available. There is plenty of room for tents and trailers. The camp has modern sanitary facilities and a swimming pool. Breakfast will be served at a nominal fee for those desiring it. There will be no charge for the use of the camp.

As soon as you have determined what facilities you desire, send an application for lodging to Wm. H. Mohr, Lodging Chairman, 1213 Chew Street, Allentown, Pa. Reservations must be made by July 1.

APPLICATION FOR GENERAL CONFERENCE LODGING

Name____

Address______________________________________

Congregation______________ District Conference__________

Traveling by: ____Car; ____Train; ____Bus; ____Plane.

Date of Arrival_______________ Time of Arrival__________

Number of accommodations requested: ______Couple(s);

______Children under 14; ______Young People; ______Men;

______Women.

Number your preference for lodging: _____Moravian dormitory;

_____Other dormitory; _____Mennonite home; _____Hotel;

_____Motel; _____Men-O-Lan.

Are you willing to share accommodations? ____________

Staying for entire session?__________ If not, what nights?

__________________ Have you a particular need? If so, what

is it? ______________________________________

____

Have you made arrangements to stay with relatives or friends?

If so, with whom (Give name and address)?______________

____

Mail to: W. H. Mohr, Lodging Chairman, 1213 Chew Street,
Allentown, Pa.

NEW PUBLICATION

Western District News is a new publication of the Western District Conference. Elmer R. Friesen is the editor. The paper will appear as a monthly insert in *The Mennonite,* beginning with this issue and will be included in copies going to all subscribers in the Western District, which includes Kansas, Oklahoma, Nebraska, Colorado, Missouri, Texas, and Mexico.

Separate copies will also be available. These may be obtained by writing to Elmer R. Friesen, *Western District News,* 722 Main Street, Newton, Kansas.

EUROPEAN YOUTH AID MOROCCO

European Mennonites along with American volunteers are at work in Morocco, a trouble spot in northern Africa. They work through an organization called EIRENE (International Christian Service for Peace). American Mennonites through the Mennonite Central Committee contributed $5,774 plus workers' maintenance support in 1961. Other members are the Brethren Service Commission and the German Mennonites. Contributions are also received from other sources, including the World Council of Churches.

EIRENE, with headquarters in Kaiserslautern, Germany, has work projects in four German institutions and in Morocco. The Morocco program is directed by Willy Beguin, a Swiss Reformed minister, who has his office in Rabat. Beguin's church has been requested to give him an extension of his leave of absence so that he can continue as Morocco director for two years.

Beguin reported that there was

a total of twenty-six workers in Morocco in 1961. At the moment there are thirteen. The unit is made up of American, German, French, and Dutch personnel.

The work in Morocco is concentrated on the Agadir area, which suffered a severe earthquake in 1960. A drought in 1961 added to the community's plight. EIRENE carries on a number of projects in this region. An experimental project offers farmers assistance in poultry raising. Presently it is carried on by Paxman Beryl Forrester. Eight hundred chickens were distributed to farmers in the mountain area in 1961. It is hoped that the agricultural work can be enlarged in 1962. In addition to the chicken project, the work will include a terracing and irrigation program and experimentation and demonstration, similar to that done by Paxmen in Greece.

Two volunteers help in a slum area with first aid and distribution of vitamins and baby food to undernourished children. A youth center has been constructed, using World Council of Churches funds. The foundation was laid by a joint work camp of Mennonite Voluntary Service and the Brethren Service Commission. An orphanage is operated in Inezgane, near Agadir, where seventy boys are cared for.

BLUFFTON JOINS TEACHER GROUP

Bluffton College was accepted into membership of the American Association of Colleges for Teacher Education at the organization's annual business meeting on February 16 at Chicago. This is a national voluntary association of more than 500 colleges and universities organized to improve the quality of institutional programs of teacher education. It is an autonomous department of the National Education Association. Donald Steer, associate professor of education, is Bluffton College's representative, serving as the official voice of the college in connection with the official business of the Association.

Any four-year, degree-granting college or university, accredited by a regional accrediting association and offering a major program in teacher education, may apply for membership. Goshen College, Goshen, Indiana; and Bethel College, North Newton, Kansas; sister Mennonite colleges, have been members of AACTE for a number of years. Due to their encouragement Bluffton College applied for membership.

CHURCH UNITY PROMPTS DISCUSSION

Five applications for membership in the General Conference Mennonite Church were approved by the Committee on Church Unity at a meeting in Newton, Kansas, February 14 and 15. These will be recommended for acceptance at the 1962 Conference sessions. Seven other applications are pending completion of forms. Applicants are congregations from Canada, Paraguay, and the United States.

Other discussion in the committee centered in how to develop unity among Christians of other countries and between other countries and ourselves. Unity between this year's Mennonite World Conference and the triennial General Conference also was considered.

Committee on Church Unity: Andrew R. Shelly, Grover T. Soldner, Arnold Epp, Bruno Penner, Erwing C. Goering, C. K. Neufeld, J. C. Schmidt, Lotus E. Troyer.

CHRISTMAS BUNDLES NEEDED

The Board of Christian Service has received a number of inquiries as to whether Christmas Bundles are again needed by Mennonite Central Committee. The answer is yes, they are urgently needed. Relief workers have requested more Christmas bundles for 1962 than in any previous year since the project started. Families, Sunday school classes, and church groups are urged to participate in this project.

In addition to the Christmas Bundle program, MCC has begun a layette bundle project. Since children suffer the most in relief emergencies, MCC workers have asked for a special clothing packet for babies. Layette bundles do not replace Christmas bundles. This is in addition to the request for an increased number of Christmas bundles.

Information on these and other relief projects is available from the Board of Christian Service, 722 Main Street, Newton, Kansas.

MEETING ON HOMES, HOSPITALS

"The Christian's Responsibility in Social Welfare," "Rehabilitation Program for the Aging," "and Financing Health and Welfare Facilities" were three of the topics discussed at a recent meeting of the inter-Mennonite Association of Mennonite Hospitals and Homes held in Chicago at the end of February.

Previous to these meetings, our Conference's Committee on Homes and Hospitals met for its business session. Members of this committee are H. N. Harder, Georgia Linscheid, Marvin Ewert, Henry Detweiler, Henry T. Reimer, Carl F. Smucker (chairman), and Ralph K. Weber.

Travel scholarships to the meetings were used by students Ken Unruh, Verlin Harder, John Rupp, John Blosser, John Hiebert, and Arthur Driedger.

Gordon M. Liechty, Vernelle Yoder, Martha and Han Vandenberg (see workers). J. N. Byler (see deaths).

CHURCH RECORD

WORKERS

Leander Graber, member of the Eden Church of Moundridge, Kan., left on Feb. 15 for Norristown, Pa. He will begin his 1-W service on Feb. 19 at the State Hospital in Norristown.

Gordon M. Liechty of Berne, Indiana, left in February to begin a two-year assignment under Mennonite Central Committee and the Congo Inland Mission in Kasai Province, Republic of Congo. Mrs. Liechty and their daughter Jean will join him in summer. The Liechtys will assist in a program to improve economic conditions among Lulua and Baluba tribes people.

Mr. and Mrs. Russell Mueller, members of Herold Church, Cordell, Okla., left on Jan. 4 to serve under the Northern Canada Evangelical Mission, Inc., at Meadow Lake, Sask.

Emma Ruth, member of First Church, Reedley, Calif., left February 14 to return to her teaching position at Woodstock School in India.

J. N. (Han) and Martha Vandenberg are scheduled to return to Taiwan in March. The Lord willing, they will sail from Seattle on Mar. 19. Their furlough has been one of extensive itineration and concentrated study. Both were enrolled at Mennonite Biblical Seminary for several semesters. During the first part of their second term they will study language in Taipei.

Vernelle Yoder, on furlough from the Colombia mission, is continuing studies at Goshen College, Goshen, Indiana. She will complete work for teaching certificate this coming summer.

DEATHS

Alice Wyse Boshart, member of the Wayland (Iowa) Church, was born May 22, 1881, and died Feb. 5. She is survived by her husband and two children.

Joseph N. Byler, former director of the MCC relief program, died Feb. 14 at Lancaster, Pa., at the age of 67. Mr. Byler has served with Mennonite Central Committee since 1941, previous to which he taught at Hesston College, Hesston, Kan.

Anna Hiebert Funk was born June 11, 1893, in McPherson County Kansas, and died Feb. 11, 1962. She was a member of the Brudertal Church of rural Hillsboro and the mother of four living children. Her husband, R. R. Funk, preceded her in death.

Katharina Friesen Harder, Saskatoon, Sask., was born Nov. 20, 1888, in South Russia, and died on Jan. 31. She was the wife of Gerhard Harder and the mother of three children.

Herman Jantz, Niagara-on-the-Lake, Ont., was born Nov. 13, 1873, in Neuhöfer Kempe, Poland, and died Jan. 12. He left Europe in 1947 on the "Volendam" and came to Paraguay. He came to Ontario in 1952.

David H. Rempel, member of United Church, Rosthern, Sask., was born May 16, 1869, in Michaelsburg, South Russia. He was a teacher for 35 years and served as minister for 60 years. After coming to Canada in 1923, he and his family lived near Hague. Mr. Rempel was admitted to the Invalid Home in Rosthern in 1954, and preached his last sermon there on Dec. 3, 1961. He is survived by 3 sons and 3 daughters.

Kent Eugene Shoemaker, Leipsic, Ohio, was born March 6, 1954, and died Jan. 13. He was instantly killed when struck by an auto on a road near his home. His parents are members of Grace Church, Pandora, Ohio.

Lydia Krehbiel Voth (Mrs. John J.) was born at Moundridge, Kan., on Feb. 14, 1881, and died February 17, 1962. She had been married over 58 years and was the mother of seven children. She was a member of the First Church of Christian, Moundridge, Kan.

Tina Braun Wiebe, Abbotsford, B. C., was born Feb. 16, 1908, in South Russia, and died Jan. 29. She came to Canada with her family in 1924. She was the wife of Gerhard Wiebe, and the mother of nine children.

BAPTISMS

Lorraine Avenue Church, Wichita, Kan., on February 18: Elizabeth Gaeddert, Lucinda Hiebert, Pamela Hildebrand, Kurt Jantz, LuAnn Leisy, Sharon Pauls, Carolyn Smith, and Mark Stucky.

MARRIAGES

Edward A. Schmidt, member of Lorraine Avenue Church of Wichita, Kan., and *Eve M. Sellers* of Bingen, Germany, were married on Feb. 13.

Richard Meyer, member of Wayland, Iowa, and *Janet Smith,* member of the Cainesville (Iowa) Methodist Church, were married Jan. 20, 1962.

PUBLISHED

What You Should Know About the YPU is a folder giving general information about the Young People's Union. Available free from the Youth Office, 722 Main St., Newton, Kansas.

General Conference Mennonite Church is a 24-page prospectus describing the work of the General Conference Boards. A number of charts are used to explain the budgets. Available from the Board of

Business Administration, 722 Main St., Newton, Kan.

Posters, reminding church members to "Speak for Your Faith," have been distributed to all congregations by the Committee on Evangelism. Distributed along with the posters and using the same motif are several smaller items. A prayer reminder in the form of a leaflet, explaining the purpose of the committee and asking for prayer support, is to go to every member of the congregation. The enclosed prayer enrollment card is to be returned to the committee. Prayer and prospect lists for the pastor and other church workers are also included in the distribution.

CALENDAR

Mar. 7—Bible Lecture, Tiefengrund Church, Laird, Sask.

Mar. 7, 8—Board of Mennonite Biblical Seminary meets in Elkhart, Ind.

Mar. 9—World Day of Prayer service, First Church, Geary, Okla., 2:30 p.m.

Mar. 9—World Day of Prayer service, Emmaus Church, Whitewater, Kan., 7:30 p.m.

Mar. 9—Union World Day of Prayer service, Methodist Church, Ransom, Kan., 2:00 p.m.

Mar. 9-11—Peace Church Conference, Delaware, Ohio.

Mar. 10, 11—Han and Martha Vandenberg speak in Spring Valley, Wash.

Mar. 11—Peace play "Which Way the Wind?" will be presented at Tabor Church, Newton, Kan., by Bethel College, N. Newton, Kan.

Mar. 11—Dedication of Pleasant View Home, Inman, Kan., 2:30 p.m.

Mar. 11—Ernst Harder speaks at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 11—50th anniversary celebration, First Church, Normal, Ill.

Mar. 11-18—Revival meetings, Herold Church, Cordell, Okla., with Norman Schmidt, Filer, Idaho.

Mar. 12, 13—MCC and Voluntary Service representatives speak at Freeman.

Mar. 13—Men's Brotherhoods of Wayland, Eicher, Donnellson, and Pulaski (Iowa) churches meet at Pulaski, 7:30 p.m.

Mar. 13—Vandenbergs speak in Ritzville, Wash.

Mar. 13, 14—Ministers and Physicians Workshop, Ramada Inn, Newton, Kan., sponsored by Newton Ministerial Alliance and Harvey County Medical Society.

Mar. 14—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Mar. 14—Vandenbergs speak in Warden, Wash.

Mar. 14, 15—Mennonite Central Committee's meat canner will be in the Cordell, Okla., area.

Mar. 15, 16—Freeman Academy play.

Mar. 16—Vandenbergs speak in Lynden, Wash.

Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 16-18—Missionary Conference, Bethel Community Church, Santa Fe Springs, Calif. Speakers: Curt and Olga Claassen, Eva Doerksen, Elmer Ficke.

Mar. 18—Han and Martha Vandenberg speak in Monroe, Wash.

Mar. 18—Freeman Junior College Choir sings in New Hutterthal Church, Bridgewater, S. D.

Mar. 18—H. A. Fast speaks on Mexico at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 18—Bluffton College night at Bethel Church, Pekin, Ill., 7:30 p.m.

Mar. 21—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kan. Registration at 9:00 a.m.

Mar. 25—Bethel College Choir sings at Hillsboro (Kan.) High School.

Mar. 25—Vernelle Yoder speaks on Colombia at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 25-29—Olin Krehbiel speaks in First Church, Aberdeen, Idaho, for Pre-Easter services.

Mar. 26-28—Freeman Junior College Spring Bible Conference, James Waltner, speaker.

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Mar. 29, 30—Freeman Junior College Women's Auxiliary Schmeckfest.

Apr. 1—Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1-7—Revival services at First Church, Clinton, Okla., with Ervin R. Wedel.

Apr. 5—Women's Rally for California churches, Willow Creek Church, Paso Robles.

Apr. 1-8—Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 8-12—Pre-Easter meetings, First Church, Ransom, Kan., 7:30 p.m., with Ralph Weber.

Apr. 8—Pre-Easter services at Bethel Church, Pekin, Ill., 7:30 p.m., with Clyde Fulmer of Morton.

Apr. 15—Bethel College Choir sings in Grace Hill Church, Whitewater, Kan.

Apr. 15-19—Holy Week services, Grace Church, Lansdale, Pa.

Apr. 15-19—Pre-Easter services at Grace Church, Pandora, Ohio, with Dan Graber.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Apr. 16, 17, 19, 20—Pre-Easter services at Grace Hill Church, Whitewater, Kan., 7:30 p.m., with Elbert Koontz.

Apr. 18-22—Pre-Easter services, East Swamp Church, Quakertown, Pa., with Pastor John Sprunger.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

Apr. 27, 28—Church Workers Conference, Friedensfeld Church, Turpin, Okla.

Apr. 29—Bethel College Choir sings in Eden Church, Moundridge, Kan.

May 3-6—Eastern District Conference, Souderton, Pa.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 13—Bethel College Choir sings in Bethany Church, Kingman, Kan.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern Dist. Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

a call for a greater mission

An episode in the life of a man now preparing for the ministry at Mennonite Biblical Seminary

"Tiger Control, this is Tiger one, scramble one, over."

"Tiger one, Tiger control. Cleared to scramble. Time 0540, Altimeter 29.72, contact Hickory on 234.8 when airborne."

"Hello Hickory, this is Tiger one airborne 0541, five south, 1,000 feet, over."

"Wilco, Tiger one squawking two."

"Tiger one, this is Hickory with a positive contact. Execute Plan Charlie and proceed on mission, maintain silence, report mission complete at 0650 to bigshot on assigned frequency, over."

"Hickory, Tiger one. Execute Plan Charlie and proceed on mission, maintain silence, report mission complete at 0650 to bigshot on assigned frequency, Wilco. Authenticate Lima Romeo, over."

"Tiger one, Hickory authenticating Lima Romeo. Brave kilo, over."

"Roger, Tiger one out."

Whoever the fellow was at Hickory didn't wish me good luck. How can he be so confident that this practice mission will turn out a-okay? Must be a new man. Hickory has always said "good luck" and other sentimental things on these practice hops. Practice? It all seems so real. That SHAPE strapped to this bird looked like the real thing. Now I know why the Safety Officer keeps harping that a pre-flight check must never become routine. But it sure did look like the real thing. They can make these war games so realistic. Game?

Man, this cockpit is hot. Sixty-five degrees Fahrenheit and I'm still hot. I must turn the temperature selector down; I'm sweating.

It's now 0556. Must turn to 240 degrees. Must maintain treetop level . . . 0.82 Mach . . . radio silence. Predicted wind is from 350 degrees at twenty knots. TPT is okay, tach is okay, oil okay, hydraulic okay, fuel and pressure okay, oxygen okay. A-okay. It sure did look like it.

Man, a whole hour before I can talk to anyone. Cockpit is warm. 55 degrees. How can I be so warm? Must turn it down again.

It's 0600. Should be a railroad in a couple of miles. There! And there should be a trestle to the starboard if I'm on course. Tally-ho! As they say, it pays to plan these missions thoroughly.

It sure did look like it. Why didn't I check it? I've always wanted to see one. "You have no need to know" is all they ever say. It must be an aerodynamic marvel. There seems to be no added drag.

These missions are such a strain. Why do they call you at 0200 to be on Runway Alert? They always play so realistic. Play?

It looked so real. Gee, I should call for a time check. I need to hear a resassuring voice. But I know they won't answer. Silence, maintain silence, they said. "You must maintain silence to remain undetected" is all they ever keep telling us. Man, it's still warm in here.

It's 0616. Time to turn. Left turn three degrees per second to a heading of 173 degrees. TPT, tach, oil, hydraulic, fuel, pressure, oxygen. A-okay. Why do these missions always take so much out of me? And why do they sometimes go so well that you have time to think?

One kiloton is equal to two million pounds of TNT. Multiply that by . . . Man! They aren't going to refine petroleum at my assigned target much longer. Ha! This is just another drill. But that sure did look . . . no, of course not.

It's 0622. A-okay. Drill?

But the Skipper was there! Now why should our Skipper be in the Ready Room at 2 o'clock in the morning for a drill? He's never been there before. And he played his part so well. "Make certain it's delivered." A pat on the back. Why play it all so real? This is a farce.

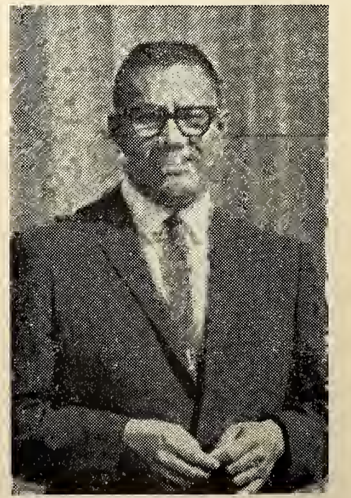
Wow, it's 0628. Twelve more minutes. Instruments a-okay. Man, if I could only relax! Think I'll try breathing 100% oxygen. Hope I don't hyperventilate. I need to relax. I'm glad they'll give me a day off after this simulated run. Simulated?

It looked so real. Why was it so dark that I couldn't see?

It's 0632. A-okay. Time to turn to the final leg. Should hit the initial point in about four minutes. Then I'll hit the afterburner and go to maximum power. 1,000 miles per hour at treetop level! They'll never see me coming. Boy, if this were for real I'd sure hate to be working there. Must be at least a thousand employees. I'm sure glad this is a training hop! Training?

Hey, why was the sentry there near my plane? And that German shepherd? They've never participated in these training missions before. They've always kept the sentries and their dogs guarding the ammo depot where they keep . . . Oh, my goodness! God, please!

Hickory, call me and tell me to return! It's time to call this operation off! Bigshot, call me and tell me it's over! Operation?



Lawrence Hart

It sure did look . . .

"Make certain it's delivered."

"Report mission complete."

The Skipper . . . the sentry . . . the dog. It sure did . . . it must be. It's so near time!

Goodness, there's the initial point! God! Please, I really don't want to! No! No!

I thank God that I was able to maintain the individual self that He gave me and that I did not become a human robot to be used for evil. I am thankful for those whose witness and convictions penetrated my soul which made it possible for me to renounce this man-made mission, to come down from the sky to a greater mission here on earth; to love instead of hate, to practice brotherhood in Christ instead of carrying out destruction; to soon be ready to proclaim the gospel and offer to men everlasting life through the resurrected Christ instead of spreading death through the misused power of man.

By Lawrence Hart

as a chief

of a perplexed people, as an individual Cheyenne, as a Christian and as a future minister," said Lawrence H. Hart, first year student at Mennonite Biblical Seminary from Hammon, Oklahoma, "I am confronted with the problem as to why nonresistance has failed to appeal to the Cheyenne Indian."

In a recent student forum here at the seminary, Larry presented a paper on this subject, prepared last year for Bethel College's social science seminar. "After approximately eighty years of Mennonite mission work among the Cheyenne in Oklahoma, one may be justified in asking this question," he maintains.

Larry, while serving as a military officer, was selected by his grandfather to be chief of the Southern Cheyenne tribe in Oklahoma. Because of this, concern about the spiritual, social, and economic welfare of the entire tribe has been of primary importance to him.

Larry is convinced that, although "the Indian is proud and arrogant in his deep inward nature, yet there is still that spark which, if properly kindled, will blaze with zeal and give the Cheyenne a passion for peace, tranquility, and a respect and love for his brother that he once knew."

The injustice dealt to the Cheyenne by the white man in this "Christian" country has prompted Larry to agree with Former Missionary Herbert Dalke when he says: "The wonder is that the Indians did respond to the gospel, and that they have come as far as they have."

Larry is a third-generation Christian, who responded to the gospel of Jesus Christ at the age of twelve. He states emphatically that, "If God has ordained that the Mennonites bring the good news to these people—and I am fully convinced God has so proposed—then we must fully know the people whom we are trying to Christianize."

As a result of his four-year experience as a carrier-based jet fighter pilot, capable of delivering weapons, Larry has become keenly aware of the necessity of reaching out to the people with the doctrine of nonresistance. "Mennonites must know this," he said. "The military mind—even that of the Christian—is not oriented to the objectives we are. Whereas we in our gospel have **people** as our objectives, their objectives are targets—not people. This is part of their Christianity. We must confront them with the teaching of nonresistance as we find it in the gospel."

Several factors influenced Larry to leave the air force and to enter the ministry. One basic question for him was: "How can I, as a chief, best serve my people? As a military officer or as a minister?"

Larry summarized by saying, "I've met the challenge of a college education, the challenge to become an officer and a pilot, the challenge to become the leader of a tribe—but the challenge of the ministry? That challenge, I'm sure, will never die. I will never feel that I have met it completely. I am here at seminary to prepare to meet this challenge."

Larry and his wife, Betty Bartel Hart, and their two children, Connie and Nathan, now reside in Elkhart, Indiana. **By Annie Epp Ens**

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main. Newton, Kansas.

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COMMENTS
The material for the feature article on the General Conference was adapted from a prospectus on the General Conference Mennonite Church prepared recently by the Board of Business Administration. Copies of this twenty-four page booklet are being mailed to all ministers. Others may obtain a copy by writing to Wm. L. Friesen, 722 Main Street, Newton, Kansas. Material for this book was provided by the executive secretaries.

COVER
"The Village Church," a woodcut by Lyonel Feininger. If the world-wide program of the General Conference were inscribed in a circle, the local church would stand in the center.

CREDITS
Cover, Philadelphia Museum of Art, photograph by A. J. Wyatt, staff photographer; page 146, UNRWA, Orlando Waltner, and Hays from Monkmeyer; page 147, Gerber's Studio, Bluffton, Ohio; charts on 148-150, John Hiebert; page 151, United Press International; page 152, E. Delphine Martens; picture of J. N. Byler on page 155, Schween Wagner Studios.

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VOLUME 77 NUMBER 10

EDITORIAL

Wash your face. This is our word for the week. By and large, it seems like advice that will fall on clean faces. For when I close my eyes to see my readers, I miss the young ones with dirty cheeks. I fear they find no charm in this exercise in homiletical prose.

Wash your face. This is a special kind of instruction for those who would observe Lent. In this Christian fast we follow the example of Jesus Christ. He fasted forty days and forty nights on the Mount of Temptation. Afterward He was hungry. There are many other exhortations for those who would fast.

Rend your hearts and not your garments. This is Joel's counsel (2:13). Lent is an inward look. And I cannot look inside myself without feeling a little sick. I hide my sins. I only fool myself. Look beneath the mask. Behind the pious reason is the greedy self. Failure is personal. Give environment and heritage their due. They have shaped me like jello in a mold. But when I look under the blanket, I know that I am the one who has consented to wallow in the swill the earth-creatures call life.

Sanctify a fast. This is also Joel's suggestion (2:15). Make this Lent a holy experience. Hedge it about with prayer, private and public. With new purpose I take up my old Bible and read it with new eyes.

And then observe Lent as having nothing, yet possessing everything. This direction comes from Paul (2 Cor. 6:10). It seems well fitted for a fast. It puts the things I think I have into perspective. Here is the mountain of food that I consume. What is it? The worldlings call it life, so it follows that the more I eat, the more I live. And so I surround myself with goods—edible and inedible. I want them to assure me that I am living. Choked on my own fatness, I have inherited the cholesterol of death. It is in fasting that I discover the nothingness of everything I have. In looking outside of myself I find the everything that is in Christ. Now is the day of salvation.

But wash your face. This command from Jesus is buried down in the middle of the Sermon on the Mount (Matt. 6:17). Of course, it is directed at those who make a misery of their religion. Agony was their thermometer of spiritual heat. And they were hot. Fasting is guilt's sorrowful work. But rending garments or even hearts is not its goal. I have missed the meaning of my salvation if I seek the reward of parading my guilt. This only spurs me on to dig deeper to develop a bigger parade. Dig deep I must. But I do not search for dirt to smudge my face. I seek to open my soiled life to the healing grace of God. I aim to lay hold on the cleansing salvation in Jesus Christ.

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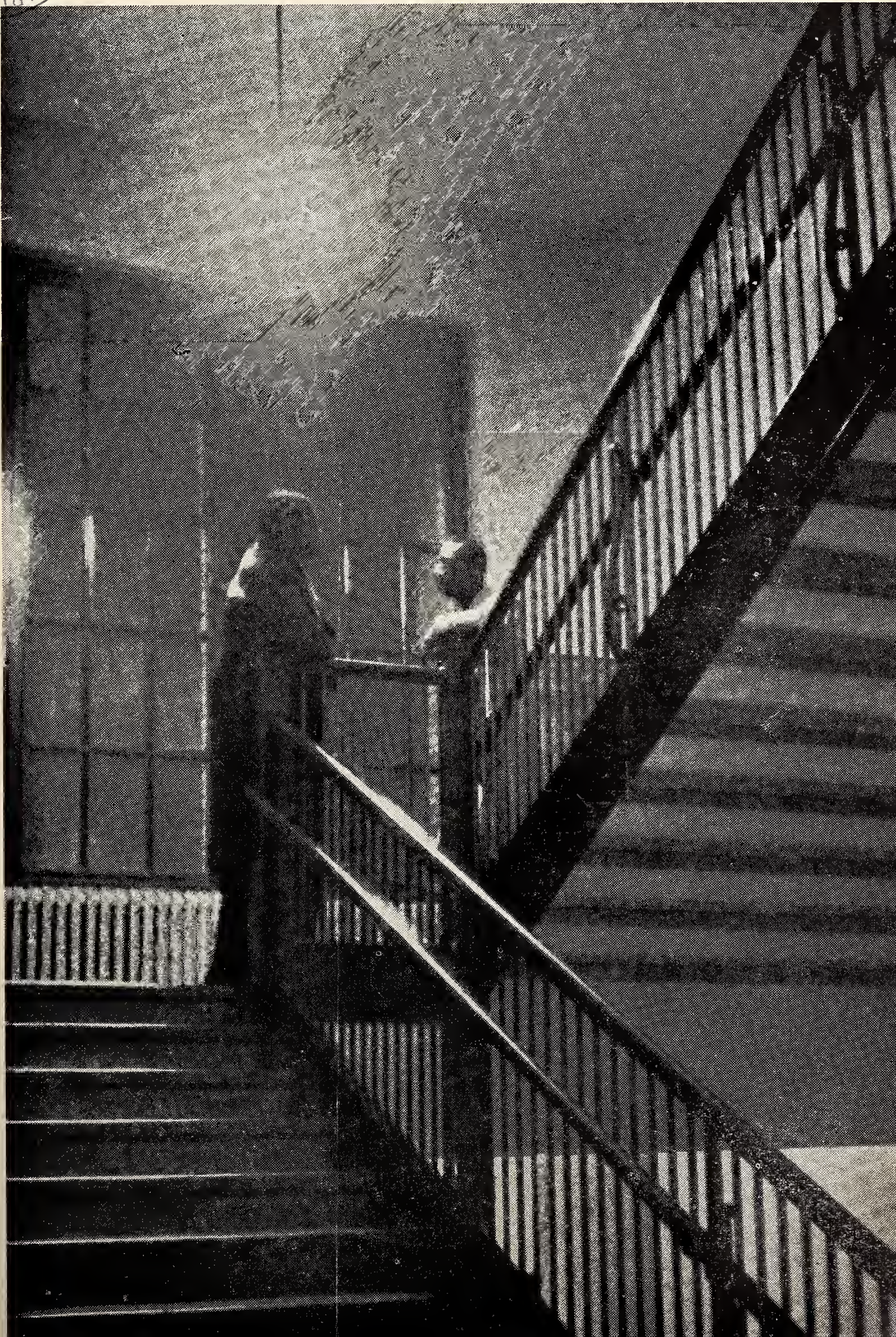
THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ARCH 13, 1962



Is this the right plan?

Reservations for Chaco Indians

Larry Kehler

THE MENNONITE COLONIES in the Paraguayan Chaco, with the assistance of the Mennonite Central Committee, this year will assume responsibility for the Indian resettlement program which the Mennonite mission boards have started in the Chaco. The program is initially planned for a three-year period, but it may be extended.

It is hoped that 192 culturally uprooted Indian families will be resettled this year, or, if they are already settled, that they will be provided with sufficient material and equipment to get properly established. Some of the Indians are presently living in villages, but they do not have the basic items necessary to make a go of farming. The resettlement project is a continuation of a program which Mennonite mission boards began as long as thirteen years ago, but which grew too big for them.

Mennonite Central Committee became involved in this program at the 1961 annual meeting, when the Mennonite Brethren Board of Missions presented the following concern: "The former nomadic pattern of life of the Lengua and Chilupi Indians has been changed through the influence of the gospel of Jesus Christ and the opportunity for gainful employment in the Mennonite colonies. At this stage they have become a people without a cultural framework, and indefinite continuation of this status would lead to a social, moral, and spiritual disintegration." The Mennonite Brethren Board of Missions proposed that the Mennonite Central Committee should help with the resettlement. This proposal was approved at the 1962 annual meeting in Chicago.

The resettlement project will be administered by a seventeen-member settlement board made up of colony, church, mission board, Indian, and committee representatives. Henry Duerksen of Fernheim has been elected *Siedlungsleiter* (settlement administrator) for a term of three years. An advisory committee consisting of doctors, teachers, Mennonite and Indian church leaders, colony leaders, mission committee members, and workers has also been named.

Constant Requests for Land

Nearly a hundred Indian families have already settled in four villages at Yalwe Sange near Fernheim colony. Two of these villages are fairly well established and will not need additional help, but the other two villages have less than half of the items considered necessary for making an adequate living.

Several other new villages, consisting of approximately twenty families each, will be started for about 100 new families. New settlements are being planned for Yalwe Sange near Fernheim and Nueve Esperanza, seventy miles southeast of Menno colony. The necessary supplies for each village consists of forty rolls of barbwire, ten hand plows, five cultivators, three wagons, ten teams with harnesses, and material for two wells. In addition, each family will receive twelve acres of land.

Each Indian family will be expected to clear about two and one-half to five acres and to put up its own dwelling. It is estimated that it will cost $300 to resettle one new family. The Mennonite Central Committee has budgeted $27,000 for this project for the current fiscal year. The colonies and Indians are expected to provide an additional $9,000.

The Indians, who have been deeply influenced by Christianity through the efforts of the Mennonite missionaries, appear to be anxious to leave their nomadic way of life and to settle down to farming.

Frank Wiens, the Mennonite Central Committee's director in South America and representative on the settlement board, wrote: "Increasingly during recent months the Indians have known that a major program to settle them was under way. They are constantly asking for land. They seemingly believe that by moving to the mission centers they will be taken care of. Although the missionaries have tried to keep them patient, quite suddenly the Indians have pulled up stakes and moved onto mission compounds."

J. Winfield Fretz, who has carried on several sociological studies in Paraguay, states that it is difficult to talk with exactness about Indians in the Chaco because they are basically nomadic in character. They wander over rather wide areas in search of food and shelter, and they do not regard existing political boundaries with reverence. Experts suggest that there may be as many as twenty different Indian tribes represented in Paraguay alone.

A Delicate Undertaking

The Chaco Indians live in regions that are economically marginal or relatively unproductive, such as swamps, deserts, and bushland. They have avoided their more powerful warlike neighbors who inhabit the arable land along the principal rivers. Because they live in unproductive environments, their simple food-getting techniques support only sparse populations. Thus, they have scattered into small social groups.

Two tribes, the Chilupis and the Lengua, are involved in the resettlement. It is thought that about 5,600 are living in the vicinity of the three Chaco colonies—2,500 at Fernheim, 1,800 at Menno, and 1,300 at Neuland. About a quarter of these are under twelve years of age.

The Lengua has always lived in the area now occupied by the Mennonites. Their colonization began in 1933 when the Mennonites began to teach them how to do common labor in the field. Later they were shown how to do more skilled work—carpentry, brickmaking, masonry. The children are being taught to read and write. Presently three grades are being taught in the Lengua language to children between the ages of eight and twelve. Some Spanish is also taught. A few students have continued beyond the third grade in Spanish schools.

In 1949 a pilot colonization project was started by giving fifteen Lengua families an acre of land each. A village was laid out for them. Slowly this group learned the art of farming. By 1953 it was felt that a larger project was in order. This time twenty families were given twelve acres each. Two more villages, both somewhat larger than the first two, were established in 1957 and 1960. Seventy-six families were thus colonized.

The Chilupis migrated to the Mennonite colonies in 1946, and ten years later had grown to such an extent that full-time missionaries were appointed to minister to them and to help settle them. This tribe, because they had previously come in contact with white man, found it easier to learn certain skills. Some of the Chilupis do an excellent job of laying brick and floor tile. A school, similar to that of the Lengua, has been established for them.

The men in charge of the resettlement program are aware that resettlement is a delicate undertaking. The Paraguayans, nationally, are very close to the Indian situation. Whatever will be done in the Chaco will be of considerable interest to the Paraguayans in Asuncion in official and unofficial capacities.

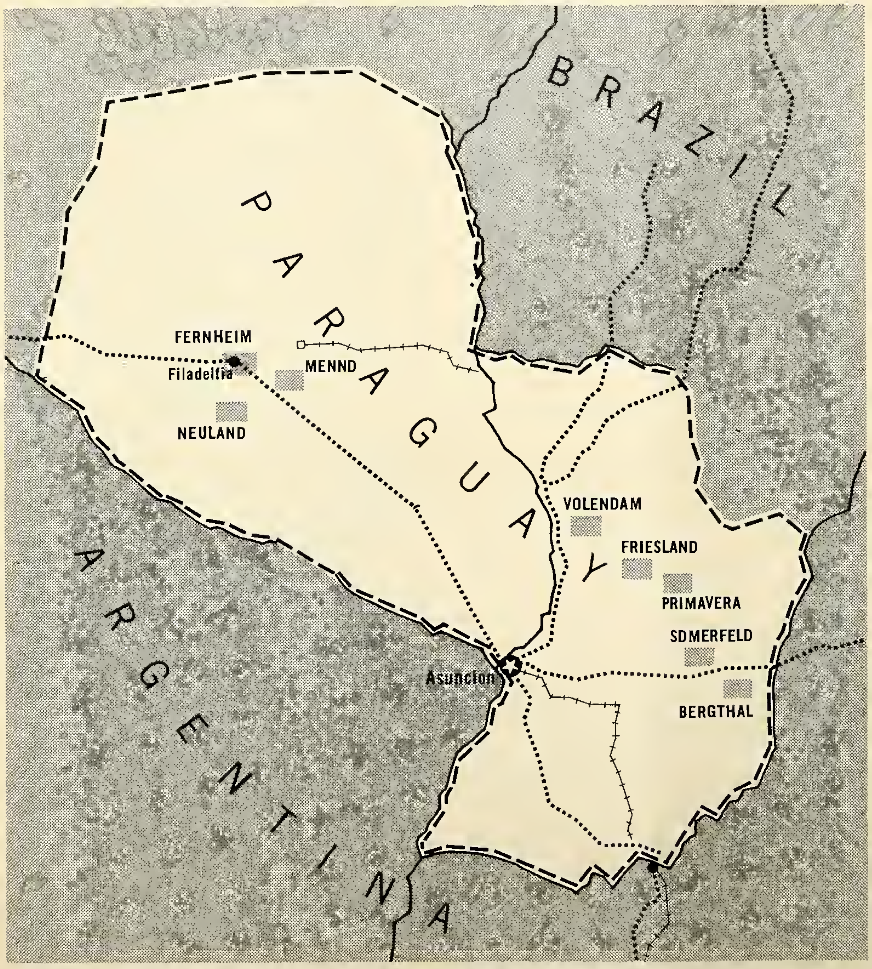
Indians at
Yalwe Sanga Station
examine new plows.

Can Nomads Become Farmers?

One Mennonite worker in another South American country, when he heard about the Chaco resettlement plans, responded: "I need not remind you that this is a very delicate matter. I recommend that you get some briefing from an expert anthropologist who knows the situation in Paraguay. . . . You may be able to make a wholesale resettlement in Paraguay, I do not know. What I do know is that if you would try it in Brazil, the Indian Protective Service would be on your heels. . . . The Indians were in the Chaco before the Mennonites were, and perhaps they do not like to be shoved around too much. What would happen if the Indians would start shoving the Mennonites around?"

Several concerns have been raised by a number of Mennonite leaders about the proposed project. For example, they question the segregated settlements of Indians and Mennonites. They fear that this method too closely resembles the reservations which were unsuccessfully established for the Indians in the United States and Canada. In the light of our efforts to ease racial tensions in our various projects, they are concerned that we do not set a precedent for segregation in this undertaking.

A second concern which has been raised is that the Mennonites are attempting to impose their own way of doing things on a people who are happy with the way they are doing things now. For example, the Indian does recognize specific surface areas and respects use rights, but nothing in Indian practice or scale of values requires that land be divided up and parceled out under any system of titles and private ownership.



Dotted lines indicate roads. The Trans-Chaco Road connects Asuncion and Filadelfia.

J. W. Fretz in a recent article stated: "Settling Indians in Christian colonies is the first and natural solution that comes to a North American's mind. It is the method that has so often been established and repeatedly tried. It assumes that all converted Indians can, will, want, or must become independent land-owning farmers. It implicitly assumes that they have the capacity to do this or can be trained to develop the necessary skills. . . . Are we disregarding totally the Indian's values? He has been taught for thousands of years that land is to be occupied and used communally, but not owned in any sense that gives him the privilege of buying and selling it."

Several examples of settlement programs that have gone awry are cited by people who are dubious about the feasibility and rightness of the Indian resettlement now taking place in Paraguay.

We want to remain very sensitive to the problems involved in this project. Continuous reappraisals of the program will be undertaken. The men administering the resettlement are very concerned that the project be carried on in a manner which will be consistent with the Mennonite peace testimony and their total understanding of the Scriptures.

The implementation of a broader five-year program will be considered following the visit of William T. Snyder, executive secretary of the Mennonite Central Committee, to South America in March 1962. He will give special attention to the possibility of working with the Mennonites of Paraguay on the larger problem of the Chaco Indians beyond those living adjacent to the Mennonite colonies. He will also attempt to acquire a better understanding of the colonies' longer-term thinking on the Indian resettlement problem and to evaluate the inter-relationship of the churches, colony, administrations, and Indians to assure that the administrative arrangements will provide a channel that can be sensitive to the concerns of all.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

THE UNITY WE HAVE

John Howard Yoder

A COMMON ERROR in thinking of the problems of church unity is to assume that each denomination is profoundly united in the conviction that its peculiar emphases are very true and very important, so that interchurch relations are a matter of comparing, contrasting, and mediating between denominational emphases.

Thus it is often taken for granted that Mennonites, even more than others perhaps, because of their long history of isolation and the radical nature of their distinctive beliefs, have much to teach and little to learn when they meet with other Christians. This may be the case in the attitudes of some individuals, especially in our peace witnessing; yet historically it is false. Most of the things American Mennonites hold dear today they have learned from someone else in the course of the last century. Organized concern for missions, Sunday schools, temperance, evangelism; church colleges, theological training, and support of ministers; involvement in the fundamentalist, millenial, holiness, and eternal security doctrinal controversies; relief work, publishing, the understanding of nonresistance as crossbearing *agape* rather than as legalism; the congregationalism of liberal Mennonites, the denominationalism of conservative Mennonites, the general evangelicalism of Mennonite Brethren—all these have been brought into Mennonitism from the outside. We can hardly say in advance what the next thing is which we should learn from other Christians; but we may at least be sure that the burden of proof lies with those who, within our ranks or without, think we have nothing more to learn.

What we share with other Christians is not limited to the general consensus of orthodox beliefs (Trinity, incarnation, atonement, creation) or to the generally shared respect for saints who have gone before (Francis of Assisi, Luther, Pascal, Wesley, Moody). We also share the position of being imperfect, inconsistent, undisciplined churches. We must get over the myth according to which we *are* a disciplined, missionary, sacrificially serving believers' church, and other Christians are not.

Mennonites may differ from some other denominations in *desiring* explicitly to be this kind of church, or at least in *saying* they so desire. In some very limited areas they may even differ quantitatively in the degree of partial attainment of such goals. But there is no qualitative difference between the practice of Mennonites at these points and that of others, except perhaps in the sense that, the officially proclaimed goals being higher, the failure to attain them is all the more blameworthy.

Mennonites are not only humanly imperfect; they are also humanly disunited. Mennonite conferences, with the exception of a few Amish and Old colony groups, are no longer—if they ever were—sects tightly organized around a creed, a person, or a cultural pattern. They are themselves actually councils of churches or small-scale ecumenical movements, including within their ranks both unity and diversity, some of the differences being quite significant and some of the agreements quite untheological. Yet on this level, no one challenges the usefulness of interchurch contacts and joint undertakings. On this level, moderators (the title is not meaningless) will argue that our unity lies not in total agreement (whether guaranteed credally, ethnically, or otherwise), but in the objectivity of Christ as our foundation and the Scriptures as a common norm, in addition to a certain amount of shared heritage and resulting common convictions. If, on the level of ecumenical relations we call the denomination, these considerations justify collaboration, there is no reason for the same reasons not to call for similar relations on other levels.

But let not our awareness of shared convictions and shared weaknesses binding us to other Christians cover up the fact that at certain points we of the Anabaptist-Mennonite tradition have been a particular witness of exceptional significance, to which the slogans, peace church, free church, and believers' church feebly point. Each of these emphases is represented by other Christians, often with more vigor and sometimes with more

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contemporary faithfulness than by Mennonites; yet ultimately the three are valid only together. Taken alone, the peace emphasis may degenerate into unrealistic social-betterment idealism, the free-church vision into fruitless debates about polity, and the believers' church ideal into unhealthy legalism and introspection. Taken together, not by simple addition of unconnected units but in a vital synthesis, they provide the corrective (which both mainstream ecumenicalism on the one hand and evangelicalism on the other) need if they are ever to overcome the temptation of conformity.

The measure of the solidity of our peculiar traditions will be the confidence with which we face the challenge of testifying to them before other Christians on which we have no hold except for our common loyalty to Christ. To stay within the circles where we can control the discussion by controlling the organs of education, communication, and discipline is a confession of insecurity and in fact an argument for the *Volkskirche*. This is not to say that in a free debate the truth is always bound to triumph; the reality of apostasy is too omnipresent for that. But, still, truth is its own only defense, and it is truer for the truth to be crucified than to avoid the fray. There is thus something paradoxically out of order when the most convinced advocates of the rightness and the importance of certain peculiar Mennonite convictions are often the least interested in sharing them beyond the borders of Mennonitism, whereas those who seek the most to associate with other Christians sometimes have little in the way of peculiar convictions about which to testify. This paradox is the fruit of unbelief — of the assumption that we must bring about unity by organizing agreement (whether in the narrow circle by excluding others, or in the broader one by diluting our distinctives) instead of accepting it as a work of God. For by grace we have been united through faith, and this not of our own doing, it is the gift of God—not by negotiation, lest any man should boast. For we are His workmanship, created in Christ Jesus for the unity which God prepared beforehand that we should walk in it.

Pointing Men to Christ

Henry Poettcker discusses evangelism

Lent is a time of preparation. It is fitting that we prepare ourselves for the feast of Easter, the time when we commemorate the suffering, death, and resurrection of our Lord.

To think of the passion of our Lord is to be reminded that the Christian has been redeemed to bring others to the Redeemer. What can be more appropriate than engaging in evangelism during the Lenten season? And what better way is there of preparing for Easter than to be about the Master's business?

Lent is a time when people are receptive to the gospel and more open to discuss their spiritual problems. The very fact that many once-a-year churchgoers go at Easter shows that at least some thought is given to this highpoint in the church year. The Christian will want to take this opportunity to testify to the deeper meaning of Easter and to confront people with the claims of Christ.

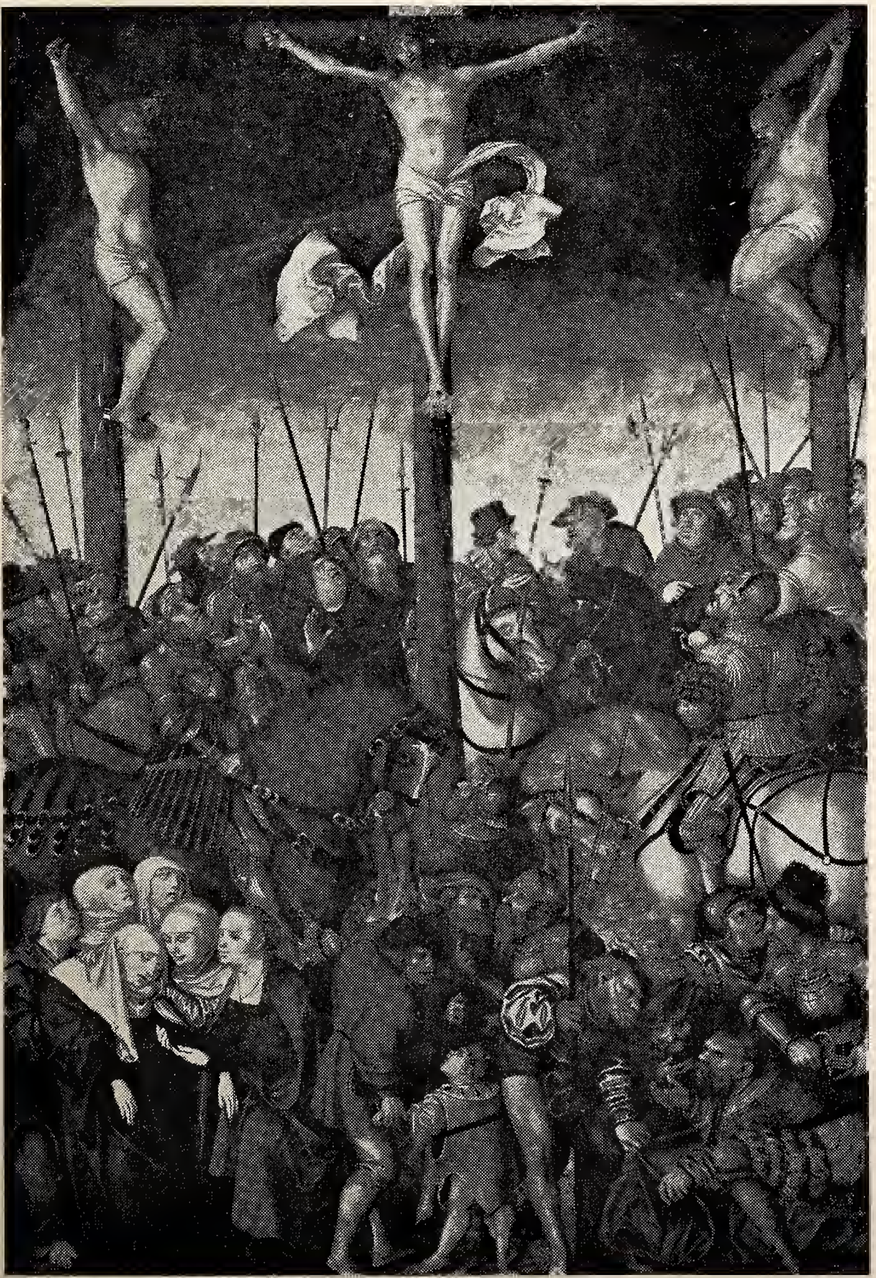
Witnessing to God's redemption in Christ, however, makes exacting demands on the witnesser. We find ourselves at a particular level in the social strata, and the easiest thing for us is to stay in that status. The Apostle Paul did not feel this way. He said, "For though I am free from all men, I have made myself a slave of all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law. To those outside the law I became one outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I might share in its blessings" (1 Cor. 9:19-23). Given this attitude, the Christian can point to the cross where all men are made one in Christ.

While it is true that there are no "sure-fire" methods, it is also true that the Spirit of God is not bound to bless any slip-shod or haphazard approach. The Christian soul-winner will be alert to chances where he can relate God's purposes to people's experiences. He can raise meaningful questions about Lent and Easter. He can answer excuses which individuals give about their neglect of spiritual matters. He can begin with a person's problems and make clear how these are more readily solved in a Christian fellowship. Men become dull and insensitive to spiritual matters in the daily routine of earning bread. They need to be called into a fellowship where Jesus Christ reigns supreme, where regular prayer, Bible study, and "comradeship in religious interests" keeps the heart warm and the will responsive. The soul-winner must be a constant seeker.

The Lenten period is an ideal time for special emphasis on evangelism. A series of messages on the essence of salvation in Jesus Christ may be prepared. Man's response to that redemption should be clearly stated. This necessitates a rethinking of the whole basis of decision-making. The preacher will work out his messages in such a way that they climax in a call for commitment. His messages will invite people to repent in faith; his messages will challenge the believers to become lay evangelists to Christ's captivating cause.

Lenten evangelism as all evangelistic efforts will have as its goal the proclamation of the great truth: "God was in Christ reconciling the world unto himself." And because of this word of reconciliation being entrusted to all God's children, our testimony rings out with the words of Paul: "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:20).

Resurrection of Christ in Television Feature



"The Crucifixion" by Cranach, courtesy of Art Institute of Chicago.

"He Is Risen," a sequel to the widely-acclaimed "The Coming of Christ" which has been a Yuletide television presentation of United States Steel for the past two years, will be telecast on Palm Sunday, April 15 (8:30-9:00 p.m., EST) by the National Broadcasting Company.

Art masterpieces of the late Middle Ages, the Renaissance, and the Baroque period, shown by the still-pictures-in-action technique employed in "The Coming of Christ," will be utilized in this production.

"The Coming of Christ" ends with the Sermon on the Mount. "He Is Risen" will treat the last days of Christ's ministry, the Last Supper, the agony in Gethsemane, the betrayal of Judas, the delivery to Pilate, the crucifixion, the entombment, and the resurrection.

The sequel is now in production by the same "Project 20" team responsible for the earlier presentation. Alexander Scourby again will be the narrator. The script will be based on the Bible.

Researchers have examined, in the original or in reproductions, thousands of pieces of art from which the final selection will be made for "He Is Risen." Among the artists represented will be Dirk Bouts, Rogier van der Weyden, Gerard David, Hans Memling, Gerard van Honthorst, Marten de Vos, Murillo, Ribera, Quentin Massys, Rubens, Rembrandt, Bellini, and Velasquez, all of whose work appeared in "The Coming of Christ." Additional painters represented in "He Is Risen" will include Caravaggio, Cranach, Philippe de Champaigne, El Greco, Guercino, Jordaens, Mantegna, Tietolo, Tintoretto, Titian, Van Dyck, and Van Eyck.

26 POSTS TO BE FILLED IN 1962

Delegates to the General Conference sessions in Bethlehem, Pennsylvania, August 9-14, will choose persons for twenty-six offices. At least ten of the men whose terms expire this year cannot be re-elected, according to the Conference constitution, which designates two three-year terms as the maximum service for Conferenec officers (president, vice-president, and secretary), and two nine-year-term board members.

While the constitution clearly states that persons may be elected for one term with the possibility of re-election, it does not distinguish between a partial and a full term. This comes into question only when a person is appointed to finish someone else's term and then is elected at the next conference. The Constitution Committee is working on a policy to define this matter.

Both the president, Erland Waltner, and vice-president, I. I. Friesen, complete their two terms this year. On the Program Committee, Henry P. Epp's first term expires.

Four elections will take place in each of three boards: Business Administration, Education and Publication, and Missions. Those whose first terms expire are Earl Eymann, Betty van der Smissen, H. T. Klassen, Vernon H. Neufeld, Walter H. Dyck, Lotus E. Troyer, and Willard Wiebe. Not eligible for re-election are August Epp, C. H. Goering, E. J. Miller, Lloyd L. Ramseyer, and W. Harley King.

Six persons will have to be elected to the Board of Christian Service. Those whose terms expire this year are Henry N. Harder, Robert S. Kreider, David Schroeder, William Stauffer, and Robert Franz (appointed in 1961 to replace Peter J. Ediger, who resigned). J. C. Neufeld has resigned, effective this year. All have served only one term, except William Stauffer who has completed his second term.

On the Mennonite Biblical Seminary Board second terms expire for A. E. Kreider and A. S. Rosenberger, and the first term for John Wichert. Ernest Bachman's term expires in the Schowalter Foundation Trustees.

The Nominating Committee will set up nominees for all these positions, but nominations are also accepted from the conference floor.

LATE SUMMER TOUR

Menno Travel Service will sponsor a Summer European Tour from July 12 to August 28. The tour is planned to accommodate Canadian teachers and others who cannot leave in early June. Tour members will leave Montreal on the ship "Empress of Canada" and return by DC8 Jet aircraft. Countries included will be England, the Netherlands, Germany, Austria, Italy, Switzerland, Luxembourg, Belgium, France, and Portugal.

AID SENT GERMAN FLOOD AREAS

Some material assistance was sent by MCC in Europe to areas flooded in northern Germany recently. The aid included a small financial contribution toward flood relief, approximately 300 pieces of bedding (blankets and comforters) and 40 cases of canned meat and lard. The goods were distributed through German welfare agencies to needy areas in Hamburg and Bremen.

EXCHANGE RADIO TAPES

WBCR, the Bluffton College radio station, has exchanged tape recordings with Antioch College's station WYSO. Milton Mayer's speech, "Hang Separately—the Man and the State," presented on the Music-Lecture Series, February 1, was exchanged for Antioch's recording of "The Cultural Crisis Reflected in the Theatre" by Tom Driver, drama critic of the *Christian Century,* who spoke on their campus.

Dr. Driver's speech will be broadcast on WBCR in the near future, the time to be announced later. WBCR may now be heard throughout Bluffton at 540 on the dial.

BIBLE SCHOOL WORKSHOP

Age level work groups and seminars on children's work are featured in Western District's Bible school workshop on March 24. The meeting will be held in the Bethel College Church, North Newton, Kansas, from 9:00 a.m., to 3:15 p.m. Age level workshops for each grade from nursery to Grade 8 will be led by Mrs. Andrew R. Shelly, Mrs. Edgar Neufeld, Mrs. Victor Funk, Mrs. Arnold Epp, Mrs. Weldon Rupp, Mrs. Curtis Wiens, and Mrs. Maynard Shelly, all of Newton; Mrs. Harris Waltner, Moundridge, Kan.; and Mrs. Pete Bartel, Wichita. Lamont Woelk, Inman, Kan., will lead a seminar on the religious understanding of children. Mrs. Russell Mast and Robert Carlson, North Newton, will direct similar seminars on music and discipline.

NEW CHURCH IN SASKATOON

On January 28 the Martensville Mennonite Mission was organized with ten members. This church is sponsored by the Canadian Board of Missions. Pastor of the church is Ed Giesbrecht, 1-48, R.R. 4, Saskatoon, Saskatchewan. P. G. Sawatzky and H. H. Penner officiated at charter services.

HANDBOOK ON COMMUNISM

An important study of "a religion without God, a religion of men and machines," has been issued by the National Council of Churches. Prepared by its Committee on World Literacy and Christian Literature, this new edition of *A Christian's Handbook on Communism* provides an analysis of what communism is and does and plans to do.

TIME AND LIFE IN BETHEL PLAY

"Time Remembered," a comedy by Jean Anouilh, will be presented by the Bethel College Department of Drama on March 15, 16, and 17 at 8:30 p.m., in Memorial Hall. The plot concerns a young prince who tries to remember what it was like when he was madly in love with a certain princess. The romance was only three days old when the princess strangled herself with a stole which was tied too tightly.

The young man's aunt, the Duchess, who was even wealthier than the prince, decided to purchase everything the princess had touched during the three days. The prince then relived his three-day love affair. The Duchess even hired another who resembled the princess to play the part of the princess.

The director is Norman Lofland.

"A program of positive Christian witness that includes social education and action is the most effective way to combat communism," declares the booklet. Its six chapters deal with the appeal, theory, and practice of communism; the position of religion in Communist countries; basic Christian beliefs contrasted with Communist dogma; and the Christian responsibility in combating communism.

"Communism comes preaching world brotherhood but practicing a new type of revolution," the handbook warns, pointing out that the Communists demand "absolute control over the minds and hearts of men."

In treating the Christian response to communism, the booklet recalls "the long history of Christian social concern which has its roots back in the earliest Christian beliefs and Scriptures." The handbook states that, as Christians accept their vocations as God-given opportunities to serve Christ and their neighbor, the Communists "will be confronted with men and women who have a passion to match their own; men and women supremely concerned about human need."

"It is the denial by the Communists of the basic worth of persons created by God," says the handbook, "that permits them to do frightful things . . . radically at odds with the Christian faith." The handbook may be ordered at $1.00 a copy from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

PIPER SPEAKS TO SEMINARY

Discipleship and discipline was the topic of the 1962 Associated Mennonite Biblical Seminaries lectures given on March 5 and 6 by the well-known author and lecturer, Otto A. Piper. Piper is presently professor of New Testament literature and exegesis at Princeton Theological Seminary, Princeton, New Jersey. His lectures were titled: Vision and Action, Perplexity of Faith, Learning Goodness, and Pacifism and Peacemaking.

Dr. Piper, who was born in Lichte, Germany, in 1891, received his theological training at Jena, Marburg, Paris, Munich, and Gottingen where he received his Th.D. degree in 1920. From 1920-1933 he taught at Universities in Gottingen and Munster in Westphalia. After being exiled by Hitler, he spent four years in Great Britain as guest of the University of Wales in Swansea and Banger before coming to Princeton. Here he has occupied his present chair since 1941.

A complete bibliography of Dr. Piper's work as well as an introductory biographical essay can be found in the book *Current Issues in New Testament Theology,* which has been edited by William Klassen, Mennonite Biblical Seminary, and Graydon F. Snyder, Bethany Biblical Seminary, in honor of Dr. Piper, as one of the great contemporary biblical scholars. The book, a collection of essays by well-known New Testament scholars dealing with key issues which directly affect our understanding of the New Testament, is to appear in May, 1962, as announced by its publishers, Harper and Brothers.

SOUTH AMERICA FORMS YOUTH GROUP

Delegates from twelve Mennonite churches in Uruguay, Brazil, and Paraguay convened for a day of business and four days of devotional meetings, January 24-28. Theme of the conference was "The Foundation and the Building of the Church of Jesus Christ." About sixty visitors had registered for the conference which was formerly the "Ministers and Deacons Conference of South America."

Discussion on biblical themes dominated the conference. Papers on six subthemes were presented by ministers and became subjects for extended discussions during the conference. Vital were the topics on "Leadership in the Churches," "Types of Church Government," "Practical Stewardship," "Missions."

Each day was begun with a Bible study on Ephesians 1. Erland Waltner of Elkhart, Indiana, president of the General Conference Mennonite Church, led these discussion periods. He also served as special speaker at the evening meetings. Missionaries of the churches reported on the work of missions in Curitiba, Villa Hayes, Montevideo, Cambyreta, Asuncion, and others.

Highlights of the business sessions included the adoption of a constitution to guide in the co-ordination of activities of the various churches. Further steps were taken in the co-operation of the (Old) Mennonite and General Conference missions in Brazil and Paraguay. Uruguay already has a united missions committee responsible for mission fields of the (Old) Mennonites and Danzig Mennonites.

Forward steps were taken to support literature expansion in the churches. The Living Faith Sunday School Series has become a part of the Sunday school curriculum in nearly all the churches. The conference suggested that each church pay at least 25 per cent of the costs of the materials. Pamphlets on peace and war and books are to be translated and published, as well as pamphlets on other vital themes.

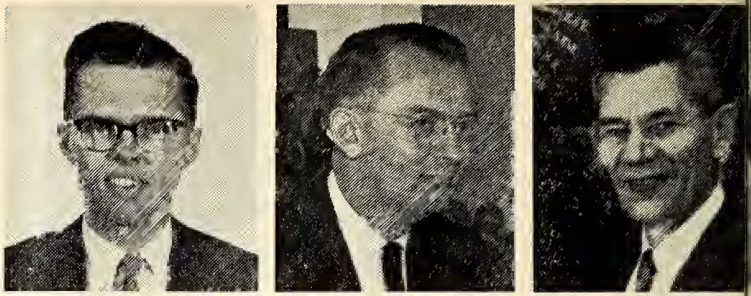
The conference also voted to go ahead in the provision of visual aids for young people's groups and Sunday schools. Delegates were gratified to learn that numerous films on General Conference missions are now available to the churches. A filmstrip library has been started and more materials are to be added.

The conference showed interest in the proposed German hymnbook to be published by the General Conference. Some churches are using old Russian hymnbooks in their services.

A first at the conference was the formation of a South America youth committee with headquarters at Halbstadt, Neuland, until the next conference in 1964. The young people at the conference voted to elect a youth worker to visit the fellowships two to three times during the next biennium, to publish a monthly youth paper, to send a representative to the Mennonite World Conference in August, to sponsor a youth workshop at Foz do Iguazzu in 1963, to exchange visits at the local youth retreats, to exchange program materials.

Preceding the conference a five-day ministers course was conducted on Counseling, Church History, Preaching from the Bible, A Minister's Qualifications, and others. Lecturers were Erland Waltner, Nelson Litwiller, Ernst Harder, Bruno Epp.

CHURCH RECORD



Bruno Epp, Erland Waltner (see news), H. T. Klassen (see ministers).

WORKERS

Curt Claassen, of Whitewater, Kansas, has temporarily been serving as a part-time assistant in the Board of Missions in Newton. Claassen, with his wife and children, will return to India in June for a third term of service.

J. J. Esau of Mountain Lake, Minnesota, will serve Pennsylvania churches during March and April. Ward Shelly, chairman of the Missions Committee of the Eastern District Conference, reports arrangements for Mr. Esau to serve in the following locations: Napier, March 18-24; Bull's Creek, 25-27; Roaring Spring and Smith Corner, 29-31; Smith Corner, April 1; Lancaster (house visitation among refugees), 3 and 4; Philadelphia (Second Mennonite Church), 8-10; Bowmansville, 15-18. Mr. Esau, known as the blind evangelist, has served as an itinerant minister in the General Conference for many years.

Ralph Ewert and *Aganetha Friesen* have been transferred to Tshikapa from Nyanga in Republic of Congo to assume responsibilities at the hospital at Tshikapa. This hospital, recently taken over by the CIM, is in danger of being closed because of lack of funds.

The *Archie Grabers*, working for the Congo Protestant Relief Agency, have reported the distribution of nearly 4½ tons of seed corn, 7½ tons of peanut seed, and 4½ tons of seed beans to Angolan refugees besides food distribution.

E. P. Graber, Freeman, S. D., reports from Arizona: "We have much work to do and enjoy it immensely." He and Mrs. Graber, Winter Service volunteers, have moved to the third mission in Arizona, where they are assisting missionaries in various tasks.

Harold Graber, ministering at Tshikapa, reports that seven persons there have accepted Christ. Many others bought devotional books, expressing renewed determination to spend more time studying God's word. Sixty-one persons were baptized and received as members at Mukedi on Jan. 27.

Mr. and Mrs. Elmer Neufeld and family left February 28 for the Leopoldville, Republic of Congo, where they will serve with Mennonite Central Committee in a dual relief and Peace Section assignment. Neufeld, who has been executive secretary of the Peace Section for the past two and one-half years, will succeed Ernest Lehman as director of MCC in the Congo. In this capacity he will represent MCC in co-operative work with various agencies including Congo Protestant Relief Agency, Congo Protestant Council, Congo Inland Mission, and the Mennonite Brethren Mission Board. He will be responsible for MCC personnel in the Congo. The second major area of Neufeld's work will be with the MCC Peace Section in a ministry of Christian peace and reconciliation in sub-Sahara Africa.

The *Russell Schnells*, who returned to the Congo in September 1961, are now setting up the missions office in Tshikapa in accordance with the board's decision of last November.

William Unrau, Freeman, S. D.; *Virgil Gerig*, Pandora, Ohio; *Leo Driedger*, East Lansing, Mich., will represent our Conference at a conference on alcohol and tobacco. The conference, to be held April 5-7, is sponsored by the (Old) Mennonite Church and will be held at Goshen, Ind. Medical men, social workers, pastors, and teachers will present papers, and various aspects of these social problems will be studied.

MINISTERS

H. T. Klassen, St. Vital, Man., resigned as pastor of the Stirling Avenue Church, effective in May, to serve the Manitoba missions committee as hospital chaplain and the Canadian Board of Education and Publication as executive secretary, both on a half-time basis.

C. Melvin Snyder of the Richfield (Pa.) congregation was licensed recently as a lay preacher.

DEATHS

Cornelius Peter Funk, Frazer, Montana, was born January 15, 1884, in Adrian, Minnesota, and died February 24. His wife preceded him in death in 1960. Survivors include two sons and five daughters. Funeral services were in the Bethel Lustre Church.

Jacob P. Goering, member of the Eden Church, Moundridge, Kan., was born Jan. 8, 1884, and died Feb. 18, 1962. He gave much of his time to the church as trustee and Sunday school teacher. He is survived by his seven children.

Todd Douglas Goering was born Feb. 14, 1962, died Feb. 15, 1962. He was the infant son of Mr. and Mrs. Theodore Jim Goering of Walnut Creek, California.

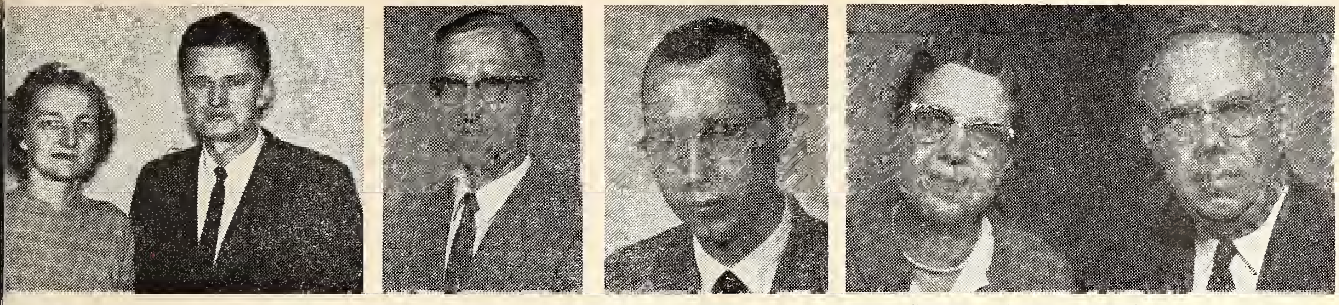
Mrs. Elizabeth Heiser was born June 19, 1877, and died Jan. 17, 1962. Services held at Calvary Church, Washington, Illinois. Survivors are her husband Peter, one son, and one daughter.

Mrs. Clara E. Oberholtzer, St. Jacobs, Ont., was born October 3, 1885, in England, and died January 20. Surviving are 2 sons, 1 daughter.

Mrs. Laura Meyer, Kitchener, Ont., was born June 4, 1882, in Waterloo Township and died February 6. She was a member of Stirling Avenue Church, and is survived by 3 sons and one daughter.

Aganatha Unruh Redekopp was born on May 27, 1882, in Steinbach, Man., and died Feb. 21. She was a member of the United Church, Laird, Sask.

Cornelius Regier, Cordell, Okla., was born October 30, 1901, at Cordell, Okla., and died February 16. He was a member of the Herold Church, and was the father of 2



LaVera and and Elmer Neufeld, Harold Graber, Ralph Ewert, Helen and Russell Schnell (see workers).

children. Survivors are the widow Freda and one daughter Carol Ann.

Ira Schrock, member of Warren Street Church, Middlebury, Ind., was born Oct. 12, 1881, in Elkhart County and died February 12.

Oliver Troyer, Sr., was born at Kalona, Iowa, on Nov. 30, 1886, and died Feb. 21, 1962. Services were conducted by Ezra Yordy and Heinz Janzen. His wife, Katie Unzicker Troyer, died in 1958. Survivors are six sons and three daughters.

MARRIAGES

Audrey Albrecht was married to *Melvin Peckford* at the Stirling Avenue Church, Kitchener, Ont., on Feb. 3.

Warren Dean Stucky, member of the Eden Church of Moundridge, Kan., and *Sharon Lee Roth,* member of the Christian Church, Lyons, Kan., were married Feb. 24.

Jonas H. Vogt and *Ida Stucky,* both members of the Eden Church of Moundridge, Kan., were married on Feb. 23.

John M. Schrag, Rt. 2, McPherson, Kan., and *Judy Carlene Stucky,* Moundridge, Kan., were married on March 3 at the Eden Church, of Moundridge, Kan.

CALENDAR

Mar. 11-16—Meetings, Zion Church, Elbing, Kan., with Arnold Epp.

Mar. 11-18—Spring Preaching Mission at Stirling Ave. Church, Kitchener, Ont., with Russell L. Mast.

Mar. 13, 14—Ministers and Physicians Workshop, Ramada Inn, Newton, Kansas, sponsored by Newton Ministerial Alliance and Harvey County Medical Society.

Mar. 14—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Mar. 14—Han and Martha Vandenbergs speak in Warden, Wash.

Mar. 14, 15—Mennonite Central Committee's meat canner will be in the Cordell, Okla., area.

Mar. 15, 16—Freeman Academy play, "The Trial of Nancy Gage."

Mar. 15-17—Bethel College play, "Time Remembered," 8:30 p.m. in Memorial Hall, North Newton, Kan.

Mar. 16—Vandenbergs speak in Lynden, Wash.

Mar. 16-18—1-W Training School, Henderson, Neb.

Mar. 16-18—Missionary Conference, Bethel Community Church, Santa Fe Springs, Calif. Speakers: Curt Claassen, Eva Doerksen, Elmer Ficke.

Mar. 18—Ordination of Floyd Quenzer to the ministry of Spring Valley Church, Newport, Wash.

Mar. 18—Han and Martha Vandenberg speak in Monroe, Wash.

Mar. 18—Freeman Junior College Choir sings in New Hutterthal Church, Bridgewater, S. D.

Mar. 18—H. A. Fast speaks on Mexico at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 18—Bluffton College night at Bethel Church, Pekin, Ill., 7:30.

Mar. 18-24—J. J. Esau speaks in Napier, Pa.

Mar. 18-23—Bible Emphasis Week at Lustre (Mont.) Bible Academy with Paul Goossen, 7:30 p.m.

Mar. 18-25—"New Life Meetings" at Menno Church, Ritzville, Wash., with W. J. Flickinger, 7:30 p.m.

Mar. 21—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30 p.m.

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kansas, 9:00 a.m. to 3:15 p.m.

Mar. 25—Bethel College Choir sings at Hillsboro (Kan.) High School.

Mar. 25—Vernelle Yoder speaks on Colombia at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 25-27—J. J. Esau speaks at Bull's Creek, Pa.

Mar. 25-29—Olin Krehbiel speaks in First Church, Aberdeen, Idaho, for Pre-Easter services.

Mar. 26-28—Freeman Junior College Spring Bible Conference, James Waltner, speaker.

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.

Mar. 28—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Mar. 29, 30—Freeman Junior College Women's Auxiliary Schmeckfest.

Mar. 29-31—J. J. Esau speaks at Roaring Spring, Smith Corner, Pa.

Apr. 1— Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1—J. J. Esau speaks at Smith Corner, Pa.

Apr. 1-7—Revival services at First Church, Clinton, Okla., with Ervin R. Wedel.

Apr. 1-8—Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 5-7—Mennonite Folk Festival, North Newton, Kan.

Apr. 5—Women's Rally for California churches, Willow Creek Church, Paso Robles.

Apr. 8-10—J. J. Esau speaks at Second Church, Philadelphia.

Apr. 8—Spring Communion Service at Stirling Ave. Church, Kitchener, Ont.

NEW ADDRESSES

Clarence Baerg, 210 - 9th St. So., Glasgow, Mont.

Dean Bergen, 290 South Perry St., Apt. 3, Denver, Colo.

Norman Bergen, 1200 Grant, Neb.

J. Wesley Bergey, Maple Hills, 4178 South Drive, Allentown, Pa.

Mrs. Anna Buck, 2051 N. Raymond, Pasadena, Calif.

Mrs. Alan Christie, Niemann Apt. B17, Norman, Okla.

Willy Dyck, General Delivery, Medicine Hat, Alberta, Canada.

Ardean Ediger, 3708 Dewey Ave., Omaha, Neb.

George Flasschoen, 817 S. Maple, McPherson, Kan.

Miss Donna Foust, McKinley Rt., Mio, Mich.

Leander Graber, Activity Building R. 137, Norristown State Hospital, Norristown, Pa.

Marlo P. Gehring, 3313 W. Myrtle Ave., Phoenix, Ariz.

Leola Hauder, 1216 N. Detroit, Los Angeles 46, Calif.

Allen Hiebert, Grafton, Neb.

Johnny L. Hiebert, 73 Sunset Dr., Hutchinson, Kan.

Yvonne Hofer, R.N., 2185 Bonnie Lane, Minneapolis 22, Minn.

Albert L. Jantzen, Hotevilla, Ariz.

Alvin H. Jantzen, % Dayton Steiner, Rt. 1, Orrville, Ohio.

Merlin D. Kaufman, Rt. 2, Marion, Kan.

Kathryn Klassen, Inman Home for the Aged, Inman, Kan.

Mineko Kubota, 1068 Kamiikegami-cho, Ohta-ku, Tokyo, Japan.

Elmer Neufeld, Mennonite Central Committee, % United Mission Home, P. O. Box 658, Leopoldville, Republic of Congo.

Harry Neufeld, 5740 Cabanne, Apt. 3, St. Louis 12, Mo.

Daniel Peters, Box 96, Gretna, Manitoba, Canada.

Lena Peters, Box 508, Taipei, Taiwan, Republic of China.

Glenn Rocke, Congo Inland Mission, Nyanga via Tshikapa, via Leopoldville, Republic of Congo.

Leon E. Schanely, Ukurumpa via Goroka, Territory of New Guinea.

Daniel Schirmer, Busby, Mont.

Simon W. Schmidt, Box 123, Goessel, Kan.

LeRoy J. Stucky, Rt. 2, Hutchinson, Kan.

Irvin Voth, Box 1151, Amman, Jordan.

Mrs. Jacob E. Voth, Mt. Lake, Minn.

Mary Warkentin, % Mr. Isaak Thiessen, Hotel Viena, Encarnacion, Paraguay.

Mel Whitsett, Rt. 1, Box 533, Golden, Colo.

Mrs. Roy O. Yoder, 1270 E. Allen, Tucson, Ariz.

LETTERS

AN ANSWER TO A PROBLEM

Midwest farmers will probably harvest another excellent wheat crop this year. Now the question arises: what shall we do with it? Last summer much of it had to be dumped on the ground.

Are we as Christians giving our God-given abilities of productive farming to the best advantage? When the government is already spending millions of dollars for storage of unneeded crops which we help produce, is it right for us to continue to increase this monstrosity without concern? If Jesus would be our neighboring farmer, would He continue to grow wheat and corn without acknowledging the difficulty? Or would His teachings of service for the welfare of humanity lead Him to a country where farm products would be needed?

In my home training, throwing food away was considered unchristian. If this is so, then what about our large scale waste of farm crops. Is our large scale waste condonable because it is beyond our immediate responsibility?

If we enjoy farming to such an extent that we continue farming when our products are not needed and accept acreage cuts to the point of making livelihood difficult, why not transplant our farming abilities to a place where it is needed. I can visualize such a person going to one of our neighboring countries to the south, possibly Mexico or a country in South America, to begin a prosperous farm in a community where food is continuously needed. Witnessing to the spiritual needs of these people in this manner which are as equally starved as their physical need, is a method of *self-supporting mission work.* This is our Christian responsibility in the first place (to be missionaries, each in his own way). The Great Commission still holds. It is our responsibility to first be in Christian service to the best of our knowledge before being overly concerned about social security in our home community. If several families would make such a move jointly to insure financial as well as spiritual support, it could have tremendous effects upon their neighbors.

Have you ever stopped to consider the possibility of lay missionary work? The Joe Hockings are a good example. Leaving the security and comforts of American life, Mr. and Mrs. Hocking took their family of four children to live in a backward village of Pucolpa, Peru, South America. They purchased a plot of land on the edge of this village and began making their living by producing and selling their farm crops. The initial cost of this venture was reasonably small for land in certain parts of these countries is in abundance.

Mr. Hocking's Christian service was beyond measurement. After proving himself and becoming accepted by the common people, he accepted a position as a city official which gave great opportunity for Christian witness. He then started a church which has become a community of Protestant believers. He has totally identified himself with the country and has accepted citizenship.

Another example is a Mexican family of Cuauhtemoc, Mexico. Shortly after conversion, they purchased sixty-seven acres in a remote country village for a small sum of $300. Taking James 1:23 literally (concerning being doers and not hearers only), they started a Sunday school class among their own people. Presently they are able to enjoy fellowship with other Christians and are also operating a successful farm program.

Before entering into such a venture serious thought must be given to the hardships involved. To leave family, relatives, and friends, and to enter a new country and accept foreign culture and customs are difficulties which one must first be willing to accept. But did not Christ say that whosoever loves family and friend more than Him was not fit for the kingdom of God? *George R. Ediger, Elkhart, Indiana.*

by two members of last summer's teen-age work camp

Elaine Klaassen and Virgie Hiebert

WORK CAMP PRAYER

Our Father in Heaven, thank you for giving us a chance to work in Montana. We pray that the retreat grounds near Ashland, that we helped to build, might be a place for many of them to find new hope and meaning in Jesus Christ. May the joy and blessing that You gave us at our work camp be given to all those that attend camp there.

Thank You for sending the Donavin Dillers, the Malcolm Wengers, Mrs. Laura Petter, and Mrs. Rodolphe Petter to bring Your gospel to Your loved ones on the reservation. We ask for them Your special protection. Keep them physically strong and give them understanding, patience, and love. Help Mr. Ike Shoulderblade and Mr. Joe Walksalong as ministers in Your churches. Give Your guidance to the congregations at Ashland, Lame Deer, and Busby.

Thank You for the friendship and fellowship that we campers found in working together and sharing the exciting inconveniences of camp life.

Thank You for watching over us as we worked from day to day. Even if it was just the ordinary job of clearing brush, painting a screen, or digging a garbage pit, we knew that it would stand in a small way as our personal service to You. Later we had the privilege of working on the dining hall, which, with Your help, Ike has now completed.

In everyday experiences we learned to show love to each other and grow in our personal relationships. Thank You for this learning experience. In the evening after supper we all gathered around the campfire for devotions, meditation, and sometimes a special program. Although ideas and views differed on many subjects, we found that we were all joined together by our faith and belief in You. We thank You for these and pray that they will continue to be an inspiration to us. Be with those of us who accepted You and testified of experiences with You.

We are grateful that our counselors were willing to come to work with us and guide us. Continue to keep them in Your care.

Traveling to Montana and home again and on the several field trips that we took, we enlarged our concepts of people and their ways of life. Some of the people that we saw and met knew and loved You. Others didn't. Many of them, young people like ourselves, were seeking something, searching and grasping for something to believe in so their lives might be sustained. It was a challenge for us to tell some of them of You. Forgive us for not witnessing more about Your wonderful plan of salvation and the happiness we have in acceptance of Your gift.

Looking back at our three weeks in Montana we are aware that we gave only a very small part of our lives and energy and You have done so much for us. Make us see daily opportunities to serve You that as we grow, our lives may become our gift to You.

When we left camp for home we had many feelings of fear and doubt in our own inadequate selves. We know that You will not fail us but that we in our weakness will fail You. Make us strong.

In the name of our Lord and Saviour, this is our prayer, Amen.

YOUTH

WORK CAMP ALBUM

When we arrived at Ashland, Montana, our home for the three weeks we wondered what we, a group of twenty-four teen-age work campers, gathered from across the United States and Canada, could accomplish. But as we looked around the campfire that night and saw the friendly smiles and the eagerness of the others, we knew that this could be nothing but a wonderful experience for us all.

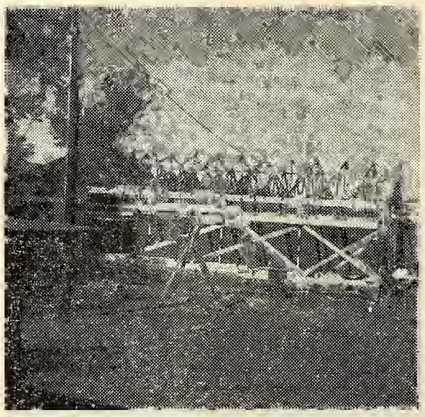
There were Bert and Marj from Saskatchewan; Pat, Martha, and Richard from California; Dean from Ohio; Dave, Jim, and Don from Pennsylvania; Verla, Vera, Darlene, Amelia, and Kenny from Montana; and then there were John, Karen, Virginia, Jerry, Jay, Doris, DeLonna, Joann, Virgie, and Elaine from Kansas. We won't forget the hauling of water from the irrigation ditch for dishwashing, the delicious meals seasoned by a sudden dust storm, the mountains of clothes we washed, hung, and ironed, the tents, and the tangle of mattresses on the church floor.

After working about six hours each day, we would relax at the swimming hole, play baseball, volleyball, or just rest under a shady tree.

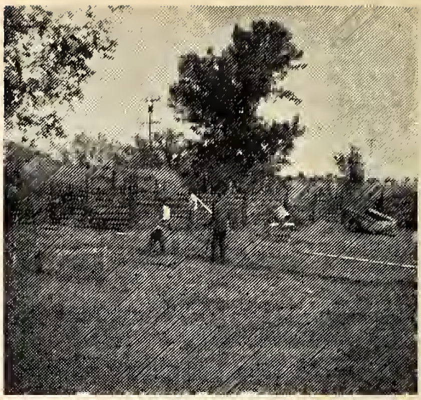
Vel Teichroew from Minnesota was our recreation leader and girls' counselor; Bill and Jane Braun from Manitoba were camp director and cook; Phil Guerenia was our spiritual leader and the boys' counselor; and Ike Shoulderblade was the work director and also spiritual leader. *Elaine Klaassen* and *Virgie Hiebert*

We lived in tents,

swam in the Tongue River,

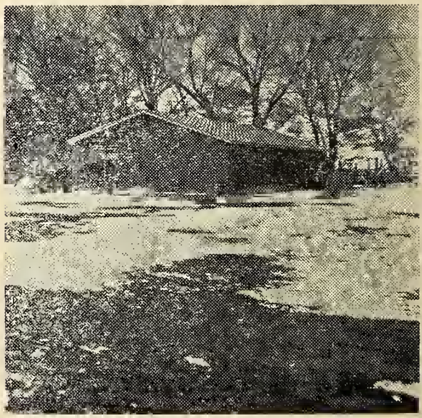


and worked.



did odd jobs,

and worked



This is the result.

WORK CAMP POSTSCRIPT

Dear Youth Editor: Since you wrote me the other day regarding the publishing of an article on the teen-age work camp last summer, I've been thinking of all that is still needed to even make the camp building usable. Mrs. Laura Petter has some windows and doors I hope (as soon as weather permits) to put in, but there is a great deal still to be done indoors.

We need insulation for the whole building, material for the wall separating what will be the main hall from the kitchen. Flooring is needed clear through the building. Wallboard for walls and ceiling needed; a sink and cupboards. Electricity is there but the building would have to be wired.

So you see we need to have our faith strengthened to look to the heavenly Father to supply all this. We know He is able but we also realize that He works through individuals. Would it be advisable to let others know of these needs when you print the article? Will you pray about this matter what the Lord would guide you as to what He would have you do? It would bring the need before the Christians and I'm sure many would be led to pray. Thank You. Sincerely in Christ, *Ike Shoulderblade*

Pardon Me, But. . .

. . . how come your youth group isn't planning a work camp? Easter vacations are made to order, you know. That plus a few people, a job that needs doing, and one planning meeting is all it takes. Put these things together and you get the satisfaction of doing something that needs doing, doing something as a group, and learning to know someone outside the circle of your everyday contacts.

In other words, work camps are a pretty great invention in my estimation. Our office staff had one a couple of springs ago. Just seeing the executive secretary of the Board of Education and Publication in raggedy jeans was something exciting — in an odd sort of way. Your counterpart might be a brand new glimpse of your group's sponsors. We cleaned up an invalid lady's yard. Your job could easily be a similar one, what with the weather turning warm and all. One thing we didn't do—or couldn't do: learn to know, or at least meet, the lady we helped. This is where you can improve on us. Work-camping, like giving, is a cinch when you just work and then leave—when you do not get involved with the person you're helping. It's harder when you have to give part of yourself, but you'll find that it's like a handclasp as opposed to a wave.

Youth Worker Milton Harder did a paper on service for youth groups and shared it with us at cabinet meeting before last. This is what stuck with me: "Service projects should ask of young people what they have to give—not what they don't have." In other words, instead of thinking that we serve only when we raise money for something, let's learn that service means just what it says: an act of serving.

Service comes in many shapes. And it goes without saying that we are not all able to be in the big three-week Conference-sponsored work camps. But before you pass it off, look next door or maybe down your street for a chance to give something you have—even if it's muscle. *M.T.*

Talking to the Pastor

How does one establish a good standard of values? As Christians we know that Christ comes first, but this becomes confusing when determining the place of spiritual concerns and church work opposite studies and school activities. We also know that we must be diligent and learn as much as we can to be useful workers for Christ.

When a person loves God with all of his heart, soul, mind, and strength, and loves his neighbor as himself, his standards of values are set by how he feels he can best express his love. Everything he does, then, is geared to help him become a more useful person for Christ.

Certainly it is important for one to develop his talents, increase his knowledge through formal education, and develop socially along with working hard at his religious development. By all of this he shall be a better person and, therefore, a better and more useful disciple of Christ. In this sense school can help him become a useful worker for Christ, if he has committed his whole life to Him.

School studies are important. We should not push them aside. There is a problem, though, with the other school activities. Some are pretty important. But so are church activities. We do need to develop our spiritual lives to give meaning for our lives. A well educated person with few spiritual values is like a great sea captain on a rotten ship. When the storm breaks up the ship, he sinks.

It seems that each young person has to make a lot of conscious choices where conflict between church and school activities occur. He has to ask, "Which activity will be most useful in making me become a better disciple for Christ." If his commitment to serve Christ is strong then these decisions will more easily follow. But there may be times when you feel you would like help on deciding. Talk to your parents and pastor. They are as concerned about this as you are.

Send your question to Don Wismer, 10102 West 64th Place, Arvada, Colo. Your name must be enclosed but will not be printed.

YOUTH is sponsored by the Young People's Union. Editor, Muriel Thiessen, Newton, Kan.

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COVER
At the landing, around the corner, or just inside the door is your chance to point men to Christ.

CONTRIBUTORS
Larry Kehler is director of Information Service for the Mennonite Central Committee, Akron, Pa. John Howard Yoder was for three years lecturer in theology at Mennonite Biblical Seminary and is now in Europe representing the Mennonite Board of Missions and Charities. Henry Poettcker is the president of Canadian Mennonite Bible College, Winnipeg. Elaine Klaassen and Virgie Hiebert are high school students in Hillsboro, Kansas. Ike Shoulderblade served as work director for last summer's teen-age work camp. He is a minister in the United Cheyenne Church.

CREDITS
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THE MENNONITE

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VOLUME 77 NUMBER 11

EDITORIAL

Blind want ads fascinate me. Sometimes. Those are the ads that list a telephone number, but no name. When I call someone on the telephone I like to know to whom I am talking. So I read through the telephone directory until I find the number. It takes less than an hour. Of course, there are only about 5,500 numbers in our book. If I lived in a larger city, I would do it less often; in Chicago, never. It is not recreation, but it is persistence.

I'm sure you've had similar experiences in sticktoitiveness—in looking for needles in haystacks. These are really simple projects. It takes no special skill; no intelligence. All you have to do is keep at it. It is really a kind of faith.

I think of the woman who came to Jesus. She came with a simple request. "Heal my daughter." But she got no answer. But she kept at it. "Heal my daughter." She irritated the disciples with her begging and crying. "Heal my daughter." When Jesus finally spoke, He spoke sharply. But the woman had prayed too long to stop now. "Heal my daughter." It was persistence and Jesus called it faith. "O woman, great is your faith" (Matt. 15:28)! Her prayer was answered. He healed her daughter.

We've looked for a lot of important things. For these we have searched hard. But the thing we really need is healing. Call it wholeness, holiness, or salvation. "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). This is what we need. We don't have it. We need cleansing. We need to learn how to live and how to please God (1 Thess. 4:1). Like the needle in the straw, it keeps slipping away from us. And we keep forgetting what we are looking for. We want the healthy life to which God has called us, and which God has prepared for us. We don't have it. But we can have it.

We find this health in Jesus Christ, and we find Him in faith. And we find more in Christ as we keep coming back to Him. Have we come to Him so often that the disciples try to send us away? Have we decided that the Christlike life is the thing we want above everything else? Good health is not a one-time thing. We practice it every day. The holy life is not an automatic dividend. We have to come back to its source every day. It takes persistence, but the goal of being whole is worth working toward. Jesus Christ came to save us from being halfmen. He came to make us whole men. If He could do this for us, it should be worthwhile for us to get it.

MARCH 20, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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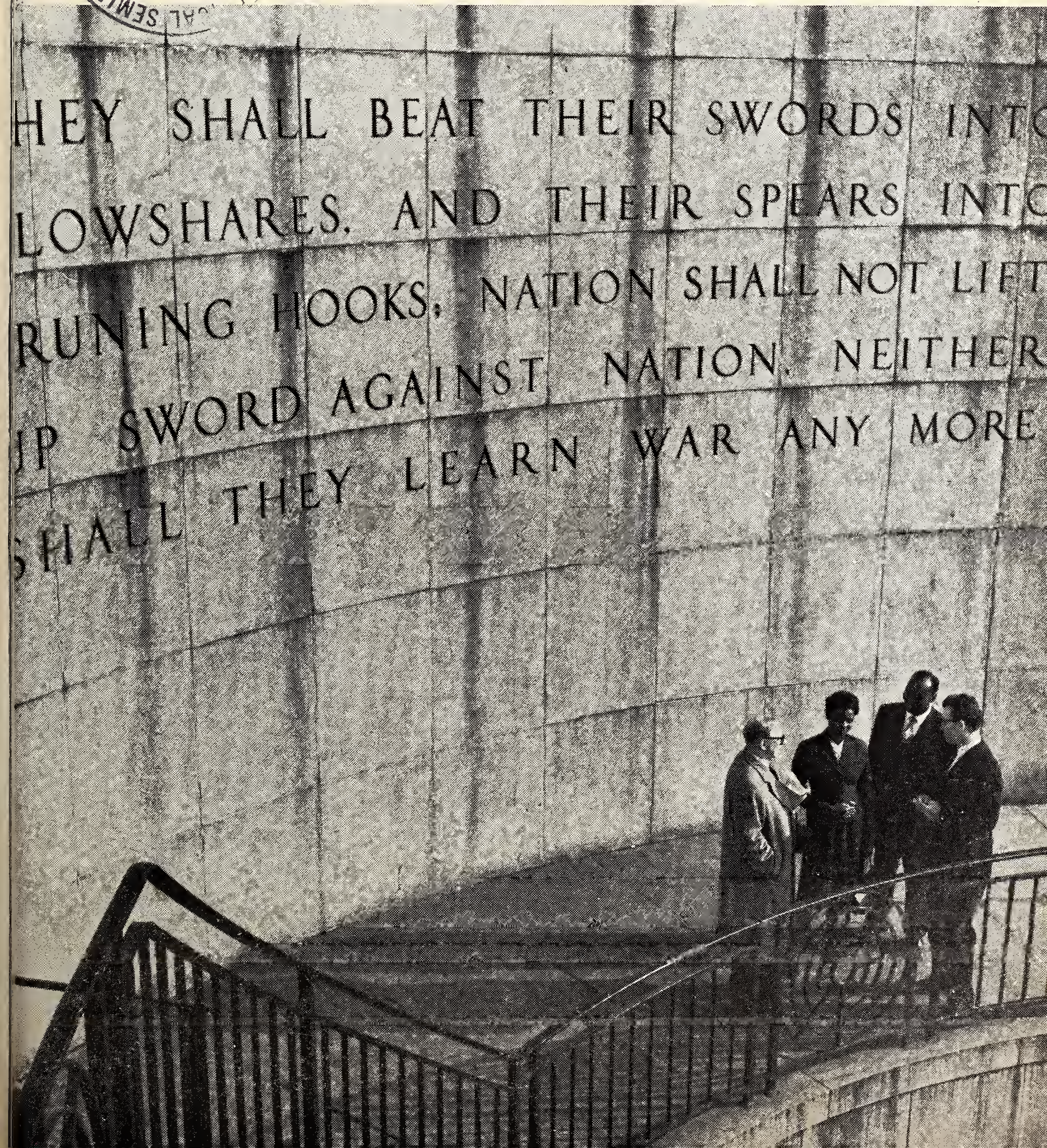
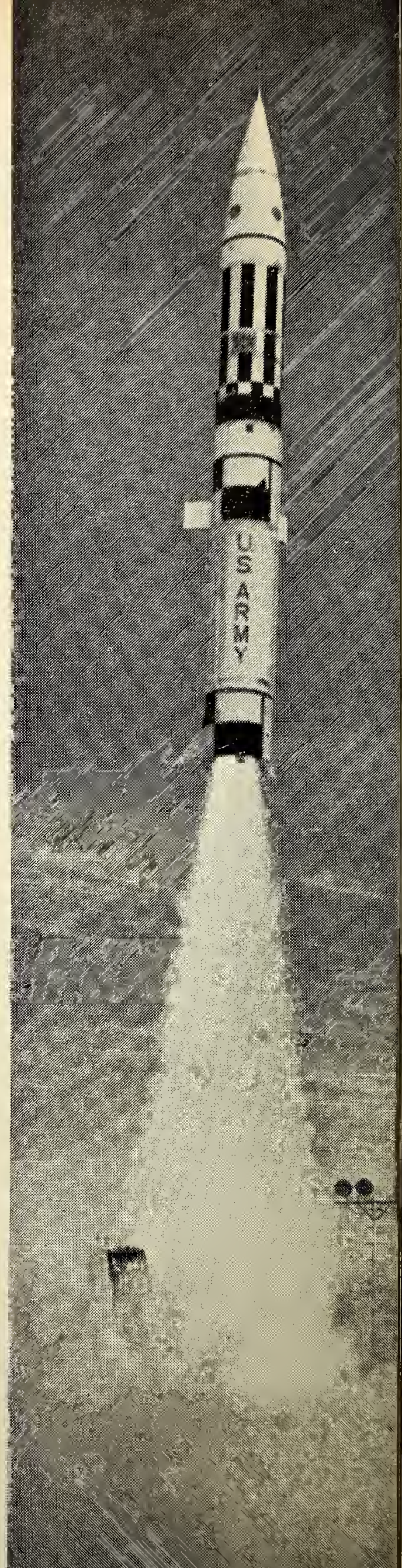

HEY SHALL BEAT THEIR SWORDS INT
LOWSHARES. AND THEIR SPEARS INT
RUNING HOOKS; NATION SHALL NOT LIFT
JP SWORD AGAINST NATION, NEITHER
SHALL THEY LEARN WAR ANY MORE

A statement of position on civil defense and disaster services adopted by the Mennonite Central Committee Peace Section, January 18, 1962.

Civil Defense and Christian Responsibility

Urgent voices are calling us to defensive preparation for wartime disaster, through the building of fallout shelters and other civil defense measures. Some call simply in the name of personal and family survival, threatening even the possible use of violence against neighbors who would interfere with the chance of survival. Some call in the name of service, the saving of life, and alleviation of suffering for those about us. Some call in highly militant and nationalistic voices urging a military showdown with the Communist East. All have in common their preoccupation with preparation for possible nuclear war. But man today still lives in a time of chaos. He must still choose whether war will come. Our gravest responsibility before God, with regard to the war question, is not how well we be prepared for a war in which scores of millions will be slaughtered, but rather what we are doing to work against the coming of such destruction. Ultimately our one responsibility is obedience to God as we know



Civil defense is part of our preoccupation with preparation for possible nuclear war.

Him in Christ Jesus, our Lord.

We have previously declared ourselves in opposition to membership in civil defense organizations with their support of the war effort. In the United States the President's action to place major administrative responsibility for the civil defense program under the Secretary of Defense underscores the concern of our earlier statement. In spite of recent changes in the United States civil defense organization, it is clear that the basic program of defensive preparation for war, in terms of survival planning, manpower, and funds is being greatly strengthened, as evident by the fallout shelter program. It is also evident that more and more questions of civil defense will be faced at the community level, with or without direct organizational connection to the national civil defense program, though fostered by the same military considerations. Though the government civil defense program in Canada is organized differently from that of the United States, the basic issues involved are largely the same.

In view of these developments we as Christian people before God and our fellow men declare our position as follows:

1) We shall strive with renewed efforts to assume our Christian responsibility to support and participate in those actions which will make war less likely, and shall in any event show forth a new way to those ready to follow Christ in faith. Through our ministries of evangelism, service, and peace we shall seek to meet those problems upon which ruthless nationalism and communism thrive.

A False Security

2) We will seek to refrain from and witness against those aspects of civil defense preparations which make war more likely by: a) developing a false sense of security, b) fostering the idea of the inevitability of nuclear war, c) encouraging man to think that modern nuclear war is after all a feasible instrument of national policy, d) adding to the tensions of an extremely hostile situation through making it appear credible that the West is ready to engage in nuclear war, and e) adding to the spirit of fear, suspicion, hatred, and moral weakness in our society.

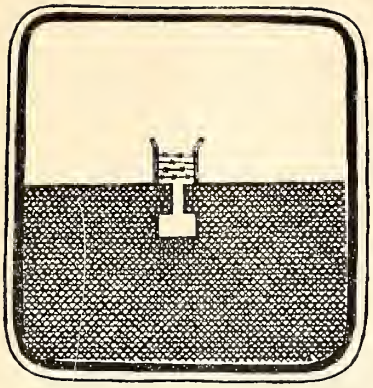
3) More specifically, we believe that the propaganda accompanying the present fallout shelter program is dangerously deceptive. It fails to present realistically the likely nature of modern nuclear war, in terms of the size of attack that is possible and probably if war begins; in terms of possible new weapons, for example chemical, biological, and radiological weapons, that would make shelters useless; in terms of possible effects on plant and animal life; in terms of the disruption of society, in which frantic people are already threatening to shoot neighbors at the shelter door; and in terms of the implications for yet future wars, if a viable society survives. The propaganda and the over-all shelter program seem rather to be designed to support the total war strategy.

Unreality of Preparations

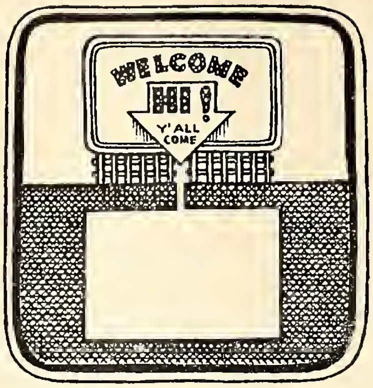
4) Though we recognize that, under certain circumstances of limited nuclear bombing, fallout shelters would serve to protect human life, we have grave reservations about participating in the current fallout shelter program. Because this program gives support to the war effort and because of the unreality of the preparations, we would rather encourage each other to pour out our lives to ministries of witness and service — helping to provide meaningful life and shelter for those who have none, before we provide second shelters for ourselves. We discourage our people from participation in the building of fallout shelters.

5) We do not discourage our people from becoming acquainted with the basic facts of radioactivity and even germs and toxins, as with any natural phenomena, hoping and praying that this knowledge may yet be turned to constructive purposes. In such training we would urge a spirit of calm and deliberation, avoiding a hysterical war spirit, and avoiding co-operation with groups that foster such spirit. In the consideration of such training programs we would urge our people and congregations to consider seriously their larger responsibility to witness against the cold war developments. We urge our people to consider their total Christian calling, lest the specialized training be given undue priority.

Hiroshima, August 6, 1945. Man today still lives in a time of choice. He must choose whether or not war will come.



Introvert



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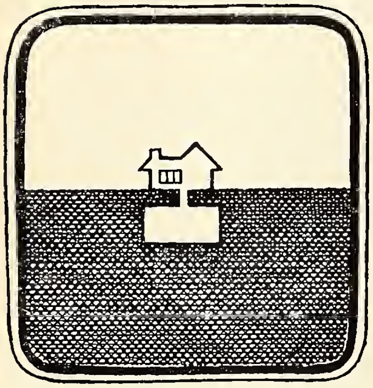
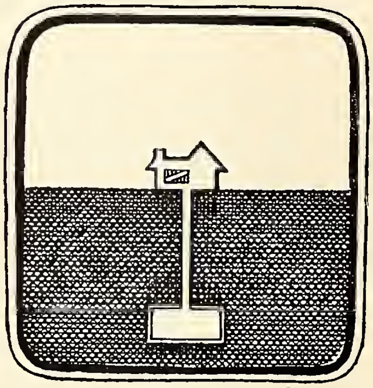
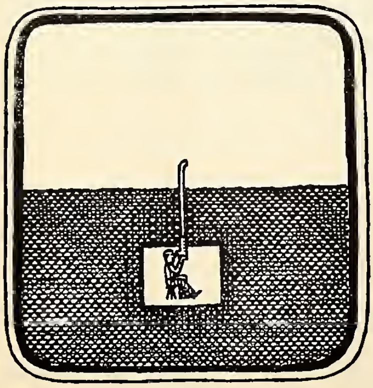


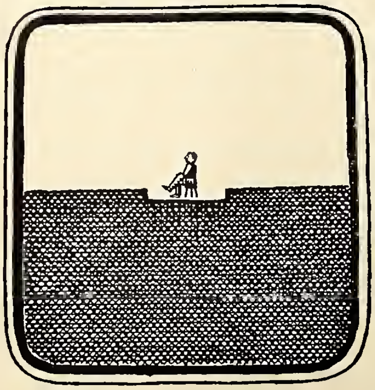
Optimist



Pessimist



Sadist



Masochist

Shelter sitting by Richard Lingeman and Charles Slackman

6) We encourage the strengthening of our church-related disaster services primarily in terms of training and organization designed to meet more adequately the needs of natural disasters, and in terms of some basic training in radiation and related developments as suggested above.

7) In the terrible event of nuclear war, for those of us who survive we resolve a complete readiness to serve in the alleviation of suffering and the saving of life, as we have sought to do in the past in both natural and man-made disasters, utilizing whatever training, experience, and other resources are available among us. Even in such ministry we shall seek to keep clear our Christian identification, refraining as far as possible from military identification.

Be a Community of Faith

8) In the present situation of fear, hostility, and possible war, we give a word of assurance and encouragement to those who have placed their faith in God as we know Him in Christ, and who are prepared to follow Him in Christian discipleship. Nothing shall separate us from the love of God. In the midst of a community of fear and hate let us seek to be a community of faith and love. "Fear not, little flock; it is the Father's good pleasure to give you the kingdom" Luke 12:32.

(We request our constituent groups to consider this statement for submission to local congregations, urging them to seek together the will of God regarding positive actions that can be taken in a witness for peace and regarding specific individual and institutional cases of local civil defense relationship. Furthermore, with regard to implementation of disaster services, and the application of the statement to such services, we recognize that specific implementing actions will need to be taken by the Mennonite Disaster Service organization in accordance with procedures previously suggested and in consultation with the appropriate conference committees and the Mennonite Central Committee Peace Section.)

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

MENNONITES AND INTERDENOMINATIONAL AGENCIES

John Howard Yoder

In present day discussion, the terms church unity and ecumenical movement seem to point immediately to certain interchurch agencies which denominations must choose to join or not to join. This is not as it should be. Many other questions are more basic than how a denomination, which is already an association or council of churches, should relate to other associations or councils. But in order to put this minor problem in its place, we shall do best to face it first and thus get it out of the way.

In North America, much more than anywhere else, the question is not only "whether" but "which"; for there are two sets of interchurch agencies bidding for support and loyalty. On the one hand there are the councils: local councils congregationally based; the National Council of the Churches of Christ in the United States of America formed of denominations (with similar bodies in other nations); and the World Council of Churches formed of national denominational bodies. On the other hand the National Association of Evangelicals joins indiscriminately individuals, congregations, and denominations on the national level, with local and international counterparts as well. The Dutch, North German, and Javanese Mennonites are related to the World Council. No North American Mennonite groups are in the National Council, though some specialized agencies in relief, Christian education, and missions have been related to its subsidiaries. Several Mennonite branches and numerous individual congregations support the National Association of Evangelicals. Our purpose here is more to describe than to evaluate the differences between these two partly competing sets of interchurch agencies.

The National Association of Evangelicals exists primarily on the national level, where policy decisions are made and where financial responsibility rests. Local groups are rather sections of the national association than associations in their own right. The World Evangelical Fellowship is financed and administered from North America and defines its problems and responsibilities in American terms. The councils on the other hand are not bound together in this way. Local, state, National, and World councils have separate membership, finances, and policy-making bodies. The World Council of Churches is truly a world-wide body, with most of its membership outside of North America. It thereby differs from both national American bodies in the far greater weight given to younger, mission-born churches and to the far older "Orthodox" churches.

The World Council of Churches is open to all churches making confession of Christ's Lordship within the trinitarian tradition. A memberchurch makes its own decision about what it means by accepting this basis; consequently individual members, even those who partipicate in ecumenical meetings, may have a rather liberal view of what these terms mean. As a matter of fact, however, theological liberalism is not one of the temptations of the World Council. The National Association of Evangelicals, on the other hand, stands on a much more precise doctrinal statement. As far as it goes, this statement would probably be acceptable to most North American Mennonite churches. But the existence of such a doctrinal statement is most important not so much for what it says as for the conception it betrays of what Christians do together. Whereas one of the major concerns of the World

Studies in Church Unity—XVI

Mennonites could, if they had the courage of their convictions and could overcome their sense of inferiority, find a hearing all out of proportion to their numbers.

Council (somewhat less of the National Council) is the effort of churches to discuss the issues wherein they differ, the evangelicals make a minimum of agreement a prerequisite, and do not feel it necessary to study closely the remaining areas of disagreement. Mennonites, for instance, have been disappointed in numerous attempts, formal and informal, to study such issues as patriotism and nonresistance with fellow evangelical churchmen.

Differences in Function

On the national level the rival bodies are quite parallel in what they attempt to do in areas where the member churches have common concerns: they collect relief goods, prepare Sunday school curricula, make pronouncements and operate teaching programs on issues of social ethics, share information on mission and evangelism methods. Neither group seeks itself to become a united or federated superchurch. The additional dimension, of most serious importance in the World Council, which is lacking completely among "evangelicals" and largely in the state and local councils, is that already referred to: the World Council carries on studies in realms where Christians differ. In these studies, which are not limited to representatives of member churches, the weight of an argument depends not on the size of the church it stands for, but on the clarity of conviction and the biblical foundation with which it is presented. Even churches and theologians for whom the Bible is not a final authority are obliged in these conversations to appeal to it since it is the only common court of appeal; thus a small church with radically biblical convictions may find more of a hearing than its size would merit.

The Superchurch Specter

This superchurch epithet, though often used in a rabble-rousing and irresponsible way, does point to a real danger and temptation. It is true that any institution has a more precise position and wields more power than one would understand from reading its constitution and doctrinal basis. This tendency certainly does operate in the various Councils of Churches; they do each have somewhat of a doctrinal "slant" and seek their own institutional interests. It is also true of every denominational administration. It is just as true of the National Association of Evangelicals when its anti-Kennedy campaign went so far as to jeopardize its tax-exempt status, or its anti-communism went so far as to advocate nuclear armament.

It is also possible for this same tendency to operate for the good. The church may be more moral in her teaching than the performance of her members; an organization may enjoy more prestige and wider hearing than it has earned, or, under spiritual leadership, it may be more Christian than its creeds or constitution commit it to be. This is in some respects the case for the World Council of Churches; its predominant theological slant is more missionary, more biblical, less creedal, and more concerned for spiritual vitality in the local congregation than would be either the membership or the creedal positions of the member churches.

Thus this superchurch dimension may be good or bad in its effects; it is part of the facts of life, and those who use the word most emotionally are often the worst offenders. It is thus irresponsible to think that one theology, or one organization, is more prone to this trend than others. It is of the essence of human groupings, and we must learn to limit, govern, and live with it.

Evaluations

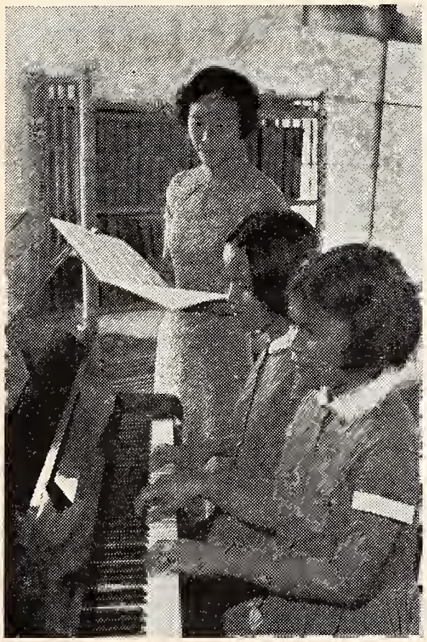
As persons and churches historically rooted in conservative and simple evangelicalism, we will naturally sense a certain sympathy for the piety, the American free-church mentality, and the respect for biblical authority represented by the National Association of Evangelicals and its related agencies. This is as it should be. Yet vigilance is called for at certain points: a) the peculiar tendency of American evangelicalism to confuse the American way of life with the Gospel; harmful not only in unleashing uncritically the forces of patriotism, but also in a limited understanding for the different-ness of the situation of Christians elsewhere; b) the unbiblical and unorthodox assumption that doctrinal orthodoxy on eight points is the primary and a fully adequate criterion for deciding with whom Christians can work, regardless of the nature of the common undertaking; c) the unwillingness to continue discussion on unresolved issues separating conservative denominations (baptism, Calvinism, war).

As Christians with social and ethical concerns, with appreciation for the usefulness of theological conversation and the whole breadth of Christian experience, we will sense a certain sympathy for the urbanity, the tolerance, and the cultural level represented in the leadership of the Councils of Churches. This, too, is as it should be. Yet an equally serious vigilance is called for: a) Not many wise according to this world are called; the cultural appeal and the better manners of the larger churches and their statesmen are not necessarily all to the good. They may hide an avoidance of commitment of a lack of grass-roots vitality. b) There is within the Councils a certain tendency to respond to evangelical divisiveness in its own terms, by writing off the non-cooperating groups and consolidating a majority position without them. By and large experience would indicate that ecumenical statesmen have better manners in this realm of competitive institutionalism than the evangelicals, but the difference is only relative. c) The purpose of interchurch relations is not to do all the work of the church "together" (i.e., under a central agency). The work of the church is being done, well and less well, with and without adequate intercommunication. The organs of intercommunication and co-ordination should not be as they are on the "top level," between denominational administrations.

NEWS

RUTH CHEN IS TAIWAN'S DELEGATE TO CONFERENCE

Delegates to the Mennonite World Conference in Kitchener, Ontario, in August this year will represent every country in which the Mennonite church is established. The General Conference Mennonite Church in Taiwan will be represented by Ruth Chen, a member of the Taichung congregation. Miss Chen is in charge of the Taichung school for blind children operated by the Christian Children's Fund, Inc. The school was opened a few years ago and now enrolls sixty children in nine grades. Miss Chen has been active in school and orphanage work for almost ten years, and according to Glen D. Graber, Conference missionary now director of the Taiwan office for Christian Children's Fund, Inc., is "highly respected in church and government circles for outstanding work."



MENNONITE BOOKS FOR TAIWAN

Peter Kehler, missionary to Taiwan, is searching for copies of *Mennonites and Their Heritage*. This is a series of six booklets produced by the Mennonite Central Committee in the early 1940's. He is especially interested in numbers three, four, and six, in case the entire set is not available. These books may be sent to Peter Kehler, 149 Min Te Li, Meilun, Hwalien, Taiwan.

RICH WRITES TEXTBOOK

Ronald L. Rich, head of the department of chemistry at Bethel College, was recently contacted by the W. A. Benjamin Book Publishing Company of New York and asked to write a 100-page descriptive monograph on the chemistry of the halogens. Dr. Dich suggested that he would write a topical monograph on trends in the Periodic Table instead, since he has been interested in this subject for several years and adequate presentations were not presently available. He has signed a publishing agreement for this manuscript and will work on the book at Bethel this summer and next fall.

His book is to be a part of a paperback and hardbound inorganic chemistry series designed to supplement or replace traditional textbooks in advanced senior and graduate courses. The series will consist of a brief basic text by M. J. Sienko and R. A. Plane of Cornell University, several topical monographs on advanced subjects such as the one which Dr. Rich will be writing, and descriptive monographs on selected groups of elements.

MINISTERS MUST SIGN WAIVER

The General Conference Pension and Ministers' Aid Committee is anxious to alert all United States ministers who have not enrolled in Social Security, that April 15, 1962, is the absolute deadline for such enrollment. The government has had various deadlines on this enrollment since 1957. Information put out by Social Security is to the effect that the doors will be finally closed for any minister who wishes to enroll after the April deadline.

The committee is aware of the fact that many ministers have paid into Social Security from various side occupations and feel that they are covered by Social Security as the result of having paid into it. However, unless they have signed the Waiver form No. 2031, it is very important for them to know that there can be a very real disappointment to their family in the event of death or to the minister in his retirement in that he could lose this protection because of not having signed the waiver. This waiver is only required in the case of ministers and it is for the purpose of defining the separation of the government from the affairs of the church.

Social Security for ministers is in no way a substitute for the Conference's Pension Plan, but rather it will serve as furnishing additional income for the minister in retirement as well as to his family in the event of death. The two plans together will more nearly come to furnishing adequate income in retirement years. Further information may be secured from August Epp, Chairman, Pension and Ministers' Aid Committee, 722 Main St., Newton, Kan.

BARTH LECTURES AT BETHEL

Markus Barth, one of the foremost New Testament scholars in the country, lectures at Bethel College, North Newton, from March 25 to 28.

Dr. Barth was born in 1915 as the son of Karl Barth of Basel, Switzerland. Like his father he spent a number of years as a parish minister of the Evangelical Reformed Church at Bubendorg in the Baselland. In 1953 he became visiting professor of New Testament at Presbyterian Theological Seminary, Dubuque, Iowa. He was appointed to the staff of the Federated Theological Faculty of the University of Chicago in January, 1956, as Associate Professor of New Testament. His many publications include *Die Taufe-ein Sakrament,* 1951; *The Broken Wall: A Study in Ephesians,* 1959.

The Bethel College Bible Lectures were made possible by the Hartzler Bible Week Lectureship, established in 1951 by Dr. and Mrs. J. E. Hartzler to enable the college to secure annually the service of recognized scholars as special lecturers. The lectures are to be on subjects of general biblical, historical, theological, and philosophical interest.

SHORT COURSES OFFERED IN INDIA

India missionaries enrolled twenty-two persons in the short course for young married couples which they sponsored January and February. This course, in which Bible and related subjects are taught, is offered twice each year.

A more advanced course is offered to primary school teachers. This is a month's course in Bible, teaching, and leadership training.

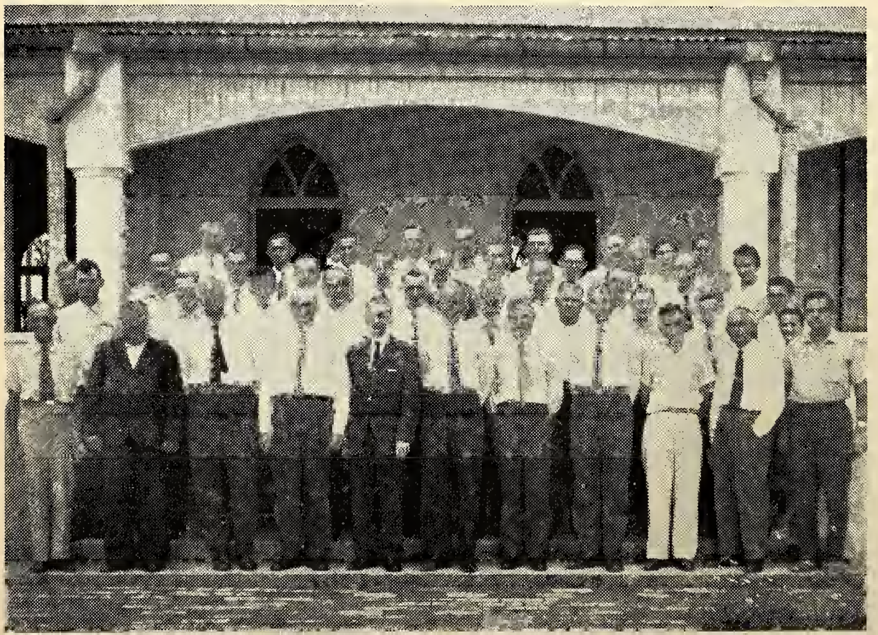
Another course is for pastors. And plans are to begin a course for deacons in April. Providing these services are a permanent staff couple, who are recent graduates of Union Biblical Seminary at Yeotmal, local pastors, and missionaries. Jacob Giesbrecht (Waldheim, Saskatchewan) at Saraipali, M.P., is in charge of this area of responsibility.

CONTRIBUTIONS CONTINUE

Receipts for General Conference causes for the month of February exceeded those of the same month in 1961 by some $14,000. This is indeed very encouraging. The Board of Christian Service fared best. This is partly due to the larger amount of CROP money raised in the Middle West in 1961 and which has now come into our treasury from CROP. A part of the increased income may also be attributed to the direct appeal mailed by the Mission Board the third week of the month.

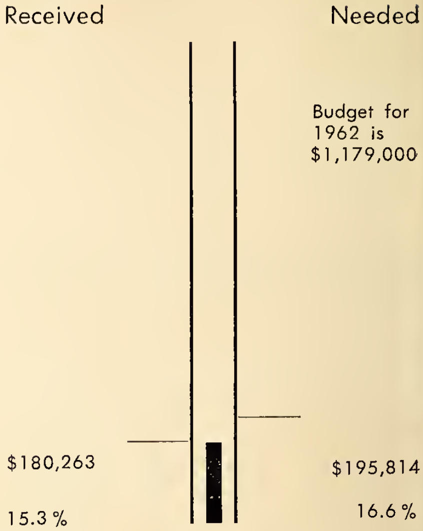
Increasingly people are asking for information relative to the making of wills and the possibility of making annuity gifts to the Conference. We have a booklet, *20 Questions About Your Will,* which we will happily send to anyone asking for it. Also, we will welcome questions about annuity contracts. Annuity gifts are in part tax deductible gifts when made to a charitable organization. *Wm. L. Friesen, Conference Treasurer.*

PHOTO FROM THE SOUTH AMERICA CONFERENCE



This is the group of ministers, deacons and guests attending the Friesland (Paraguay) Conference in January. (See *The Mennonite,* March 13, for complete story.)

CONFERENCE STEWARDSHIP



APPEAL FROM CATHOLIC SCHOOL

Many generous persons respond to the appeals for funds which come to them from various sources. Often people do not realize just what organizations they are supporting.

Recently it came to the attention of the Board of Missions Office that a number of people who were contributing funds to Saint Labre Mission in Ashland, Montana, thought they were supporting a General Conference Mennonite mission. This is a Roman Catholic parochial school.

The General Conference mission to the Cheyenne Indians in Montana now consists in four congregations known as the United Cheyenne Church, a member of the Northern District Conference. Congregations are at Ashland, Birney, Busby, and Lame Deer.

To insure gifts reaching their intended destination, send them to the Board of Missions, 722 Main St., Newton, Kansas.

WEEKDAY CURRICULUM STUDIED

Work on a weekday Bible school curriculum will begin this summer. This decision of the Editorial Committee came after studying the role and function of weekday Bible school curriculum at a meeting in Chicago on January 20.

The committee is planning a seminary for July, when members of the Board of Education and Publication and other persons appointed by the Editorial Committee will draw up preliminary outlines for a

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Akron, Pennsylvania

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FINANCIAL SUMMARY

Cover by Allan Eitzen

Annual Report 1961 attempts to picture the world-wide ministry of the MCC, but much more than these 16 pages would be needed to tell the whole story — the compassionate service and witness of Christian volunteers in the midst of unspeakable poverty, disease and ignorance. Some names and places have been mentioned, but these are only examples. There are about 550 people in the program, for which reason all could not be listed. It is our prayer that His holy presence may have been evident in our work and that all who have offered their prayers, time and material to the cause may have received a new realization of His grace and glory. "For we are laborers together with God. . . ." (1 Cor. 3:9.) With this report MCC expresses its gratitude to the constituent churches which supported the program so generously in 1961.

Foreign Relief and Services

"The year 1920 confronted the Mennonite brotherhood with a tragedy of staggering proportions. Starvation was afflicting Russia, threatening vast populations, including the Mennonite settlements. Relief was so urgent . . . that a joint meeting of representatives of relief agencies of various Mennonite bodies formed the central committee which would seek to pool the resources and unify the efforts of our North American brotherhood in a far-reaching attempt to bring food to the starving."

So H. A. Fast, in an article "Awakening to Human Needs," describes the beginning of MCC. It began as a relief organization and this continues to be its primary mission, although numerous other inter-Mennonite organizations are now related to it.

From the small but highly significant beginning in 1920, the MCC's Foreign Relief and Services section has developed into an organization with a world-wide mission. In 1961 the relief section supported projects in over 25 countries. The overseas program was carried on by 227 North American Mennonite volunteers and numerous nationals.

Robert W. Miller, director of the relief section, sums up his section's task as follows:

"Whenever we seek to serve the physical and spiritual needs of people around the world, we face a complexity of needs varying from the need for food and clothing today to the need for skill and tools to make a living during the years ahead. As we work at this task we must constantly ask ourselves:

- Are we distributing food and clothing wisely and with a clear Christian witness?
- Are we following good community development principles in our agricultural and self-help programs?
- Are we strengthening initiative by involving local groups in a real way in the management and support of projects?"

Voluntary Service

In early 1946 the MCC Executive Committee authorized conditionally the addition of a limited number of year-round supplementary Voluntary Service workers. The idea of the peace time Voluntary Service program grew out of the conscientious objectors' Civilian Public Service experiences during World War II. MCC Voluntary Service, catching the imagination of Mennonite youth, had 66 workers serving in year-round units by 1950. The MCC program inspired several constituent conferences and European and South American Mennonite groups to start VS programs too. Consequently, hundreds of Mennonite young people now serve in one flourishing VS program or another. These young people return to their churches and communities with a new vision of Christian love in action.

In 1961, 15 years after VS was begun, 130 volunteers were engaged in MCC Voluntary Service projects. Their activities ranged from nursing and teaching to working with young people in institutions for problem children. VS has gradually extended its ministry to other lands. Now it has units in Mexico, Haiti and Newfoundland, as well as in the United States and Canada.

The Summer Service program has developed as a part of VS. One hundred and thirty-nine volunteers served in 19 Canadian and U.S. institutions during the summer of 1961.

Since the beginning of the Voluntary Service program, 1,500 years and 2,700 summers have been contributed by volunteer workers.

Edgar Stoesz, director of VS, states:

"As enjoyable as reminiscing might be, we cannot be tempted to rest on our accomplishments of the past 15 years. Our task in the next 15 years is to make VS an even more effective arm of the church."

Congo

Austria

Haiti

Korea

Mennonites meet with Billy Graham

Peace Section

The Peace Section seeks to bring a message of peace and faithfulness to the Christian church and to relate Christian nonresistance to the areas of war and the preparation for war, church and state relations, racial strife and industrial relations.

In 1961 it continued to work toward its goals by supporting peace workers in Japan and Europe; participating in discussions with leading churchmen, such as Billy Graham, on the topic of biblical nonresistance; preparing a draft manual and other literature; analyzing and preparing a statement of position on the government's civil defense program; calling a seminar in Washington on "Our National Government and the Christian Witness"; and co-operating with the MCC Voluntary Service section in opening a project in Atlanta, Ga., to work specifically in the area of race relations.

Representatives of the Peace Section attended, on an observer basis, the All-Christian Peace Assembly held in Prague, Czechoslovakia, in June.

The Peace Section also continued to work with various peace groups, among them the Intercollegiate Peace Fellowship, which held its annual conference in Nashville, Tenn., on the Fisk University campus in March, 1961. The topic: race relations.

Elmer Neufeld, executive secretary of the Peace Section, reports that of the nearly 1,700 men currently in the 1-W program, over 1,000 are from MCC constituent groups and over 300 are in church related projects under MCC or one of the Mennonite constituent groups.

Mennonite Mental Health Services

The Mennonite brotherhood's attitude toward mental health programming, according to Delmar Stahly, co-ordinator of Mennonite Mental Health Services, is in a wholesome state of ferment. Pastors, interested laymen, theologians and psychiatrists are attempting to come to grips with the problems of mental health, especially the relationship between Christian faith and psychiatry.

One described the present state of Mennonite mental hospitals in this way:

"The church entered the mental health field without an adequate understanding of the therapeutic process. It over-simplified the ministry of mental healing and became disillusioned when apparently non-church oriented therapists were reasonably successful in effecting cures within our own hospitals. The churches have come far, however, in recognizing the validity of the psychiatric approach and the hospital must give proof that the entire process can be undergirded by a deep concern, ultimately, with the patient's relationship with God."

Four institutions—Brook Lane Farm, Maryland; Prairie View Hospital, Kansas; Kings View Hospital, California; and Oaklawn Psychiatric Center, Indiana—belong to MMHS. Construction on the $750,000 Oaklawn plant began November 16, 1961. The center is scheduled to be ready for operation by January 1, 1963. The three other hospitals are continuing to expand their facilities. Prairie View, for example, is preparing to build an industrial therapy structure and Brook Lane started constructing a new chapel in September.

In efforts to strengthen the religious aspects of their programs, Brook Lane and Kings View appointed chaplains during 1961. Prairie View polled doctors and church leaders to seek their evaluation and counsel.

The three existing hospitals together contacted an average of 109.7 patients per day during 1961. They have a total in-patient capacity of 118. Their combined average in-patient census was 92.1. Brook Lane and Kings View both had average census figures near to their capacity, but Prairie View's average census was only 45 per cent of capacity because of its transition to a new professional staff.

Menno Travel Service

Last year Menno Travel Service, for the first time in its 12-year history, did over a million dollars worth of business.

Several tours to Europe, the Holy Land and South America were again sponsored in 1961. Two scheduled tours did not materialize because of the tense international situation. The cancellation of these tours and some other factors helped to bring about an MTS operational deficit of about $2,500 for the year. In addition to sponsoring tours, MTS continues to make travel arrangements for MCC, mission boards, other church-related organizations and individuals.

During the past year the International Air Transport Association and the Air Traffic Conference approved the Winnipeg branch office. This will allow MTS to develop the Cànadian branch to its full potential.

MTS offices are located in Akron, Pa.; Goshen, Ind.; Newton, Kan.; Winnipeg, Man.; Amsterdam, Holland; Asuncion, Paraguay; Beirut, Lebanon; Leopoldville, Republic of the Congo; and London, England.

Mennonite Indemnity, Inc.

Eighteen Mennonite aid societies are reinsuring through MII. Through Mennonite Indemnity, Inc., societies can pass portions of any risk, and the corresponding premium, to a pool. This allows a society to accept bigger accounts than it would otherwise be able to handle.

MII completed its fourth year of operation in 1961. It is too early to judge with any degree of certainty the significance of MII, but an analysis of the first four years of business does reveal certain trends.

- MII's premium volume has increased markedly each year since its inception. In 1958 it was $66,992 and for the first 11 months of 1961 it was $196,421.
- MII experienced gross losses amounting to $214,022 in the first 11 months of 1961, as compared to $55,721 in 1960. Edgar Stoesz, director of MII, summed up the situation thus: "If this year's losses represent a trend, we have cause for concern. If, however, it is one of those years that deviate from the average, then it should be averaged out over succeeding years. We feel that the latter is the case."
- Overhead expenses have decreased from 26.3 per cent of premium income in 1958 to 6.8 per cent of premium income in 1961.

Cleaning up in Hurricane Hattie's wake

Mennonite Disaster Service

One of the major questions faced by the loosely knit Mennonite Disaster Service units during the past year, was their relationship to Civil Defense. In co-operation with the Peace Section, MDS called meetings in various parts of the country to discuss CD and its implications to the Mennonites' Christian witness. The findings of these meetings served as the basic material for the agenda of the annual MDS meeting held in Denver, Colo., in February, 1961.

"A Plan of Action in this Time of Cold War" was the statement which emerged from the Denver meeting. It stated that MDS should be recognized as the official Mennonite agency for disaster service, regardless of whether a disaster is natural or man-made. It called on the Peace Section and the MDS Co-ordinating Committee to develop a long range program and to study the proposed arrangement to ascertain whether it would be consistent with the Mennonite peace testimony.

C. L. Graber was appointed executive co-ordinator of MDS for a six-month period starting in October, 1961. He investigated the Civil Defense program and studied the possibility of gaining government recognition for MDS. His review of the total MDS operation also brought a recommendation for greater centralization of administration in order to achieve maximum co-ordination and systematic operation. This proposal will be discussed at the 1962 MDS annual meeting.

Twenty-six MDS units are presently organized in the United States and Canada. They offered assistance at local disasters and some of them aided the victims of Hurricane Carla in Texas and Hurricane Hattie in British Honduras.

MCC'S WORLD MISSION IN 1961

Feeding and Clothing the Destitute

Hong Kong

Korea

Jordan

Indonesia

India

Europe

Algeria

Famine struck the Indian province of Bengal in 1943 and over a million people starved to death. That same year, in China's Honan province, the starvation death toll was said to have reached "many millions." Those were the last of the great famines—and their severity was probably heightened by the dislocations of war. Thanks to national and international progress and food productions distribution, famine today is not a major problem in most countries of the world. There have been few reports of even isolated pockets of famine in recent years.

But there is still much hunger. Probably half of the world's people have too little to eat. Hundreds of millions subsist on diets short of energy value, as well as other essential nutrients. This malnutrition, centered largely in the heavily populated, underdeveloped countries, is a potential source of unrest and instability.

In 1961 the Mennonite Central Committee attempted to attack the problem of poverty at several strategic places in the world.

The school-feeding program is the biggest project in Hong Kong. Last year 289,000 meals—consisting of rice, MCC tinned meat and vegetables—were served. At the present time 3,000 children are being fed five days a week. It is hoped that this number can be increased to 5,000 a day. Clothing is given to Hong Kong case work agencies, churches and missions for distribution.

In Korea, over 14,900 persons in orphanages, widows' homes and other institutions were given aid. An additional 78,895 were helped in general distributions. A total of over 800 tons of food was distributed. Some clothing went to institutions, but most of it was given to about 8,000 of the neediest people in rural areas.

Christmas bundles!

In Jordan, MCC is a member of the interdenominational Surplus Food Committee, through which it was responsible for the distribution of over 3,700,000 pounds of flour, rice, milk and oil in 1961. The food went to frontier villages, Bedouins, institutions, etc. In Ma'an 600 children received one hot meal a day.

Daily meals of government surplus rice were given to 270 children in Calcutta, India; 2,000 others received milk at two milk distribution centers. Lunches were served daily to about 200 women university students at one of Calcutta's colleges.

Undernourished children and tuberculosis patients in Indonesia received Canadian surplus pork and milk. Over 135 tons of food were distributed. Bread baked for MCC by a commercial baker in Saigon went to institutions and needy families in the Saigon-Cholon district of Vietnam.

In Europe, the material aid program concentrated on Austria, where 25 tons of material were distributed. Packages were also sent to Iron Curtain countries—166 parcels went to Poland and 146 to Russia. In Crete, Christmas bundles, new and used clothing, bedding and government surplus pork, worth a total of $34,297, were sent to the bishop of Kissamu-Selinon for distribution to the suffering islanders.

In Algeria, 44 tons of material aid were distributed through CIMADE, the French Protestant Relief Agency. Because of drought conditions, the material aid program in Algeria is being stepped up in the winter of 1961-62.

MCC also made food and clothing distributions in British Honduras, the Congo, Formosa, France, Germany, Haiti, Paraguay and other countries during 1961.

Educating the Underprivileged

"Until recently, the need for literacy was considered one of the most pressing in underdeveloped countries. But the concept has now been broadened, and literacy is regarded as the tool of education in all areas of life. . . . With the impact of civilization, the function of education has necessarily changed. The need is to move away to new knowledge and skills, to a new place in the social order; education is now not for the maintenance of the old, but for change." So wrote Margaret Mead in *Cultural Patterns and Technical Change* in 1954. The increasing number of calls from emerging nations asking for assistance in the field of education, bears out the writer's statement.

The call for teachers has not gone unnoticed. Mennonite mission boards, for example, have long carried on extensive educational programs in Africa and Asia. The MCC, too, has sponsored teacher placement and educational assistance projects for a number of years. In 1961 it made a special study of the possibility of placing teachers in underprivileged areas in Africa and Haiti. Robert S. Kreider made a tour of several countries in Africa and discovered a tremendous openness for a teacher placement program.

Other educational programs continued to develop in 1961. In Newfoundland, where the per capita annual income is less than $800, Voluntary Service teachers are continuing to make a real contribution in communities that would otherwise not have qualified teachers. One of the problems that a program of this type inevitably faces is that as teachers are placed in the same schools year after year the expectations of the communities rise and the succeeding teachers have increasing difficulty in achieving as high a rate of improvement as did their predecessors.

Korean carpentry class

Going farther abroad, in Hong Kong last year $2,423 was used to pay, in part or in whole, 1,564 school fees. Starting with the 1961 fall term, MCC embarked on an individually sponsored program in which 208 Canadian and U.S. sponsors pay $3 a month to put one child into a primary school in Hong Kong.

The Mennonite School at Hebron, Jordan, has an enrollment of 75 boys. Most of the subjects—English being one exception—are taught by nationals. Definite plans are being made to establish a Mennonite secondary school in this country.

At the Mennonite Vocational School near Taegu, Korea, 200 orphan boys between the ages 14 and 22 are given a full junior and senior high school education plus training in one of four vocations (printing, metal work, carpentry, agriculture). Eventually, the school hopes to enroll as many as 240 boys. The academic program at MVS, according to John Zook, acting director of the Korean MCC program, is improving each year. The Korean Widows' Project teaches widows how to use sewing machines to make Western-style clothes for the market. Each of the 12 widows who graduated from the one-year course in 1961 received a Korean-made sewing machine.

In Halmahera, Indonesia, Marion Deckert is instructing at a teacher training school and a Bible school. In Tournavista, Peru, Jake and Agnes Penner teach 65 children at a missionary children's school. Gerald Dyck and Mary Steiner teach music and English at schools in Thailand. Home economics and trade school classes were commenced on the island of Crete this fall.

MCC also supplied teachers for Ailsa Craig Boys Farm in Ontario and Boys' Village, Smithville, Ohio.

Africa
Haiti
N'foundland
Hong Kong
Jordan
Korea
Indonesia
Peru
Thailand
Crete
United States

Healing the Sick

Haiti

Congo

Paraguay

Jordan

Indonesia

Vietnam

Korea

Mission hospitals in the Congo are being swamped with patients. And according to spokesmen of the Congo Protestant Relief Agency, the position "is getting a lot worse." Before Congolese independence there were about 750 doctors in the country. Today there are only 250—approximately one for 60,000 people. Under the CPRA's *Operation Doctor* program, in which MCC is participating, 20 doctors have been sent to the Congo on temporary assignments. The CPRA target is 100 doctors over a five-year period.

On the highway between Asuncion, Paraguay, and the Brazilian city of Iguazu, 81 kilometers from the Paraguayan capital, is the MCC supported leprosy station *Kilometer 81*. The center treats 500 patients, over a third of the known leprosy cases in Paraguay.

In 1961 a medical team, working out of Ma'an, Jordan, began making long trips to the isolated villages in the desert to treat the various diseases that afflict the Bedouins. A medical care program was continued in the frontier villages in the Hebron area.

MCC in 1961 continued to supply personnel to hospitals in Pusan, Taegu and Seoul, Korea. The nurses attempt to demonstrate good patient care to Korean staff members who are long on theory and short on practice.

In July, 1961, Dr. Samuel Stover began work at the Soe hospital, Timor, Indonesia. His description of the facilities are possibly typical of conditions which face medical workers abroad. He writes: "The hospital is about 25 years old and needs many repairs. There is no running water and electricity and the equipment is very limited. Medicines are a continual problem. Prior to my arrival the hospital had not received any medicines for seven months."

The Nhatrang, Vietnam, hospital clinic, operated jointly with the National Evangelical Church, was dedicated in July, 1961. For security reasons the mobile clinic has been discontinued.

In Haiti, three Voluntary Service medical projects are in operation. Five registered nurses and a lab technician serve at Hospital Albert Schweitzer and contribute much to the spiritual atmosphere of the institution. The 24-bed MCC-operated hospital at Grande Riviere du Nord treats about 3,000 patients a month. The medical staff includes two doctors, three nurses and a lab technician. At Petit Goave the medical work has been small, but rewarding.

The Voluntary Service and Foreign Relief and Services sections also carry on medical work in British Honduras, Bolivia, Newfoundland, Thailand, Hong Kong, India and the United States.

VSers and summer service workers further help in the healing ministry by serving as normal control patients at the National Institutes of Health, Bethesda, Maryland.

Helping the Mentally Ill

MCC also continues its interest in providing a helping ministry for the mentally ill. The expanding program of Mennonite Mental Health Services attests to this growing concern.

MMHS is keenly cognizant of the fact that there is no easy way of helping the mentally ill, but it continues to study the problem, especially the relationship between psychiatry and the Christian faith. It fully realizes the importance of a dynamic Christian experience in the lives of the mentally disturbed; therefore, it places Christian faith at the center of its healing ministry.

The construction of Hoffnungsheim, a mental hospital in Paraguay, was also partially supported by MCC.

VS and summer service workers further the work of rehabilitation by offering themselves for service at MMHS and state hospitals.

Improving Farming Methods

Agricultural and community improvement programs are carried on by MCC among neglected, isolated peoples of the world to help them realize their goal of a more satisfactory way of life. It recognizes that great rural regions of the world are in the midst of rapid economic and social change. Through efforts of agricultural work and community development the MCC works with the people in order to conserve the best in village life and help to guide the processes of change along constructive lines, in accord with the life and spirit of Christ.

Two Voluntary Service agricultural extension units were begun in Mexico in 1961. One unit is serving with Heifer Project Inc., which imports about $35,000 worth of livestock annually, and the other is doing extension work among the Mazuhua Indians for the Mexican agricultural department and a Rockefeller Foundation project.

The program in Macedonia, Greece, this year continued its farm improvement work in such areas as poultry, swine, cattle and rabbit raising and home canning. The new demonstration farm in Aridea is nearing completion.

The experimental farm in Paraguay last year received 21 registered six-month-old bulls and 30 purebred hogs from Mennonites in United States. This will greatly help to improve the farm's stock. As a result of the farm's introducing tropical varieties of wheat, Mennonite farmers in that vicinity seeded over 400 hectares. The results were good and the acreage is expected to increase next year.

In Korea, the Mennonite Vocational School farm has experienced increases in crop and produce yields. With the exception of its orchard, the crop and livestock production is now above average for that vicinity. The farm is beginning to play a big role in demonstrating better agricultural methods to farmers in the surrounding area.

In Halmahera, Indonesia, the MCC assists the Indonesian church in operating its coconut groves. Agricultural training classes were held on Java and an irrigation system, initiated by a lay evangelist desiring *to improve the economic status of his village,* was developed.

A poultry project has been begun by the Calcutta unit. And the Paxmen at Bajora, India, are improving the irrigation system and introducing new crops.

The land levelling project in West Pakistan developed well in 1961. Two Paxmen there have been assisting in levelling a number of fields in two villages in the semiarid region. The leveled land can now be irrigated.

Agricultural assistance was also given in Morocco, Bolivia, British Honduras, Thailand and the Congo.

Mexico

Greece

Paraguay

Korea

Indonesia

India

Pakistan

Bolivia

Promoting Community Betterment

Community development could be defined as any assistance given to improve conditions in a community, but, generally, it means projects which are intended to help people to help themselves. Agricultural improvement projects, although dealt with separately in this report, are an example. Other community projects are being conducted in a number of countries.

A Mennonite community service project was begun in Korea in December, 1960. During the past year it organized ten 4-H clubs, four ladies clubs and five farmers clubs. Lee Dong Keun, a Korean, is directing the program. This project has also carried on education activities in the areas of sanitation, health, nutrition and birth control.

At Kaiserslautern, Germany, a community center is providing opportunities for recreation, crafts, Bible classes and sewing activities.

Sewing classes are held daily for 40 refugee girls in Jericho, Jordan. Two national instructors and a relief worker are in charge. Needlework is also given out at the same center to provide income for some of the ladies in the camp.

In Greece, five MCC volunteers are doing village work.

In Calcutta, India, instructions are being given in sanitation and sewing. Residents of the area are being taught how to construct and use septic tanks.

The VS program in Haiti and Newfoundland also is emphasizing community improvement. For example, during 1961 several wells were capped to provide Haitian communities with a safe supply of drinking water.

Haiti

India

Korea

Jordan

Ministering to Children

Much of MCC's ministry around the world—feeding and clothing programs, educational assistance, religious training, etc.—is directed at needy children.

United States

Canada

Abroad

Voluntary Service projects in United States and Canada concentrate largely on children's work. A total of 30 volunteers were working at Boys Village, Smithville, Ohio; Children's Center, Laurel, Md.; Junior Village, Washington, D. C.; Wiltwyck School for Boys, Esopus, New York; and Ailsa Craig Farm in Ontario, at the close of 1961. These volunteers do maintenance and clerical work, direct recreation and craft activities, instruct religion during released time, counsel, etc. Expressions of appreciation from the regular staff members of these institutions indicate that the VSers do their work well and are influential in expressing Christian love and concern in their total relationship to the children and the staff. In many instances, unit members find real significance in their services as they perform many of the functions mothers and fathers provide in a normal home.

Many of the summer service units—such as the ones at a camp for mentally retarded children in Ontario; the migrant ministry at Waterville, New York; and the Institute of Logopedics in Wichita, Kansas—minister primarily to children and young people.

Abroad, the educational and clothing programs, as they apply to children, have already been described.

Neglected

Hungry

Handicapped

Assisting in Emergencies

"The breeze turned into a strong wind . . . rain started coming in . . . we heard thumpings and we thought our roof was falling in . . . we heard the crack of our neighbor's house . . . we had prayer and sang hymns . . . the water kept rising." Thus one of the MCC workers described Hurricane Hattie.

Hurricane Hattie hit Belize, British Honduras, during the closing days of October, 1961, killing hundreds and damaging 75 per cent of the city's homes. Two weeks later an MCC-MDS team of 12 men went to Belize for a 60-day period to help with the cleanup. Another team of 16 men followed shortly thereafter. A long-term Pax rehabilitation project is now being planned for Belize.

In January, 1961, emergency aid, in the form of clothing, bedding and food, was given to the famine-stricken inhabitants of the island of Crete.

MCC continued to work through EIRENE in Agadir, Morocco, which suffered deplorably as a result of the 1960 earthquake. A drought in early 1961 added to the plight. The project consists of poultry-raising, feeding undernourished children and operating an orphanage for 70 Moroccan boys.

A flood in the Yung Du district of Korea left 16,900 people homeless. MCC responded with relief in the form of clothing and canned goods. Disaster victims in Vietnam and Laos also received aid from MCC during 1961.

Br. Honduras

Laos

Vietnam

Refugee squatters in the vicinity of the big Sealdah Station in Calcutta, India

Serving the Refugee

History records mass movements of people but nothing like the 20th century has witnessed. This century already records the terror and suffering of over 150,000,000 people who have been uprooted. God alone knows how much the help of Christian people has meant to the refugee.

Following the Pakistani-Indian war in 1947, thousands of Hindus fled from Pakistan to India. Many of them settled in West Bengal, especially in and around Calcutta. By 1958 it was estimated that over three million refugees had entered West Bengal. These people probably present the largest and most miserable refugee population on the face of the earth. MCC is attempting to minister to the needs of at least some of these people. The program consists of food distribution, medical assistance, community development, poultry-keeping and the operation of a reading room and library.

In West Berlin *the Wall* has all but stopped the flow of refugees from behind the Iron Curtain. The Hammersteinstrasse refugee center, which has handled 418 persons since its opening in 1958, will be closed by June, 1962.

In the Jericho area, MCC is serving a total of 62,000 refugees. During 1961, 125 tons of clothing and 4,000 Christmas bundles were distributed to Jordanian refugees.

Hong Kong

Jordan

India

Witnessing for Peace

Japan

Holland

Germany

United States

Canada

"We happen to live in the most dangerous time in the history of the human race," observed President Kennedy four months ago. From the standpoint of human evaluation that statement seems irrefutable.

As the powers of the world march on grimly in a spiral of increased military might, frantic new defenses, threats and counterthreats and finally, destruction and death, we must make it abundantly clear by our own lives that our witness of faith and evangelism does have a deep compassion for man and all the affairs of this world. In a world of divisiveness and hostility, the MCC and its constituent members are trying to point to the way of peace.

At the urging of European church leaders, the MCC Peace Section has sought to strengthen the US-Canadian Mennonite presence in Europe. William Keeney has a two-year dual assignment, divided between general MCC representation in Holland and responsibility for Peace Section work in Europe. One of the deeply gratifying developments in the postwar European scene is the strengthening of the biblical peace witness in the German and Dutch Mennonite brotherhoods. Some young German Mennonites have been given alternative service assignments under the new draft law. In Holland, the Doopsgezinde Vredesgroep is also evidence of a renewed biblical peace teaching.

First German conscientious objectors attend EIRENE orientation school

JUPITER-C
U S
ARMY

In Japan, the inter-Mennonite peace witness is being carried on through the initiative of Ferd Ediger, a second-term General Conference missionary, working in co-operation with an advisory committee made up of the field chairmen of the Brethren in Christ, (Old) Mennonite and General Conference Mennonite missions.

The Elmer Neufelds will go to the Congo early in 1962 to assume the dual responsibility of serving as general MCC representative in the Congo and studying and providing resources in a peace ministry. Efforts are also being made to place a resource person in East Asia.

The Peace Section also extends its ministry to the Christian church at home. One channel through which this has been accomplished is the Church Peace Mission, which works largely with groups associated with the National Council of Churches. Exchanges with the constituency generally defined as the National Association of Evangelicals has been carried on through magazine articles and discussions with church leaders, such as Billy Graham.

One of MCC's most fruitful peace testimonies abroad has been the Pax program, which celebrated its tenth anniversary in 1961. The past year again saw the Paxmen making outstanding contributions around the world. As of November 30, 1961, 102 Paxmen were serving in 23 countries. They were engaged in community development, food and clothing distribution, agricultural improvement, construction and a variety of other tasks.

Seeking Better Race Relations

In all its projects MCC is attempting to promote better race relations. For example, it uses local people wherever it can to help carry on the program. The Mennonite Vocational School in Korea, for instance, employs approximately 50 Koreans, some of whom are serving in highly responsible positions. In Hong Kong, 15 Chinese work with the MCC unit. In Haiti, two VSers have been assigned to work with the Haitian minister, Rev. Marco Depestre. In Indonesia, MCC is working in close co-operation with the Javanese and Chinese Mennonite churches.

As a result of the stirrings within our constituencies during the last several years, the Peace and Voluntary Service sections have arranged for the assignment of Vincent and Rosemarie Harding in Atlanta, Ga. The Hardings are under appointment in a ministry of interracial reconciliation in which it is hoped they will relate especially to Southern Christian leadership in a witness involving our total biblical peace convictions. The Hardings have already made many contacts in Atlanta and other communities in the South.

A major aspect of their assignment is planning for the placement of Voluntary Service workers in needy institutions, especially within the Negro community. This project needs our prayers, our openness to new forms of witness and also the best brotherhood counsel and guidance that can be given.

At Home

Abroad

Strengthening the Brotherhood

One of the highlights of 1961, not only for the Paraguayan Mennonite colonies, but for the entire Chaco region, was the completion of the Trans Chaco highway. A North American construction company working south and a Paraguay government AID group, including Paxmen and Mennonite youth, working north made the connection halfway between Filadelfia and Villa Hayes on October 4. Truck transportation will cost approximately Gs 2 per kilo, compared to Gs 9 per kilo air freight and Gs 5 per kilo river freight.

North American-European Mennonite relations continued to become more cordial in 1961. At its triennial conference in May, the Vereinigung der Deutschen Mennonitengemeinden passed the following resolution: "After thorough discussion . . . a membership conference endorses co-operation with the MCC." The Verband badisch-wuttembergisch-bayerischer Mennonitengemeinden at its meeting of ministers and elders October 11, 1961, passed the following resolution: "Where necessary and possible we will engage in practical projects with the MCC."

The enlarged trainee program is another evidence of improving brotherhood relations. In 1961, 51 trainees—50 of them from Europe—came to United States and Canada for a period of one year. European church leaders report that many of the younger people in leadership positions in their congregation are former trainees and exchange students. Other returned trainees are working together with American Pax and relief units. Still others have been inspired to attend the European Mennonite Bible School.

Mennonite Voluntary Service and *Christlicher Dienst* in Europe and South America respectively, Agape Verlag and the European Mennonite Bible School, Mennonite Economic Development Associates in South America, the European Mennonite Bible School Choir tour of North America, the placing of an MCC representative in Holland, the co-operation of MCC units with the Mennonite church of Indonesia and other projects all helped significantly to strengthen the Mennonite brotherhood in 1961.

The Americas

Europe

Asia

First truck travels Trans Chaco highway

Combining Word and Deed

S. America

Asia

Europe

Africa

N. America

J. D. Graber, General Secretary of the Mennonite Board of Missions and Charities, in an article entitled *The Deed and the Declaration,* wrote:

"Jesus apparently never attempted to rationalize the connection between service and witness. . . . He always gave an active expression of His true nature. Whenever he saw need He met it simply because it was according to His nature to do so. . . . If the church is the body of Christ upon earth . . . then she will also serve as Christ served. She will not need to have a formulated philosophy regarding the relationship between word and deed. She will meet human want as Jesus did."

MCC has not been commissioned to do mission work or proclaim the Word in the sense of organized, direct evangelistic appeals to man's spiritual needs. This is the mission boards' task. However, the word and the deed cannot really be separated. MCC workers do have many opportunities to testify verbally of God's love, in addition to demonstrating it by their actions. Here are a few examples:

The Jordan workers report that they have received permission to broadcast free of charge a weekly 15-minute devotional service over one of Jordan's radio stations. This is an excellent opportunity for a positive Christian witness in a Moslem country. In Newfoundland, VSers assist United Church of Canada congregations in youth work and Sunday school. Perhaps the most significant service rendered during 1961 was the series of vacation Bible schools held in the communities along Newfoundland's coast. Over 700 children attended these schools.

A very significant aspect of the work of MCC in Vienna, Austria, is the spiritual ministry carried on in co-operation with the Swiss Mennonite Evangelization Committee. One MCC worker is doing children's and youth work on a half-time basis here. A spiritual ministry is also carried on among the leprosy patients at the Km. 81 center in Paraguay. Sunday school classes and other religious activities are carried on at numerous other MCC projects.

There are, of course, many other ways in which MCC workers combine the deed and the declaration.

Paxman teaches Bible class in Hong Kong

SUMMARY OF 1961 OVERSEAS OPERATIONS

COUNTRY	NO. OF WORKERS	CASH	CONTRIBUTED CLOTHING[1]	FOOD[1]	GOVT. SURPLUS[1]	SPECIAL PROJECTS[2]	TOTAL
Algeria	4	$ 4,699	$ 19,483	$ 6,600	$ 16,662	$ 726	$ 48,170
Argentina	2	5,226	—	—	—	—	5,226
Austria	14	19,207	30,880	7,193	—	23,441	80,721
Bolivia	5	6,044	—	—	—	—	6,044
Brazil	2	3,181	—	—	—	—	3,181
British Honduras	6	14,757	871	2,755	1,671	—	20,054
Chile	—	400	—	—	—	—	400
Congo	15*	19,305	—	33,000	—	—	52,305
England	1*	—	—	—	—	—	—
Formosa	—	190	1,084	2,250	3,349	12,204	19,077
France	2	38	300	1,240	—	427	2,005
Germany[3]	27	60,953	14,606	6,850	—	1,057	83,466
Greece	16	27,573	12,317	6,411	43,200	12,325	101,826
Haiti[4]	25	33,677	810	2,073	10,050	1,040	47,650
Holland	6*	1,994	—	—	—	—	1,994
Hong Kong	4	35,024	54,020	82,287	43,200	65,622	280,153
India	7	25,935	—	—	—	—	25,935
Indonesia	20	43,100	7,822	8,610	175,512	27,514	262,558
Jordan	21	65,042	264,890	13,890	124,529	31,308	499,659
Korea	17	66,193	64,947	49,665	207,523	27,379	415,707
Lebanon	2*	—	—	—	—	—	—
Liberia	4	382	—	—	—	—	382
Morocco	3	6,760	—	—	—	—	6,760
Nepal	6	4,764	—	—	—	—	4,764
Pakistan	2	765	—	—	—	—	765
Paraguay	26*	83,825	8,946	—	8,371	29,602	130,744
Peru	7	2,573	—	—	—	—	2,573
Switzerland[5]	6	7,630	—	—	—	—	7,630
Thailand	6	2,883	—	—	—	—	2,883
Uruguay	—	1,646	—	—	—	—	1,646
Vietnam	6	21,630	7,617	45,503	149,622	24,099	248,471
Indirect Expense	—	91,356	—	—	—	—	91,356
Administrative Expense		121,421	—	—	—	—	121,421
TOTALS	262	$778,173	$488,593	$268,327	$783,689	$256,744	$2,575,526

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[1] Market value

[2] Includes Christmas and leprosy bundles, school supplies, soap.

[3] The direct cash item of $60,953 includes administrative costs for the entire Europe-North Africa area as well as nonreimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.

[4] Administered by Voluntary Service.

[5] Represents MCC's co-operative share in the Agape Verlag Christian program in co-operation with Mennonite Publishing House and a contribution of $3,800 to the European Mennonite Bible School.

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*Includes Menno Travel Service.

FINANCIAL SUMMARY

For the year ended November 30, 1961

Income		
Gifts of Cash	$ 985,389	
Gifts of Materials (Note 1)		
From the Churches	1,082,138	
From the U. S. and Canadian Governments	783,693	
Income from Institutional Operations	974,730	
Other Income (Note 2)	267,469	$4,093,419
Disbursements		
Relief	$ 489,444	
Material Aid (value of goods)	1,797,369	
Mennonite Aid	218,223	
Pax	98,889	
Peace Section	37,350	
Voluntary Service	195,636	
Mental Health Co-ordination	18,395	
Mental Hospitals and Ailsa Craig Operations	947,184	
Headquarters Housekeeping, Housing, etc.	38,182	$3,840,672
Increase in Applied, Reserved and Designed Funds (Note 3)	$260,211	
Decrease in Fund Balances	$ 23,239	

Note 1: Gifts of new and used clothing, new textiles, food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and expense repayments from hospitals for Mennonite Mental Health Service co-ordination are included in this amount.

Note 3: Applied, Reserved and Designated Fund increases consist primarily of additional equity in mental hospitals, Ailsa Craig Boys Farm and headquarters through operations, and expenditures for buildings and equipment.

Gifts to the Board of Christian Service, General Conference Mennonite Church,
722 Main, Newton, Kansas, maintain our Mennonite Central Committee
relief work as well as a varied testimony of healing and service.
This work of love depends on you. Give generously.

weekday curriculum. Several Mennonite groups will participate in the project.

NEW SHELTER PROGRAM

"Shelters for the Shelterless" is a new program instituted by the Fellowship of Reconciliation as a constructive alternative to the fallout shelter program. The Fellowship proposes that instead of spending money for the building of shelters, people contribute that amount to the building of homes for those who have no homes.

The announcement released by the Fellowship reads in part: "In a world where hundreds of millions of people do not even have decent housing to shelter them against wind, rain, and cold, we are preparing to spend, as a nation, billions of dollars to buy housing for ourselves which we plan to use only in an emergency, and which even then will be of dubious value. We who already are, for the most part, comfortably housed, are treating ourselves to the luxury of building shelters which we vaguely hope will shield us from radioactive fallout although there are hundreds of millions of people who do not even have the bare necessities of life.

"Are we so obsessed with our own self-preservation that we will continue to neglect these poor people, who earn in a year of hard toil less than most Americans earn in a week? Are we gods that we can let our fellow men live like animals while we pamper ourselves in this way?"

The Fellowship of Reconciliation, founded in 1915 in the cause of world-wide brotherhood, is a nonsectarian religious organization of men and women pledged to work for peace instead of war. They "believe that love, such as shown by Jesus, has power to heal conflicts and bring peace."

Information on the organization and on plans for the "Shelters for the Shelterless" program may be obtained from the Board of Christian Service, 722 Main Street, Newton, Kansas.

CHURCHES SOLICIT FOR COLLEGE

The four local Mennonite churches in Bluffton and Pandora, Ohio, are organized for the annual solicitation for contributions to the Bluffton College Development Fund. Approximately 60 volunteer solicitors are making contacts in the congregations during the week of Feb. 4.

An alumni solicitation for funds to the development fund will be carried out in Akron, Columbus, and Toledo during this month. Twelve such area alumni organizations operate annually by the alumni in the respective areas. The three solicitations mentioned above are done in co-operation with the Independent College Alumni Association of Ohio together with 23 other independent colleges. Each school organizes its campaign in the area but the solicitation is done simultaneously.

The kick-off dinner in Akron was on February 5; in Toledo it will be on February 20, and in Columbus on February 22. The week following, each college will visit its alumni in that area.

CHURCH RECORD

MINISTERS

Roy Henry, administrator of Meadowlark Home, Newton, Kansas, for two years, has accepted a call to the First Mennonite Church, Wadsworth, Ohio. Prior to his position in Newton, he was pastor of the Topeka, Indiana, church. He will move in late summer.

Ben Rahn, pastor in Inman, Kansas, will go to the First Mennonite Church of Pretty Prairie, Kansas. He served the Inman church for more than ten years.

NEW ADDRESSES

James Behrends, 187 Guadacanal, Fort Ord, Calif.

Mrs. Andy Blatz, 2750 E. 28th Ave., Vancouver 12, B. C., Canada.

Fred Burkhart, R.R. 2, Bluffton, O.

Mrs. Valeria Chapman, 5555 Cornell Dr., San Jose, Calif.

Larry Cummings, Zion Hill, Pa.

Darlene Detwiler, P.O. Box 45, Coopersburg, Pa.

Rudolph H. Dyck, Rt. 1, Box 2550, Davis, Calif.

C. Fieguth, 1305 - 11th Ave., Regina, Sask., Canada.

Ruth Franzen, 2117 Commonwealth, St. Paul, Minn.

Arnold E. Funk, 608 S. Main St., Halstead, Kan.

Mr. and Mrs. Marlo Gehring, 3313 W. Myrtle, Phoenix, Ariz.

Arlo M. Kunkel, 125 Arcola Ave., Apt. 4, Inkster, Mich.

Mrs. Elmer D. Neff, Jr., 788 S. Logan, Denver 9, Colo.

John Willis Pankratz, 310 Glendale, Newton, Kan.

Earl E. Renninger, Rt. 2, Mount Pleasant Mills, Pa.

Mrs. P. R. Schroeder, Mt. Lake, Minn.

Randall Schmidt, 1118 Western St., Topeka, Kan.

Albert Schulz, 1896 Terrace Dr., Dinuba, Calif.

Mrs. Daniel J. Stucky, Moundridge, Kan.

J. H. Teichroeb, 6424 Prince Albert St., Vancouver 15, B. C., Canada.

Elvera Voth, P.O. 4-516, Spenard Station, Anchorage, Alaska.

Mrs. Clyde Wilson, 404 East E. St., South Hutchinson, Kan.

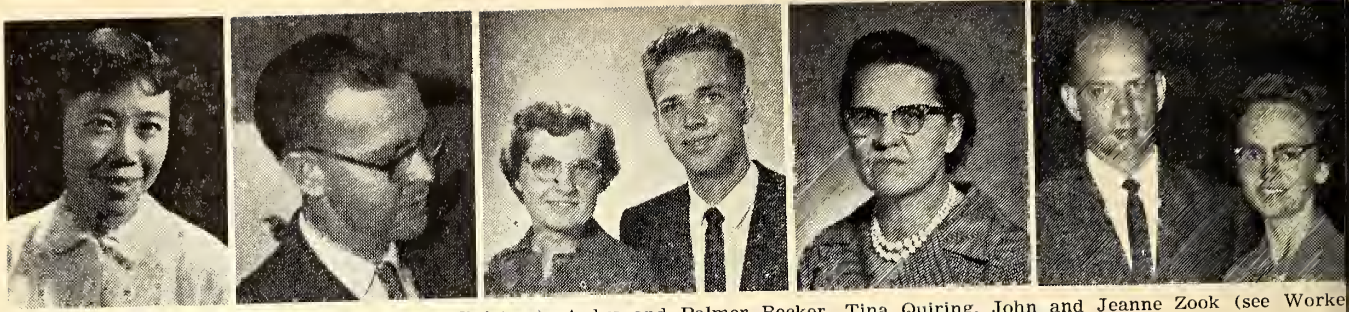
Mary Woelk, Nurses Residence Grand Forks Community Hospital, Grand Forks, B. C., Canada.

PUBLISHED

A list of source materials on missions has been compiled in the Board of Missions office for distribution. It includes books, periodicals, pamphlets, folders, and sundry items. The list may be obtained from the Board of Missions, 722 Main Street, Newton, Kansas.

WORKERS

Palmer and Ardys Becker of Marion, South Dakota, are taking up a new area of work in Taiwan. Having completed their term of service (1-W) with the General Conference Mennonite Mission at Hwalien, they move to Taipei on March 20 for a year's service to the China Sunday School Association before returning to the United States. The Sunday school association is an interdenominational organization. In Taipei the Beckers will use the experience gained in publication work through the study courses which they prepared in connection



Ruth Chen (see News), Roy Henry (see Ministers), Ardys and Palmer Becker, Tina Quiring, John and Jeanne Zook (see Worke

with their radio mission in Hwalien. Through literature produced by the China Sunday School Association, 160,000 children are reached in the Sunday school each week and more than that in the vacation Bible school program. The association publishes books, posters, tracts.

Elmer J. and Esther Dick of Mountain Lake, Minnesota, are returning to the Republic of Congo with their two youngest children, Delbert and Johnny. Their daughters, LaVerna and Doretta, are continuing their high school education in Mountain Lake. The Dicks spent two full terms in the Congo, their first one beginning in 1946 and their third cut short by the uprising in 1960. Dick went back to the Congo in August 1960 for a year. While they were previously stationed at Mutena, they will now likely be living at Tshikapa.

Harold Graber will report on missions to Pennsylvania congregations from March 18 to April 11. Graber, Congo Inland Mission worker, was in the Congo from July 1961 to the end of January. He and his family currently reside in Austin, Minn. His itinerary includes the following congregations: Upper Milford, Mar. 18 (morning); Allentown, Mar. 18 (evening); Springfield, Mar. 25 (morning); Souderton, Mar. 25 (evening); Deep Run, Mar. 28; Church of the Good Samaritans, Mar. 30; Bowmansville, April 1 (morning); Lansdale, April 1 (evening); First, Philadelphia, April 4; Hereford, April 8 (morning); Eden, Schwenksville, April 8 (evening); Bowmansville-Denver Brotherhood, April 10; and East Swamp, April 11.

Robert and Dennis Johnson, members of the New Hopedale Church, Meno, Okla., left in January to begin their 1-W service at the Rose Memorial Hospital in Denver, Colo.

Tina Quiring of Mountain Lake, Minnesota, is returning to Republic of Congo to begin her third term of missionary service. Stationed at Tshikapa, the mission center, she will assist in the secondary school program. Another major responsibility will be to teach language to new missionaries and to missionaries moving to new language areas. During her stay in the United States Miss Quiring studied at Mennonite Biblical Seminary one winter and this winter she served as counselor and teacher of three Congolese couples enrolled at Freeman Junior College in South Dakota.

Larry Voth, member of the First Church, Moundridge, Kan., left for 1-W service on Feb. 15. He is serving at the Norristown State Hospital, Norristown, Pa.

John and Jeanne Zook of Portland, Oregon, are returning to the Republic of Congo in April. They completed their first term in 1960. Dr. Zook also spent nine months of 1961 in the Congo. During this coming term he will be in charge of the recently acquired 450-bed hospital at Tshikapa and Mrs. Zook, a nurse, will assist him. They formerly had charge of the Charlesville hospital. The Zooks, Elmer Dicks, and Tina Quiring will be traveling together to Africa. Letters may be addressed to them in care of M.V. *Lindi* sailing April 10, Belgian Lines, Inc., Pier 14, North River, Foot of Fulton Street, New York, N. Y.

BAPTISMS

Mennonite Church, Friesland, Paraguay, on Feb. 11: thirty-six people were baptized, of whom half were married men and women.

DEATHS

Margaret Hilton Becker, R.R. 4, Bloomington, Ill., was born May 4, 1913, and died March 6. Her husband preceded her in death. She is survived by twin daughters, Dorothy and Donna.

Peter A. Dyck, Vancouver, B. C., was born April 11, 1892, in South Russia, and died on Feb. 14. After studying in Germany he was ordained as a minister in 1932. Because of his preaching he was sent to a concentration camp in 1936, then came to Canada in 1950.

Noble Hoover, Havans, Illinois, was born Nov. 6, 1893, at Goshen, Ind., and died February 20, 1962. He was a former administrator of Mennonite Hospital. In 1956 he concluded 29 years of service in that position. A member of First Church, Normal, Ill., Mr. Hoover served on the church board, on the Congo Inland Mission Board, and on the Home Mission Board of the Central District Conference.

John J. Jantz, member of the New Hopedale Church of Meno, Okla., was born January 9, 1884, and died February 2. He is survived by his wife, three sons, and five daughters.

Mrs. Cornelius J. Janzen, member of Bethesda Church, Henderson, Neb., was born Jan. 31, 1873, and died Feb. 18.

Peter Janzen was born on January 28, 1890, at Michelsheim, Rus sia. He married Elizabeth Dyck on May 23, 1912. Of the eleven chil dren born to this union, three sur vive. Peter Janzen was ordained t the ministry in 1920. In 1925 h emigrated to Mexico with his fam ily, where he served the Hoffnung sau Mennonite Church (now th Mennonite Fellowship) at Cuauht moc, Chih., for some time. He ha been in failing health for sever years, and died on March 3, 196

Sara Enns Klassen, Vinelan Ont., was born Feb. 18, 1873, i Gnadenheim, Molotschna, Russi and died Feb. 5. She was the wi of Jacob Klassen, and the moth of six children.

Hoover (see Deaths).

Käte Willms Morley, Leamington, Ont., was born July 10, 1927, at Rosthern, Sask. With her family she migrated to Germany in 1939, but returned to Canada in 1947. Shortly after her marriage last year she became ill with cancer and died last month. Funeral was on Feb. 12.

Barbara Rocke Mosimann, Meadows, Ill., was born Nov. 13, 1871, and died Mar. 4, 1962. She was a charter member of Meadows Church (one of last two surviving) and mother of three children.

Anna O. Moyer, Reading, Pa., was born October 6, 1876, in Bechtelsville, Pa., and died February 24. She was a member of the Hereford Church, Bally, Pa. She was church organist for 13 years and president of the Woman's Organization for 25 years.

Henry R. Nikkel, born Aug. 14, 1899, and died suddenly on Mar. 4. Survived by his wife Inez, one son, and two daughters.

Jacob D. Peters, Lena, Man., was born Mar. 30, 1898, in Osokin, South Russia, and died Feb. 9. He came to Canada with his wife in 1925. He was chosen a minister of the Whitewater congregation in 1938.

Solomon D. Schertz, Upland, Calif., was born January 6, 1881, in Washington, Illinois, and died March 3. He was a member of First Church, Upland, for 42 years. Survivors are his wife Lena and a foster son, Russel Huffman.

Elizabeth Franz Schmidt, Goessel, Kansas, born Feb. 25, 1875, and died Mar. 3. She was the mother of nine children. Survivors are 8 children, 30 grandchildren, 59 great grandchildren, and one great great grandchild.

Aaron Toews Willims was born at Inman, Kan., on Mar. 24, 1902. He was a member of the First Church of McPherson. He was associated with J. S. Dillon store in McPherson until the time of his death on Jan. 15.

CALENDAR

Canadian Conference

Mar. 25, 26—Bible lectures at United Church, Rosthern, Sask., with Peter Klassen of Vineland, Ont. 7:00 p.m. on Sunday, 2:00 and 7:30 p.m. on Monday.

Mar. 28—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Apr. 1-8—Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 4—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Apr. 8—Spring Communion Service, Stirling Ave. Church, Kitchener, Ont.

Central District

Mar. 25—Mendelssohn's *St. Paul* will be sung in Bluffton, Ohio.

Mar. 25—Groundbreaking for new church building, Maplewood Church, Fort Wayne, Ind., 3:00 p.m.

Apr. 8—Pre-Easter services at Bethel Church, Pekin, Ill., 7:30 p.m., with Clyde Fulmer of Morton.

Apr. 8-13—Pre-Easter services at Calvary Church, Washington, Ill., with H. N. Harder.

Apr. 15-19—Pre-Easter services, at Grace Church, Pandora, Ohio, with Dan Graber.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Eastern District

Mar. 25-27—J. J. Esau speaks at Bull's Creek, Pa.

Mar. 29-31—J. J. Esau speaks at Roaring Spring, Smith Corner, Pa.

Apr. 1—J. J. Esau speaks at Smith Corner, Pa.

Apr. 8-10—J. J. Esau speaks at Second Church, Philadelphia.

Apr. 15-18—J. J. Esau speaks at Bowmansville, Pa.

Apr. 15-19—Holy Week services, Grace Church, Lansdale, Pa.

Apr. 18-22—Pre-Easter services, East Swamp Church, Quakertown, Pa., with Pastor John Sprunger.

May 3-6—Eastern District Conference, Souderton, Pa.

Northern District

Mar. 18-23—Evangelistic meetings, Swiss Church, Alsen, N. D.

Mar. 25—Freeman Choir sings in Henderson, Neb.

Mar. 26-28—Freeman Junior College Spring Bible Conference, James Waltner, speaker.

Mar. 28-30—Eighth Annual Minnesota Sunday School Convention, Mountain Lake, Minn.

Mar. 29, 30—Freeman Junior College Women's Auxiliary Schmeckfest.

Apr. 1—Farewell for Elmer J. Dick family and Tina Quiring at Gospel Church, Mountain Lake, Minn.

Apr. 8—Arthur Ortman speaks at combined meeting of the three Conference churches in Mountain Lake.

Apr. 10—Pageant "The Challenge of the Cross" will be given at the Mission Society meeting of Friedensberg Church, Avon, S. D.

Apr. 15—Cantata "The Risen Christ" will be sung in the Avon (S. D.) High School Auditorium.

Apr. 15-20—Pre-Easter services at Bethesda Church, Henderson, Neb., with Peter J. Ediger.

May 13—Bethel College presents "Which Way the Wind?" at Bethesda Church, Henderson, Neb.

Pacific District

Mar. 25-29—Olin Krehbiel speaks in First Church, Aberdeen, Idaho, for Pre-Easter services.

Apr. 5—Women's Rally for California churches, Willow Creek Church, Paso Robles.

Apr. 15-20—Deeper Christian Life Week services at Spring Valley Church, Newport, Wash., with Paul Quenzer, pastor of Congregational Church, Dusty, Wash.

Western District

Mar. 24—Western District Vacation Bible School Workshop, Bethel College Church, North Newton, Kansas, 9:00 a.m. to 3:15 p.m.

Mar. 25—Concluding meeting in School of Peace series, Alexanderwohl Church, Goessel, Kan.

Mar. 25—Bethel College Choir sings at Hillsboro (Kan.) High School.

Mar. 25—Vernelle Yoder speaks on Colombia at Hoffnungsau Church, Inman, Kan., 7:30 p.m.

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.

Apr. 1—Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1—Groundbreaking for new church building, Zion Church, Elbing, Kan.

Apr. 1-7—Revival services at First Church, Clinton, Okla., with Ervin R. Wedel.

Apr. 8—Walter Klaassen speaks at Hoffnungsau Church, Inman, Kan., 10:30 a.m.

Apr. 10—Mother-Daughter banquet, Grace Hill Church, Whitewater, Kan.

Apr. 15—Bethel College Choir sings in Grace Hill Church, Whitewater, Kan.

Apr. 15-20—Holy Week services at Hoffnungsau Church, Inman, Kan., with Russell L. Mast, 7:30 p.m.

Apr. 16, 17, 19, 20—Pre-Easter services at Grace Hill Church, Whitewater, Kan., 7:30 p.m., with Elbert Koontz as special speaker.

Apr. 27, 28—Church Workers Conference, Friedensfeld Church, Turpin, Okla.

Apr. 28, 29—Western District Mennonite Men's Retreat at Camp Mennoscah.

Apr. 29—Bethel College Choir sings in Eden Church, Moundridge, Kan.

May 13—Bethel College Choir sings in Bethany Church, Kingman, Kan.

Other

Mar. 28-30—Church Music Workshop, Mennonite Biblical Seminary, Elkhart, Ind.

Apr. 5-7—Mennonite Folk Festival, North Newton, Kan.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

LETTERS

BEFORE WRITING IN HASTE

Dear Editor: We have been receiving the Mennonite magazine for some time and would like to express our disgust in your articles as "Our Muddy Thinking about Communism" (Oct. 10) and "Errors of Anticommunism" (Aug. 8). After reading these articles I was shocked. However, before writing in haste I pondered these things over and over.

I don't profess to be educated in learned words as the author perhaps is, but let me tell him that he is in a dangerous frame of mind. I gather that the author suggests socialism in place of our free economy. If Karl Marx is looked upon as the deliverer and leader of millions of the poorer class why was he a complete failure when he turned atheist? Check his biography if you please. As a boy he was an intelligent, brilliant writer. After he turned atheist he became lazy and indifferent. His theories are lies because he gave himself to the devil who is the father of lies. The author believes along with Marx, that this world's goods should be distributed evenly among the people. God has given every man the ability to think and to use his initiative. We may have evil men taking advantage of other people but does this mean that free enterprise is evil? It's man's heart that tells the story.

It appears to me that the author is against anticommunism organization drives. According to Internal Secret Service this is just what the Communists want, to get soft on any anticommunist drives. Doesn't the author realize actually how wonderful our freedom is? How can church leaders be so blind in working against anticommunism? I understand that other church leaders oppose the Smith Act which requires communist party members to register. They say we are endangering the rights of freedom. How blind can people be? We at least give them the right to live here. Turning things vice versa what do you think the Reds would do to American people living in the USSR? They would even, perhaps, condemn him as a traitor through a Red Trial and have him executed. I am quite sure they would have these people under rigid observation.

I believe that Communism is more than the author described it. It is Godless, tyrannical, right denying, breeds on fear and denies man any privilege God has given him. *Frank R. Fast, Bingham Lake, Minn.*

HELPFUL ARTICLES

To the Editor: We enjoy reading *The Mennonite* very much, and have often been inspired by its messages. *Mrs. Marlo P. Gehring, Phoenix, Ariz.*

To the Editor: I wish to praise the article in the February 20 issue by Paul Pruyser entitled "When We Are Angry at Ourselves." Pruyser's analytical approach to the cause of personal depression was the best I have ever read. It was a great eye-opener and help to me and am sure that it will help others, too. *Ronald W. Nelson, Evanston, Ill.*

To the Editor: Thanks for the articles "Studies in Church Unity." *Peter Kehler, Meilun, Hualien, Taiwan.*

SWEEPING PENS

Dear Editor: In the last three issues (Feb. 6, 13, 20) of *The Mennonite* there have been lengthy articles of the ecumenical movement in our day. It is quite evident that these articles by Russell L. Mast are strongly biased in favor of the ecumenical movement.

I believe that in all fairness to your many readers it would be wise to also present the other side of the picture, lest with a great sweep of the pen our many churches be drawn into an organization that is religious but not altogether godly. *Dan U. Dalke, Bluffton, Ohio.*

Enclosed with the above letter was an article suggested for reprint While we decided that the article submitted did not adequately respond to the question under discussion, The Mennonite *is willing to consider for publication letters and/or articles from those who feel their concerns have not been adequately reflected. Editor*

come to Atlanta

Vincent and Rosemarie Harding

Not long ago, the Mennonite Central Committee rented a house on Houston Street, in the northeast section of Atlanta, Georgia. Formerly the home of one of Atlanta's best-known Negro families, the white house is located near the top of a hill. It is not a very impressive hill (indeed, there are many more hilly places in the city), but it is a hill and we live on it.

From where we stand, it appears that this hill clearly symbolizes the long, upward road that the men and women of the South are now climbing. It is a road that began in the valley of a slave society, and rose to the so-called "separate but equal" plateau of destructive segregation. Now, it reaches higher still.

With the Mennonite Central Committee, we have located on the hillside, realizing that we can serve only as we join in the long climb ourselves, even at so late an hour. So far, the experience has been both intensely exciting and deeply humbling. However, something is missing: the house on the hill is empty now, except for us. Many large rooms are waiting to be filled with Christians, especially those who are young and strong.

Far more than empty rooms are waiting, though. Here on the hillside of the South's agonizing experiences, many climbers yearn for our presence. Those who have long borne "the burden and the heat of the day" are immensely encouraged when they find persons from other places who are willing to come and share with them. What they do not realize, though, is that the privilege is really ours to be allowed by God and by our brothers of the South to share in so noble a climb. They urge us to come, not to carry them, not to patronize them, but simply to add our own lives to the brave company of persons who believe that God calls men to a better way than the path of segregation, discrimination, and hatred.

You may ask, "If I join Mennonite Central Committee's adventure on the hill, what would I do? How will I serve?" Above all, we will seek to understand our brothers of the South. We will seek to share their living and dying; we will seek to help them in whatever ways we can. We will walk with them.

More specifically, the doors to the house and to the hill are wide open for teachers, students, nurses, and for all persons—skilled and unskilled—who are strongly interested in working with children and young persons. The doors are open for social workers (the South is poor in social welfare), for persons who are trained in music, arts, and crafts. The doors are open for followers and for leaders, for maintenance men and for recreation specialists. Indeed, from this hill and from this house,

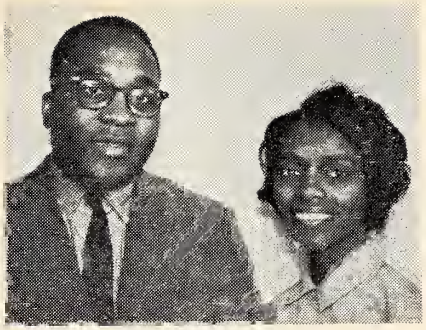
YOUTH

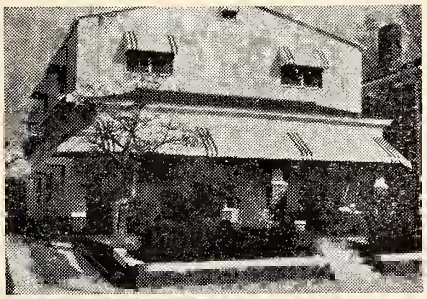
Atlanta: for anyone who wants to serve

the call goes forth for any persons who desire to serve in a rich experience of climbing, with a good share of trail-blazing thrown in.

Where will we serve? We will work in churches, community centers, schools, nurseries, and in boys and girls clubs. Primarily, we will serve in Negro institutions. There are several reasons for this: (1) There is a great need for volunteer workers in these places. (2) Atlanta's social welfare institutions are still segregated and, at this point, it is in Negro institutions that our interracial group would be accepted. (3) We are convinced that the very existence of a predominantly white group actually serving Negroes will say more than a thousand sermons on the Christian understanding of race relations.

When do we begin? The answer is now. Volunteers who are ready to serve for a year or more are needed immediately. In the coming summer, close to thirty summer service workers will be needed on the hillsides of the south for periods of eight to ten weeks. In the months and years following, there is no reason to believe that the need will decrease significantly, either for long-term or summer service workers. The beginning, however, is now.


Vincent and Rosemarie Harding


The white house on the hill.

Of course, as we have always done in Voluntary Service, we shall be living together—Negro and white. Those who have long lived and struggled here, tell us that our living together will be one of the most important aspects of our service to Atlanta and the South. As men and women see us climbing the hill together, side by side, many will be encouraged to know that all things are indeed possible in Christ. But there will be others, too, who will be infuriated to see us. There are places in Georgia (and elsewhere) where whites and Negroes can be arrested for doing anything together—even climbing a hill.

Let it be clear to all who would answer our invitation: there will be obstacles from within and without, but we must still climb. For a hill is to climb, to stumble on and to be bruised on. But in climbing, stumbling, and rising again, we may well discover One who climbed a lonely hill before us, stumbling under a heavier load than we shall ever bear. Then we shall know we are not alone on the hillside, for the call we hear is His: "Follow me."

In this new service unit, there is a place for teachers, students, nurses, anyone interested in working with children and young people, social workers, persons trained in music and art and crafts, maintenance men, recreation specialists.

These people will work in churches, community centers, schools, nurseries, and in boys and girls clubs.

Young people interested in serving in Atlanta for a summer should write to Mennonite Central Committee, Summer Service, Akron, Pennsylvania. Those who would like to serve for a year or more should write to MCC, Personnel Office, Akron, Pa.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
These words of Isaiah appear in the halls of the United Nations, New York.

CONTRIBUTORS
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COMMENTS
We double the size of our paper this week with the inclusion of a special feature reporting the work of the Mennonite Central Committee.

CREDITS
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THE MENNONITE

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VOLUME 77 NUMBER 12

EDITORIAL

Guest editorial
by James O. Duncan

Recently Ambassador Menshikov of the Soviet Union addressed the National Press Club. In answer to a question concerning the building of fallout shelters in Russia, he replied that in Russia they are not building any; that an umbrella would provide as much protection at far less expense. Ambassador Menshikov went on to say that about the best thing to do when you hear the advance warning of an attack is to cover yourself with a sheet and start walking slowly toward the cemetery.

On the other side of the issue, there are those advocating all kinds of elaborate fallout shelters. Builders, lumber yards, building supply stores, civil defense leadership, and others are all advising the erection of shelters in basements or back yards of homes.

The debate rages over how effective will a fallout shelter be in time of an attack. Irvin Michelson, a member of the Scientists Committee on Radiation Information, has stated:

"Shelters, either individual or mass, are of very limited value because of the firestorm effect. Everything in a 25-mile radius of the blast would be cut off from oxygen. Anything under the firestorm is usually killed. Shelters are a very poor idea."

Marquis Childs of the *Washington Post* observes in his October 6 column that even though a person might get "all the breaks," such as being home near the shelter when the bomb fell, having his shelter remain intact, be able to stay in long enough to miss the first massive dose of fallout, "you would come out to an all uninhabitable desert. Even if some semblance of civil order had been preserved, most unlikely in the view of the appalling chaos—the means of existence, heat, light, water, food, would be virtually nonexistent."

A report in *Life* magazine says that only 3 per cent need to die if adequate civil defense precautions are taken. The Rand Study shows that a very small attack of 300 megatons aimed at our largest cities would put inescapable deaths (with everyone in shelters) up to 35 per cent. The same study (page 216, House, Government Operation, Civil Defense, August 1961) shows that a 3,000 megaton attack on cities would put inescapable deaths up to 80 per cent.

As if this problem isn't enough, we face even greater problems in this matter of fallout shelters. There is developing what might be called the "fallout shelter ethic." James Reston, writing in the *New York Times* on October 15 stated: "This thing is building up. . . . Is this (staggering provision of so many shelters) going to prepare the American spirit for the long challenge with the Communists, or is it going to destroy that very confidence and serenity which are the best companions on such a journey?"

Father L. C. McHugh writing in *America*, September 10 issue, said: "If you are already secured in your shelter and others try to break in, they may be treated as unjust aggressors and repelled with whatever means will effectively deter their assault." Father McHugh implied that a gun might be necessary to protect you and your family from your neighbors, who may not have a shelter.

Bishop John Wesley Lord of the Methodist Church said in a statement published in *Concern*, December 1 issue: "There is something heartrending and incongruous in the sight of a Christian on all fours crawling into a fallout shelter, closing the door, and then taking up arms to keep his neighbors out.

"The Christians who outthought, outlived, and outdid their pagan contemporaries in the first and second centuries were not those who took refuge in the catacombs of Rome, but were those who faced wild beasts in the public arena and dared the authority of kings and emperors. We must choose between the catacomb and the arena."

If the Christian survives in his shelter while his neighbor is destroyed because there was no room the Christian message of love and of meeting human need may be lost to the next generation. We would not have much of a message if we allowed the death of others while we were busy saving our own lives The words of our Lord, "He who finds his life will lose it, and he who loses his life for my sake will find it," may be appropriate for us in our day.

THE MENNONITE

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March 27, 1962

John R. Bodo

that word con·ver′sion

A FEW WEEKS ago I was sitting in church, reluctantly dividing my attention between the sermon and the running commentary offered by the young couple in front of me. The sermon was about conversion. At one point the young couple managed to be silent for perhaps three minutes, which gave them a chance to catch on to the subject.

Perplexed, the young woman leaned over to her husband once again. "Say," she whispered, "are we converted?" The young man, hiding his face discreetly behind the Order of Worship, whispered back, "I don't know. But I don't like the word."

Many sincere, churchgoing Christians are likely to whisper "Same here!" to the husband's confession. The word "conversion" has come to be associated with a pattern which is repugnant, or at least foreign, to most of us. The dictionary describes conversion as "an abrupt rapid change to an enthusiastic religious attitude, with the highly emotional experience and other conspicuous features accompanying it, whether lasting or not." I would not be surprised if the author of this definition happened to be a Presbyterian.

What are some of the things which make us so allergic to conversion in this, the colloquial sense?

For one thing, we are afraid of change, any change. We may not like ourselves as we are. We may freely admit that there is a great deal of room for improvement. We may even have tired of the futility of so much of the patchwork we try to perform on ourselves. Nevertheless, the suggestion that we may have to undergo an "abrupt rapid change" frightens us.

It is frightening because our role in the change seems to be entirely passive. We are an active people. The notion that we should expect—or actually invite—a drastic change in ourselves without having any control over it seems almost un-American. If conversion means being knocked off our feet and blinded like Saul on the Damascus Road, our answer is likely to be, "No, thanks."

Moreover, we are afraid of emotion. Sure, we may shout at the ball game and sniff at the movies. We may be excitable and sentimental In our little joys and trials we may whoop or holler. But in our big crises we are schooled to exercise restraint — especially in religion When Paul wrote to the rowdy Corinthians that in their corporate worship all things should be done decently and in order, he had no way of knowing that he was composing a slogan for Presbyterians

We are also afraid of irresponsibility. This is a wholesome fear We cannot forget that the loudes promoters of conversion have been fly-by-night preachers who stir u people into making spectacles o themselves and then leave them stranded, with no continuing guidance or discernible constructive effect. The town drunk, converted a every revival, is a proverbial figure We would rather not be associate with anything of this flimsy sor

Allergic though we may be to th stereotype of conversion, we canno ignore the concept—the experience the reality — which holds such a large place in the New Testament, or even in the Old Testament. The prophets preached that men should turn, that is, be converted. John the Baptist echoed their preaching.

Our Lord himself began His public ministry with the appeal, "The kingdom of God is at hand; repent" (Mark 1:14). In an aside to Simon Peter, just a few hours before his denial by the boastful, fickle disciple, Jesus said: "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31-32).

This call to turning is a basic ingredient of the gospel. It is also a recurring theme in the history of the Christian church. We take it for granted that the history of mankind is divided into B.C. and A.D. But there has been a similar division in the personal histories of hundreds of thousands of plain, fragile saints, no more impressive than you or I, which bespeaks the transforming power of the gospel of Jesus Christ and the effects of the transformation so wrought.

We have all seen photographs marked "before" and "after": of the body of a child, emaciated with hunger, then glowing with health; of the face of a man or woman, ravaged by disease, then restored to human likeness. If the human spirit could be thus photographed, the Christian church would possess an astonishing picture gallery.

Our understandable and legitimate estrangement from one interpretation and one pattern of conversion has robbed us of insights and aspirations which ought to be the possessions of all Christians.

Not Good Behavior

Let me suggest a few guidelines toward a more biblical, more workable understanding of conversion. The first guideline has to do with the nature of conversion. Let us, at once, get away from the notion that being converted means giving up bad habits or acquiring good ones. Such by-products there may be; but this, by itself, is not conversion.

The Christian who is known chiefly by what he does *not* do has been sufficiently caricatured. He "doesn't smoke and doesn't chew and doesn't go with girls who do." His virtues are as relative as they are negative. They are also standing invitations to that more profound vice which has rightly been called everything from Phariseeism to boorishness. The new life is something else.

Nor is the acquisition of certain good habits to be confused with conversion. The Pharisee of the parable fasted twice a week. He also tithed and did all the other things required by the law. Some of these things, such as going to church, are certainly symptoms, important aspects of the new life with Christ. But they are not the new life, either.

Conversion as the entrance into the new life may be followed by the adoption of new rules, but new rules make no sense without a new Ruler. This is the fundamental question: Who rules in my life? Whose will am I trying to learn? To apply? To obey? Who is the "Master of my fate" and the "Captain of my soul"?

Now this may sound simple, old-fashioned, conventional. Nevertheless, there is no getting around it and no getting away from it. The biblical meaning of conversion is a turning from self to God who has redeemed us and desires to rule us through Jesus Christ, the living Lord.

The second guideline follows closely upon the first. It is not easy or necessary to detach our understanding of the nature of conversion from our concern with the manner in which conversion occurs. The experience of Saul on the Damascus Road offers some helpful suggestions at this point.

Sudden or Not Sudden

For one thing, Saul of Tarsus seemed to have nothing to do with the manner in which he became Paul, the apostle. It happened, as it were, in spite of himself. But if we take a closer look at the background of the incident, we discover that Saul had actually been cooperating in his conversion. God had been working with Saul long before he became Paul. While Saul was sitting at the feet of the learned Gamaliel, studying to be a loyal and militant Pharisee, God was working with him, preparing him for his real task as the most loyal and militant of Christians. While Saul was taking part in the brutal execution of Stephen, God was working through the witness of Stephen to make of Saul an apostle of grace.

When God summoned Saul on that dusty highway, Saul was no longer a novice. He had a record. It was hardly a Christian record. But it was a record of deep concern with God, with the doing of God's will, and of ceaseless activity on behalf

No Christian who happens to have been converted in a sudden burst of insight has any right to claim a monopoly on the proper manner of conversion.

Perhaps we should worry less about whether or not we *have been* converted and more about whether or not we are being converted—and reconverted—every day.

of what he believed to be God's will. In this sense, his conversion was a co-operative product: between God and himself. In the words of the hymn: "I sought the Lord, and afterward I knew/ He moved my soul to seek Him, seeking me."

There is another suggestion here. The change from Saul to Paul was drastic, to be sure. But it did not change the man so completely that his old self was scrapped. On the contrary, all the splendid equipment which he possessed—all his brilliance, all his passion, all his persuasiveness—was transferred to his new life of service to Christ. For conversion is not like painting the old car and shining the chrome; but neither is it like running the old car over a cliff and buying a new one. It is more like giving the old car to a friend who then puts a new motor in it.

One further suggestion: conversion need not be sudden. To be sure, Saul's illumination occurred in one memorable moment. It sometimes does. But not always. Therefore no Christian who happens to have been converted in a sudden burst of insight has any right to claim a monopoly on the proper manner of conversion. The ways of God are as richly diverse as the ways of love. In fact, God's way is *the* way of love. We do not insist that every couple, in order to be married and to live a faithful, responsible, happy life, must have fallen in love by a *coup de foudre* (the French "thunderbolt" is so much more graphic than our tame "love at first sight"). By what right, then, do some Christians insist that every conversion, every pledge of love and life to Jesus Christ, must be of the *coup de foudre* variety?

The remaining guideline has to do with the effect of conversion, especially with the question, "Is it supposed to last?" We have been confused as to what we should expect to happen and how it should happen. We have also been confused as to whether conversion is supposed to be a once-and-for-all, or a continuing, experience.

Again, Saul's conversion to Paul suggests the answer. The new man —Paul—was both very much the same and never again the same. He had a new Master—and his own, familiar self. He had turned as completely as it seemed possible. But he had a long way to go and to grow. This appears clearly in his letters, especially in a number of deeply revealing passages prompted either by great joy or by dreadful sorrow.

One example will do. It combines in its circumstances both sorrow and joy. Writing from a prison cell in Rome to the congregation that had given him the fullest measure of satisfaction and support, Paul confesses: "Brethren, I do not consider that I have made it (this new life in Christ) my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:13-14 RSV).

This is no saint—in the childish, plaster-and-halo sense of the word, remote in his perfection. This is a weak, sickly, imprisoned, aging man: flesh of our flesh, bone of our bone. This is not one who has arrived, but rather one on a journey, a pilgrim somewhat like the one in *Pilgrim's Progress.*

Remember *Pilgrim's Progress?* Pilgrim did not have a smooth road to travel, tree-lined, well-policed, straight, always in full view of the Holy City. He had a hard, crooked road to walk, a road beset with dangers, distractions, discouragements. His conversion — his first step on the pilgrim trek — did not make him perfect. Nor did it make him immune to any of the ills to which mortal flesh is heir. I would venture to guess that at times he even forgot that he was a pilgrim, that he had ever been converted.

We, too, may wonder whether or not we have been converted. But God knows. He has claimed us through Jesus Christ. He has done His part, and He is ready, at all times, to help us do our part. How we are performing as pilgrims, what effects of our conversion we are showing (or even feeling) at any given moment, is another question. It cannot be answered in general. It can only be answered specifically, with reference to a specific person. And even then, only God knows the whole answer.

God Knows

Only God knows the way we have come. Only He can plot our present location exactly in terms of our abilities, our limitations, our opportunities. It may be that our business is simply to act *as if* we were thoroughly converted—*as if* the love of Christ really controlled us, and then so to strive and (with His help) so to grow that the witness of our striving and of our growth may give us increasing inner certainty through increased effectiveness at His service.

Perhaps we should worry less about whether or not we *have been* converted and more about whether or not we *are being* converted—and reconverted—every day. In this profoundly evangelical worrying, we would not be alone. We would rather be sharing the lot and the glory of all the humble, nameless Christians who (along with the famous ones) comprise—in the words of *Te Deum*—"the glorious company of the Apostles," "the goodly fellowship of the Prophets," "the noble army of Martyrs," and "the holy Church throughout all the world." Included, I hope, would be the couple who agreed that they didn't know whether or not they were converted, but didn't like the word

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THE UNITY WE SEEK

John Howard Yoder states: "Every Mennonite church has many things in common with the non-Mennonite congregation around the block, and these common interests and tasks are just as much the spiritual unity of Christ's body as the loyalty to a conference group."

We noted in an earlier article that discussion of church unity usually assumes that it is largely a question of organization. One speaks of councils of churches, or of mutual recognition of ministries in intercommunion, without ever really asking whether it is just this aspect of the disunity of Christians which is the most basic or the most regrettable.

The organizational dimension of disunity is not the most important. It is in fact the result of other kinds of division. The disunity which really rends the body of Christ has to do with the content of the Christian testimony (Did Jesus rise from the dead? How are men saved?), about the meaning of discipleship (Is it possible to follow Jesus faithfully? Is service to the neighbor an obligation for all Christians or a dispensable by-product of faith?), and about the meaning of Christian fellowship (Who should be baptized? Who should partake of the Lord's Supper?).

If these are the differences which really separate Christians, then our need is not merger but conversation; not to find ways to bridge over differences but to face them clearly. We shall not seek a lowest common denominator which everyone can accept without changing his mind, nor bargain about how much one group will sacrifice in return for what the other is ready to give up. The appropriateness of our methods of interchurch contact will be measured not by how fast they lead to reorganization, but by their aptness to further the clear definition of issues and their resolution in convinced unity.

Ecumenical organization to do together things on which Christians already agree, in areas where separate functioning is wasteful (missionary education, overseas material aid), is fine in its place, but it does not speak to our real need. Its utility is also limited by size. It may well come to a point where truly functioning unity is better served by numerous agencies cooperating with one another than by one large organization which is both mechanically unwieldy and a greater temptation to politicking and overcentralization.

Since we already do participate in the larger church, whether or not our denomination has joined certain associations, the question we must ask is not whether we should be involved in Christian brotherhood but how to do so most aptly. Where should we join and where merely observe? If what is at stake is common action, do we agree adequately to work together in full confidence? If so, the problem is one of maximum effectiveness. If what is at stake is honestly facing our differences, have we found a way to do this with mutual respect and common submission to Christ? We will justifiably prefer those kinds of involvement where the common task and the prerequisite common conviction are the most clearly definable. However, we cannot (already in and outside of the denomination we do not) limit ourselves strictly in this way. It just might be that the way we understand "clearly definable" is itself a screen put up by our insecurity to guard us from the uncertain outcome of a real encounter with our brethren. If there is ever to be a breakthrough to new experiences of unity and a new working of the Spirit (and this is what we covet for other people), it will have to involve someone's going

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more than halfway and getting into deeper water. The Spirit just might be speaking where we don't expect.

The Centrality of the Congregation

It is not accurate to classify Mennonites — even General Conference Mennonites — as congregationalists, if by this is meant a rejection of organization above the local level, or the claim that such organization is not the church. Congregationalism is however valid, and is the predominant, though not the exclusive, emphasis in Mennonite tradition, if it is understood to mean that the center of church reality, to which other structures must be related to maintain their validity, is local and functions throughout the year in assemblies for witness, fellowship, and service.

What is wrong with the denomination as a super-congregational structure is not that it exists, but that it tends to monopolize the loyalties of its member congregations. If Mennonite congregations have enough in common with one another to justify a continent-wide organization or even several of them, let us praise the Lord. But at the same time every Mennonite church has many other things in common with the non-Mennonite congregation around the block, and these common interests and tasks are just as much (in some ways more) the spiritual unity of Christ's body as the loyalty to a conference group.

We might actually consider as a blessing the at first confusing adversity of church agencies in the Mennonite world. We can take no pride in the historical enmities and infidelities which produced it, nor the inefficients which result from our not seeing clearly how to work within it. But we have learned that no denomination is the church, that all denominational structure is relative and that the most pressing need is not to smooth it all out in one machine. We are not quite sure what denomination means in our context. Are the conference bodies related to the Mennonite Central Committee all one denomination or several? What about the fact that not all regional conferences fit into the general conferences? What about the Canadians? Why are relief work and peace witnessing done on one level; publishing and missions on another? When our people support "faith" missions and independent broadcasters, are they cheating the church? In spite of the well-meaning urge of some mechanically minded administrators to tidy this up and "get the lines clear" (which means centralize) and "co-ordinate" (which means put me in charge), this condition has prepared us—if only we had the grace or the nerve to accept it as a providential gift instead of apologizing for it—for a more biblical and ecumenically more fruitful approach to the denominational problem than either the merger "ecumaniacs" or the proponents of only true churches can find.

Thus the local congregation must learn to take full responsibility for weighing against one another the claims and needs of different kinds and levels of church unity. Free of conference monopoly on her loyalties, she must balance schools against missions, relief against radio, the historic denomination against local involvement, established programs against new needs and methods, those common concerns for which our present denominations are already too inclusive, against those for which they are too narrow. With congregations thus awake and responsible, conscious of their distinctives as of their agreements, the secondary problems of top-level unity will be easy to handle.

On Our Battlefields

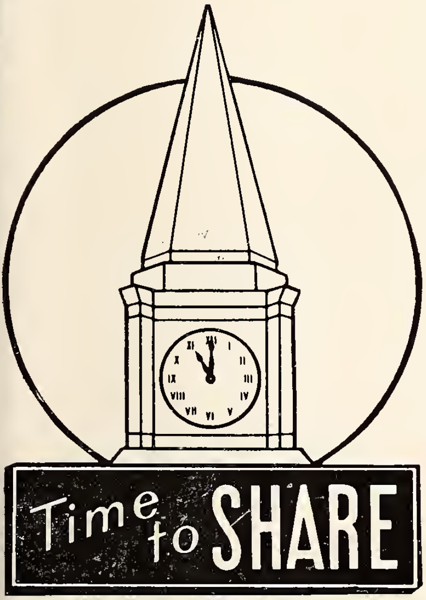
The eye escapes the granite slabs
That bloom so coldly on the hills
Of Gettysburg, that "hallowed ground,"
To seek the beauty of the wooded rills.

Magnolia trees on Vicksburg's field
Would hide the scars that man has made.
God's kindly hand has masked the graves
With living screen of leaf and blade.

Here on the peaks so near the heavens
George Custer took his fatal "stand."
Small men from valleys cramped and dim
Wage war on heights light-crowned and grand.

Emma Schwartz

Hour of Sharing on April 1



Giving for relief is increasing in American Protestant churches. Denominations participating in Church World Service's United Appeal, for example, expect to increase their giving in 1962 by more than three per cent over last year. The Mennonite Central Committee has a relief budget calling for an increase in giving of about 10 per cent.

The Protestant and Eastern Orthodox churches participating in the united appeal are seeking to raise $15,250,000—$500,000 more than in 1961—this year. One of the united appeal's biggest campaigns is the One Great Hour of Sharing, which will this year be held on April 1. The One Great Hour is widely advertised by press, radio, television, and even by billboards.

The Mennonite Central Committee, although it does not participate directly in the united appeal, is urging members of Mennonite congregations to do their giving through regular channels during the One Great Hour campaign. The foreign relief and services department's 1962 budget calls for $827,785 in cash contributions.

The Mennonite Central Committee receives its financial support from member conferences and district relief organizations. Gifts, therefore, should be given to the congregation's regular relief offerings or be sent directly to the conference office or district relief committee. The following groups support its relief program. In the United States: Beachy Amish Mennonite, Old Order Amish Mennonite, Brethren in Christ, Church of God in Christ Mennonite, Conservative Mennonite, Lancaster Mennonite Conference, Emmanuel Mennonite, Evangelical Mennonite Brethren, Evangelical Mennonite, General Conference Mennonite Church, Mennonite Brethren, the Mennonite Church, Old Order Mennonite, and United Missionary Church.

In Canada: Canadian Mennonite Relief Committee, Canadian Mennonite Relief and Immigration Council, Nonresistant Relief Organization, Conference of Historic Peace Churches, and the Canadian districts of the Mennonite Brethren, and General Conference Mennonite churches.

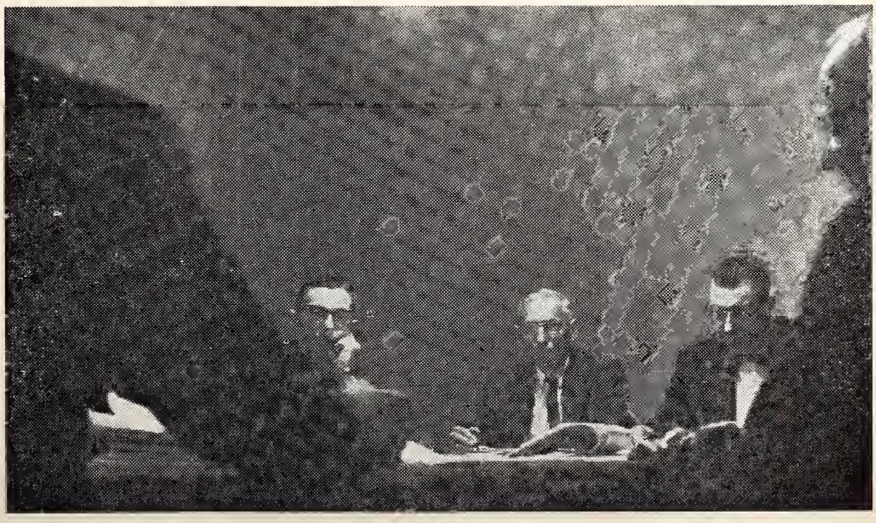
GROUP WORKS ON ORDINATION

Three major areas of work were discussed by the Committee on the Ministry and district representatives on February 28 and March 1. Harry Martens, assistant to the president of Mennonite Biblical Seminary, presented to the committee from his travels through the constituency observations and concerns relating to the church. Erwin C. Goering, ministerial placement secretary, reviewed for non-committee members the field of ministerial placement to acquaint them with procedure so that there might be a better correlation between district and General Conference efforts.

An effort was made by the committee to resolve some of the difficulties regarding ordination procedures. District officers and ministerial committees will be informed of the result of these discussions.

Members of the Committee on the Ministry, a subcommittee of the Board of Missions, are R. L. Hartzler, chairman; Lester E. Janzen, secretary; Arthur Regier, W. Harley King, and George Groening; Erwin C. Goering and Andrew R. Shelly, ex officio. Also present were Peter J. Ediger, secretary of the Committee on City Churches, and Harry Martens for the seminary.

District representatives attending the meeting were Walter Gering, Robert M. Landis, E. A. Albrecht, Ralph Weber, and Elmer Friesen.



Flanked by their co-workers are the officers of the Committee on the Ministry (left to right): Lester Janzen (chairman), R. L. Hartzler (secretary), and Erwin Goering (ministerial placement secretary).

ROSTHERN HIRES FRIESEN

The Board of Directors of the Rosthern Junior College announces that Rudy Friesen has consented to join the teaching faculty for the 1962-63 school term. Friesen obtained his elementary education at the Friedensfeld country school near Rosthern. He graduated from the Rosthern Junior College in 1954. His further education was obtained at the Saskatoon Teacher's College, and the University of Saskatchewan from which he graduated with a B.Ed. in 1961. These years of education were interspersed with teaching duties and a Voluntary Service assignment in Gulfport, Mississippi.

Rudy Friesen, Ward Shelly (see News); Dorothy and Franzie Loepp, Martha an

SHELLY REPLACES ROSENBERGER

Ward Shelly, Lancaster, Pa., has been named to the Nominating Committee of the Conference to replace A. S. Rosenberger, who resigned. Other members on the committee, representing each of the six regional conferences, are Lester E. Janzen (chairman), H. A. Fast, J. Herbert Fretz, Peter R. Harder, and Paul N. Roth.

Appointments to this committee are made by the Executive Committee. The committee will have its first meeting on March 29 in Chicago.

HOSPITALS FACE NONRELIGION

How shall the welfare program of the church be financed? and how can institutions be kept from becoming commercialized and nonreligious? These were questions presented to the Committee on Homes and Hospitals by its secretary, Henry A. Fast, at a meeting on February 27.

Fast stated that six of the homes and hospitals supported by General Conference Mennonite congregations have established closer relations with the Conference because of an awareness of the danger of becoming "nonreligious."

Reporting to the committee on progress and problems of welfare services, he emphasized the urgent need to expand facilities and to keep pace with the revolutionary developments in medical practice and hospital equipment and care of the aging and sick. He reported that a registry of 133 Mennonite doctors of medicine and dentistry is now available, and a nurses registration file is currently being brought up to date.

Following the committee meeting and preceding the meeting of the Association of Mennonite Hospitals and Homes, about thirty persons met to think seriously about the place of welfare homes and hospitals in the General Conference. They evaluated the present arrangement which offers welfare institutions an opportunity to establish closer relations with the Conference. The 1961-1962 Handbook of Information lists thirty-six homes and hospitals supported by General Conference congregations; however, only six of these plus the 4 MCC mental health hospitals have established an official relationship with the General Conference.

Chester Raber (left), chaplain at Brook Lane Farm, Hagerstown, Md., speaks during the discussion period of the Association of Mennonite Homes and Hospitals meeting, Chicago, February 28.

SUNDAY SCHOOL ADDITION

The new Sunday school addition of Emmaus Church, Whitewater, Kansas, was dedicated on March 11. The occasion was also a homecoming for nonresident and former members.

The addition, providing space for eighteen classes, was begun last October.

JAPANESE LEARN ENGLISH

Japan is receiving the gospel. Although the Japanese are sometimes more interested in learning the English language than Christianity, they nevertheless learn about Christianity. Many are deeply interested in the gospel, and Christians are continually added to the church of Japan.

Mission in Japan takes many forms. At Nobeoka, the newest General Conference mission, George and Martha Janzen (Mission City, B. C.) teach classes every day of the week but Monday and Friday. Classes include English conversation, Bible study in English and Japanese, prayer sessions, and hymn singing. Attending these classes are business executives, laborers of all ages, high school students, and others.

The Janzens are also participating in the work of a small church,

zen, Dennis Epp (see "Japanese Learn English"); E. Delphine Martens, Ralph Weber, Wilmer Shelly ("Spring Writers and Editors")

independent and of Japanese origin. The aging pastor of the church is concerned about the future of his congregation and has invited the Janzens to conduct a Sunday afternoon get-together for hymn singing and English conversation.

Franzie and Dorothy Loepp (Turpin, Okla.) completed a short language course in February and have moved to Miyazaki. While in Kobe they taught an English Bible class at the request of young people attending the Kobe church.

Dennis Epp (Rosthern, Sask), who recently completed a three-year term in Missions-Pax in Japan, tells of a visit to a shrine. He was invited by the leaders of this religious group to address a meeting of young people. Epp found keen interest in Christianity by these people who are seeking communication with a Higher Power whom they did not know, but of whom they were now able to learn. The leader of the group himself distributed portions of the Gospel of Luke which Epp had with him in pamphlet form.

SPRING WRITERS AND EDITORS

To find writers for its publications is a major task of the Board of Education and Publication. Writers of the Living Faith Graded Sunday School Lessons have finished their work, and editorial work and printing will be completed for the first cycle later this year.

In the uniform series for adults and young people, however, new materials are prepared each quarter. Recently off the press are the quarterlies for April, May, June, 1962. Following the general theme, "Letters of Faith, Counsel, and Courage," the quarter's Sunday school lessons deal with the letters of Paul, Peter, John, and the letter to the Hebrews. Writers are Wilmer Shelly, Bluffton, Ohio, *Adult Bible Study Guide;* Ralph K. Weber, Moundridge, Kansas, *Youth Bible Study Guide*; George Janzen, Leamington, Ontario, P. A. Rempel, Altona, Manitoba, and H. C. Scheffler, Clearbrook, British Columbia, *Bibel Studien für Erwachsene.* Willard Claassen is the editor.

The *Builder* magazine for Sunday school teachers and other church workers, produced in co-operation with the (Old) Mennonite Church, is published monthly. General Conference editor is Maynard Shelly. General Conference writers in the April issue are Harold W. Buller and Betty van der Smissen.

Another quarterly publication is *Our Family Worships*, the devotional magazine for families with young children. Daily meditations for the spring quarter were written by Mrs. Milton Harder, Mrs. William Kruger, and Mrs. Delton Franz. Articles are by Mrs. Herbert Fretz, Mrs. Lotus Troyer, Mrs. Harvey Bauman, Mrs. Milton Harder, Mrs. Carlyle D. Groves, and Willard Claassen. Esther Groves, who has edited the magazine since its beginning in 1961, terminates her service with the current quarter. E. Delphine Martens is the new editor.

CHURCH RECORD

CALENDAR

Canadian Conference

Apr. 1-8—Joint Missionary Conference of Canadian Conference churches, Winnipeg.

Apr. 4—Bible Lecture, Tiefengrund Church, Laird, Sask., 7:30.

Apr. 6, 7—Alberta Annual Conference in Didsbury Church.

Apr. 8—Spring Communion Service, Stirling Ave. Church, Kitchener, Ont.

Central District

Apr. 1-3—Evening evangelistic services at First Church, Normal, Ill., with Joe E. Atherton.

Apr. 8—Pre-Easter services at Bethel Church, Pekin, Ill., 7:30 p.m., with Clyde Fulmer of Morton.

Apr. 8-13—Pre-Easter services at Calvary Church, Washington, Ill., with H. N. Harder.

Eastern District

Apr. 1—Harold Graber speaks in Bowmansville (a.m.) and Lansdale (p.m.) churches.

Apr. 1—J. J. Esau speaks at Smith Corner, Pa.

Apr. 4—Harold Graber speaks in First Church, Philadelphia.

Apr. 8-10—J. J. Esau speaks at Second Church, Philadelphia.

Northern District

Apr. 1—Farewell for Elmer J. Dick family and Tina Quiring at Gospel Church, Mountain Lake.

Apr. 4—T. A. van der Smissen speaks in community pre-Easter service, Silverlake M. B. Church, Marion, S. D.

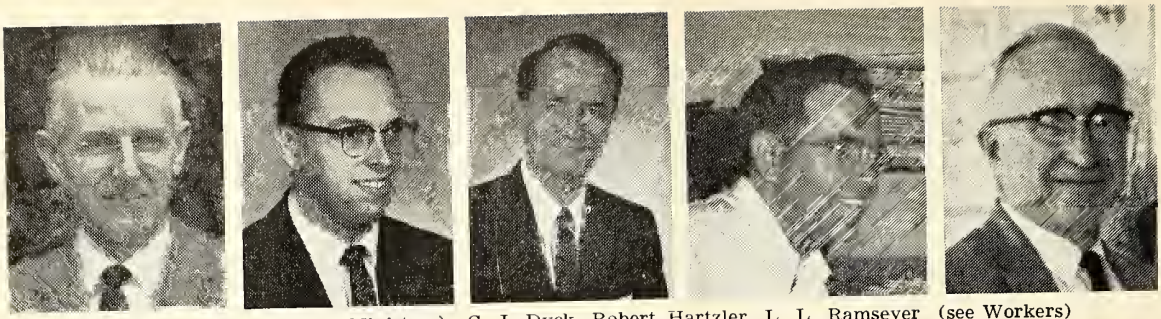
Apr. 8—Arthur Ortman speaks at combined meeting of the three Conference churches in Mountain Lake.

Pacific District

Apr. 5—Women's Rally for California churches; Willow Creek Church, Paso Robles.

Western District

Mar. 27-Apr. 1—Missionary Conference at Swiss Church, Whitewater, Kan., with Don P. Shidler and Vernon Vogt.


Walter Dyck, Floyd Quenzer (see Ministers); C. J. Dyck, Robert Hartzler, L. L. Ramseyer (see Workers)

Apr. 1—Bethel College Choir sings in Bethel Church, Inman, Kan.

Apr. 1—Groundbreaking for new church building, Zion Church, Elbing, Kan.

Apr. 1-7—Revival services at First Church, Clinton, Okla., with Ervin R. Wedel.

Apr. 8—Malcolm Wenger speaks at the Kansas City Church, morning and afternoon.

Apr. 8—Walter Klaassen speaks at Hoffnungsau Church, Inman, Kan., 10:30 a.m.

Other

Mar. 25-28—Bethel College Bible Week with Marcus Barth, services in Bethel College Church.

Apr. 5-7—Mennonite Folk Festival, North Newton, Kan.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31 - June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

PUBLISHED

"Do You Want Teachers?" has recently been reprinted by the Board of Education and Publication. A pamphlet for Sunday school superintendents and administrative officers, it lists qualification requirements for a teacher and procedure as to training teachers. Six suggestions are given of ways to help the teacher to learn to teach more effectively. A list of books, courses of study, and audio-visuals is given which can be used in the training program. Copies may be obtained without cost from the Board of Education and Publication, 722 Main, Newton, Kansas.

NEW ADDRESSES

Catherine Albrecht, Flanagan, Ill.

W. G. Boothe, Box 111, Hillsboro, Kan.

Frank F. Enns, Box 184, Gretna, Man., Canada.

Armond Frey, 614 SE Third St., Newton, Kan.

Donald H. Friesen, 112 A. West Bunny, Santa Maria, Calif.

John Friesen, R.R. 1, Headingly, Manitoba, Canada.

Fred Glucker, 1571 McGrail St., Niagara Falls, Ont., Canada.

Mrs. E. T. Harris, 119 Widefield Blvd., Security, Colo.

Nelson R. Hawthorne, Jr., Norristown State Hospital, Norristown, Pa.

Daniel Hirschler, Harbine Neb.

Henry D. Hirschler, Harbine, Neb.

Mrs. Lola Johns, 426 E. College, Blackwell, Okla.

Maynard Kaufman, 1365 E. 52 St., Chicago 15, Ill.

John R. Kliewer, Rt. 1, Box 112, Sutton, Neb.

Donna R. Moyer, 815½ S. Main St., Findlay, Ohio.

Mrs. Henry B. Neufeld, c/o Mrs. Dan Wedel, Moundridge, Kan.

Mrs. Marshall A. Parker, 41 Superior Court, Lima, Ohio

Raymond Penner, St. James, Minn.

Roger Reeser, 2283 Laviata Ave., Long Beach 6, Calif.

Sarita Schrock, 1225 Edwards Ave., Lakewood 7, Ohio

Carl Schroeder, 3857 Park Ave., Minneapolis 7, Minn.

Lloyd Schantz, 75 Marshall St., Waterloo, Ont., Canada

Otto Weinbrenner, Golden, Mo.

MARRIAGES

Alvin Friesen, member of First Church, Hillsboro, Kans., and *Ann Duerksen,* member of Emmanuel Church, Meade, Kans., were married Feb. 18 at Meade, Kansas in the Emanuel Church.

Lucille Friesen and *Elwood Nickel,* both from Clinton, Okla., were married on March 9 at the First Church, Clinton, Okla.

David Klassen, member of Bethel College Church, North Newton, Kans., and *Beverly Rolfs* were married on Jan. 27.

Evelyn Voth, member of Bethel College Church, North Newton, Kansas, and *William C. Stabler* were married on Jan. 20.

BAPTISMS

First Church, Clinton, Okla., on Feb. 25: Mrs. Vernon Nickel, Miss Lucille Friesen, Miss Tena Dyck.

Flatland Church, Quakertown, Pa., on April 15: Barbara Fosbenner, Linda Fosbenner, and Linda Frei.

Hope Church, Columbiana, Ohio, on Feb. 25: Raymond Charles.

MINISTERS

Ben Krahn, chaplain at Mennonite Hospital, Bloomington, Illinois, is serving as supply pastor at the North Danvers Church during March and April.

Walter Dyck has accepted the pastorate of Arvada Church, Arvada, Colorado. Transferring from First Church, Aberdeen, Idaho, the Dycks will begin their new duties in July.

Arnold Funk is the new pastor of First Church, Halstead, Kansas. He moved from the North Danvers (Ill.) church at the beginning of March.

Floyd Quenzer was ordained to the ministry of the Spring Valley Church, Newport, Washington, on March 18.

DEATHS

Cornelius J. Mierau, member of Bethesda Church, Henderson, Neb., was born Feb. 19, 1888, and died on Feb. 23, 1962.

Gideon Schumacher, Bluffton, Ohio, was born July 1, 1884, and died March 14. He is survived by wife Lillian Hilty and two children. He was a member of Grace Church, Pandora, Ohio.

Katharina Teichgräf, St. Catharines, Ont., was born Nov. 1, 1895, in Friedensdorf, South Russia, and died Feb. 23. She was crippled by infantile paralysis in 1902 while living in Siberia. In 1948 she came to Paraguay and in 1960 was able to come to Canada to live.

Helen Oberholtzer Titlow died Feb. 6, 1962, after being a patient in the Norristown State Hospital for 34 years. She was a member of the West Swamp Church near Quakertown. She is survived by her husband and three brothers.

Ida Troyer, Hudson, Illinois, born January, 1868, at Hudson, Ill., died March 12. She was the oldest member of the First Church, Normal, Illinois.

Lena Willms Warkentine, member of Bethel Church, Dresden, N. D., was born in 1891 and died Feb. 3. She is survived by her husband and eight children.

Abraham Wiebe, Swift Current, Sask., born October 2, 1888, in Winkler, Manitoba, died February 19. He was a member of the Zion Church, Swift Current, Sask.

WORKERS

Rodney Berg began service in a hospital in Oklahoma City in December. He is a member of Emmaus Church, Whitewater, Kansas.

Ralph Claassen began 1-W work at Kansas University Medical Center on February 1. He is a member of Emmaus Church, Whitewater, Kansas.

C. J. Dyck received his Ph.D. from University of Chicago on March 16.

Robert W. Hartzler, Goshen, Ind., has resigned as president of the board of directors of Oaklawn Psychiatric Center. He was recently appointed administrator of the Oaklawn program. E. P. Minninger has been elected to succeed Hartzler, and Erland Waltner succeeds Minninger as vice president of the board.

Mr. and Mrs. Gerald Jantzen have begun 1-W service at Topeka, Kans. Mr. Janzen is a member of First Church, Beatrice, Neb., and Mrs. Janzen is a member of Bethesda Church, Henderson, Neb.

Lloyd L. Ramseyer, president of Bluffton College, is to give the commencement address at Freeman Junior College, Freeman, South Dakota, on Friday, June 1.

James Springer began 1-W service at the General Hospital, Denver, Colorado, March 5. He is a member of First Church, Normal, Ill.

LETTERS

SHELTERS AND THE GOSPEL

To the Editor: If people feel that they must build fallout shelters, I will not try to discourage them, but I would never build one myself. In the first place, how do I know whether or not the shelter would save me? Assuming that I had a shelter which would provide temporary protection from the blast, or fire, suppose the attack came during the school hour, or the husband away from home, would my wife even enter the shelter? Or, suppose we were home and we were all in the shelter, and here came your neighbor, or some loved one? Then there would be only so much room, or so much food and drink, what would you do?

Would our consciences say, "Did you help the sick, the neighbor, or the wounded or the hungry?" How much faith would I have in GOD when I went to build a shelter? I doubt if we really believed that I would or could bring peace, rather I believe that I would be saving my life only to lose my soul. I must stand with arms open to all the people, rather than selfishly seeking to save only my own life. The gospel of love must be spread in a fearful world.

True, Jesus did want certain things done, but He wanted them done in a certain way. His way was by love towards our fellow men if we build in His rock Christ Jesus. This will build a shelter.

The day of judgment is approaching and I choose to be found doing my duty and help bring light to those who are still in darkness. The hour is dark and I wish to be found spreading the gospel of love, hope, and faith. Life under such conditions may not be too pleasant, but as long as God would give life and breath, I want to be busy in His vineyard and wait for His calling us home to His glory. *C. D. Boese, Bartlett, Neb.*

FROM COVER TO COVER

To the Editor: I enjoy *The Mennonite* from cover to cover and read it as soon as it arrives. "Walking With a Cross" by Peter J. Dyck (Feb. 27), stirred me to the quick; what a clarion call for re-examination of faith and intent! *Mrs. P. J. Pankratz, Fullerton, Calif.*

CONTRARY TO CONVICTIONS

Dear Editor: As a mother of seven children and an unknown number of possible grandchildren and great-grandchildren, I am gravely concerned over the announcement of the likelihood that President Kennedy will order resumption of atmospheric nuclear testing on the part of the United States. This issue has been hashed and rehashed. As a mother concerned with the health of her children, I try to teach cleanliness, am careful in the washing of vegetables and fruits, and take precaution to guard against harmful bacteria. For my country to add to the already dangerous proportion of radioactive particles in the atmosphere to possibly harm—perhaps not our children as much as our grandchildren and great-grandchildren — seems contrary to all my convictions on what is right and wrong. For me it boils down to that.

It seems to me that public opinion in this is something that President Kennedy could not ignore. If all of us who feel really concerned about this would write immediately expressing this concern, I feel it might have an effect. *Mrs. Richard Weaver, Bluffton, Ohio.*

Leadership Conference

THE MOUNDRIDGE PUBLIC Grade School was the setting of the eighth annual Leadership conference of the Western District Mennonite Men. The conference was held Saturday afternoon and Sunday morning, February 24 and 25. The Men's organization of the First Mennonite Church of Christian acted as host, and a women's mission group of the church served the meals during the conference. Forty to fifty men were present and they represented about twenty church brotherhoods, mostly from the central Kansas area.

This year as in a number of past years, Elmer Ediger, administrator of Prairie View Hospital, served as director of this workshop type study conference. Resource leaders were Jesse Harder, student counselor of the Buhler High School; Esko Loewen, dean of students of Bethel College; and Walter Klaassen, professor of Bible of Bethel College. The theme of the workshop this year was "Shortage of Ministers, Occupational Decision-Making, and the Brotherhood." Between sessions the men had ample time for fellowship and recreation. Wes Buller, football coach at Bethel College, supervised the recreational periods.

The sessions were opened by a devotional service led by Brother Ediger. He read random passages from Hebrews 11, the faith chapter. In his meditation he expressed the thought that men need to believe that God is real and then act upon that faith. Opportunity was given to those present to share some reasons why they or perhaps some other person whom they know chose the occupation in which they are at present engaged.

A panel composed of the three resource leaders then discussed the question, "What is our problem in occupational decision-making today as seen in high school, in college, and with our shortage of ministers?" Harder spoke concerning the high school group. He reported that questionnaires are sent to all graduates of the high school in which he teaches, five years after graduation. One of the questions asked concerns the graduate's occupation preference. In a recent survey, 35 per cent of young men who graduated from high school five years ago were undecided as to what occupation they would pursue. Harder explained that this postponement of vocational decision is due largely because of the complexity of life in an age of automation.

Loewen, speaking about college students, verified Harder's observation that a large percentage of young people postpone the decision of their vocation. He indicated that many students attend college to discover aptitudes and interests that will lead them to a vocation. He suggested that young people can usually decipher pretenses and inconsistencies of their elders, and so it is important that parents and teachers stand for truth and uprightness.

Klassen spoke about the problems of the students who plan to go into the ministry. These are some of them:

1. Fear of economic uncertainty both from the standpoint of the cost and length of preparation, and the inadequate remuneration after service begins.

2. Fear that the church will not support him on every level of doctrine.

3. Fear that he may not be able to make the fullest use of his talents and training and that he may not be able to see any tangible results.

4. Fear that he will need to narrow his field of thought to conform to and be accepted by the congregation.

5. Fear of uncertainty in his own belief. The fear that the tradition of the home church conflicts with the tradition of college learning and experience.

The fear of censure has a tendency to cause the young prospective minister to turn to other fields of service in which he will feel freer to practice his highest ideals.

A period of discussion followed the panel presentation. These are some of the conclusions:

1. The total church brotherhood should definitely be concerned about the occupational choice as well as other phases of each member's life.

2. What the church really stands for determines to a large extent what decisions its young people will make.

3. Needs of the community and aptitudes of individual may be considered God's leading in occupational choices.

4. Christians need to establish goals for their lives. These goals should influence our lives no matter what our vocation.

5. Our primary calling is to be Christians. How we earn our living and many other decisions are merely coincidental to this calling.

On Sunday morning, Brother Klaassen led in a Bible study on our vocation or calling as Christians. He noted that the word "calling" denotes possession in Bible references. When God calls men, it means that these men are His followers or His people. Jesus called men to be His disciples.

God has called us as believers into His fellowship. In the New Testament there are eighteen references to the word "calling," all of which speak about God's action toward man, but never vice versa. Man is called by God "to obtain glory, called to eternal life, called out of darkness into His marvelous light, called according to His purpose, called to peace, called in grace, called to freedom, called to one hope, called in the one body, called to a holy calling." Man never comes to God by self-invitation.

God extends a call through us as believers to others. God's "call" to His people contains an imperative to proclaim His gospel. The society of the "called" is the nucleus or the bridgehead of the world, and recon ciliation becomes possible. The closer we come to God, the close we come to each other. The Bibl knows nothing of a solitary Chris tianity. It knows only a fellowshi of reconciled believers.

After the Sunday noon meal th conference was adjourned. It wa evident that the thought-provokin study and fellowship of the wor shop program had been a genuin Christian experience for those wh participated.

MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Ka

The Silent One

Ruth Hock

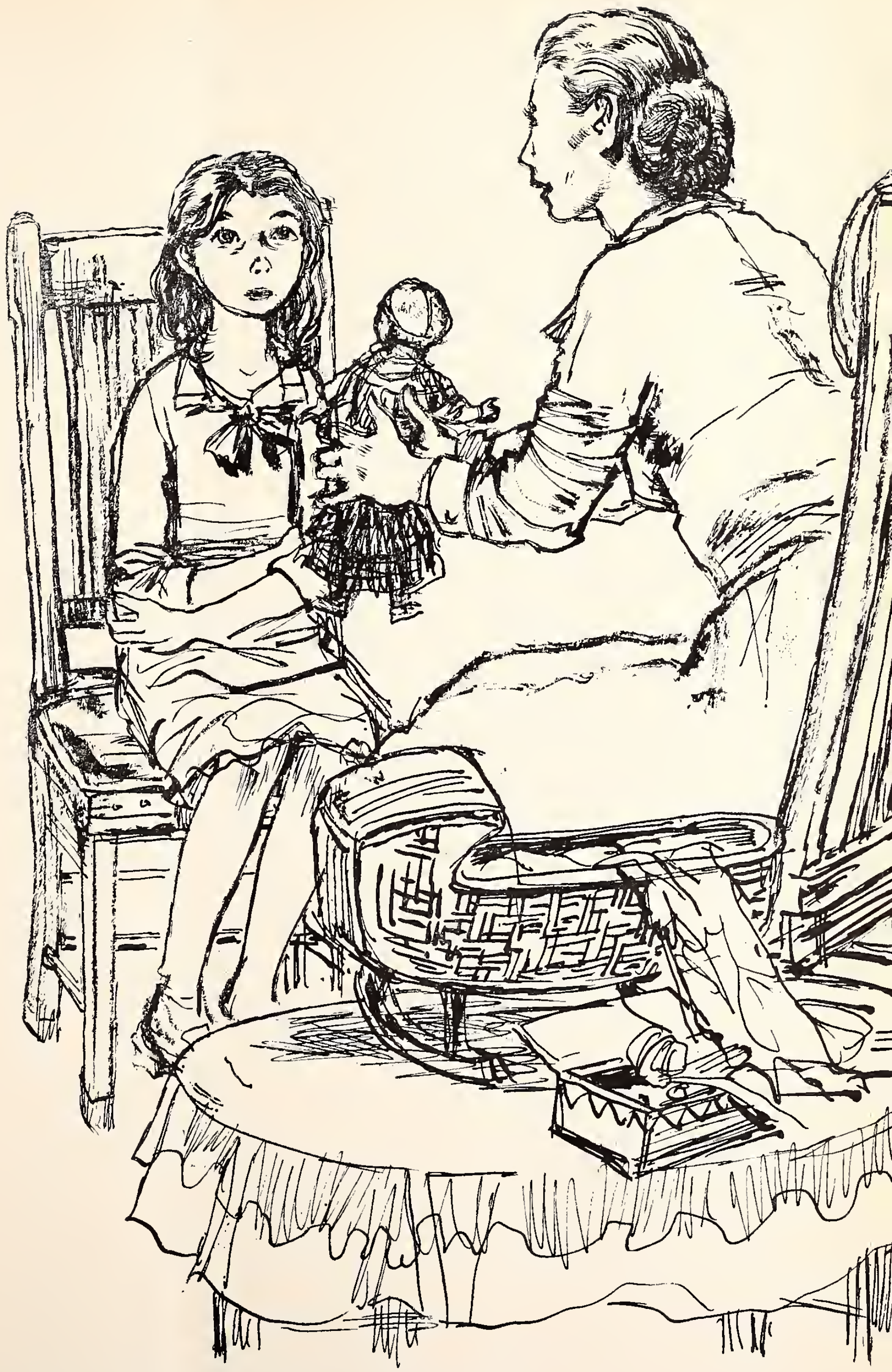
No one except seven-year-old Jeannie knew about the island inside of her. It was a safe place far away from the world. She was alone and yet not alone, for here she was a "person." No harsh words or cruelty could reach her.

It was a pretty island, with hills and trees and caves. All day long she could run freely, and climb the tallest tree to look out over the waves. No ships ever came for Jeannie wanted no visitors. No one must ever discover this uncharted spot. When she was hungry, she could find plenty of fruit from the trees and berries from the bushes to stop the gnawing in her heart.

Jeannie had long since forgotten what the need was that had made her find the island. All she knew was that, in this one place, she felt safe. She found shells, pebbles, and all sorts of interesting things. She loved to feel the wind in her face. *Her* wind, *her* beach, *her* island. When she became tired, she could always find a secure little spot, cover herself with leaves, and sleep with the knowledge that no one could come near her. If she became lonely, which she did at times, it took only the thought of the world outside to send her shivering back to the hidden spot.

She was called "the Silent One," for no one had ever heard her say a word. There were other children in the State Hospital where Jeannie had come to stay. Jeannie remembered the woman who had brought her here, and the angry, whining voice, although she did not understand some of the words. "She is retarded, I tell you! She can't say a word. Who can put up with a child like this? Take her! Take her! I've got to work for a living, and I've spent enough time tending to a dummy."

Jeannie had watched the woman leave. There was only relief, for from this person had come the screaming words, the looks of hate, the threats. A lady dressed in white reached out her hand. "Will you come along with me, Jeannie?" Jeannie followed, but would not take the hand. This was just another person whom she could not trust.



One day she reached out and offered the doll to Jeannie.

The lady told her, "My name is Miss Madison, and I am a nurse. We have other children here. You will find lots of things to do."

So many children were in the building where Jeannie and the nurse went! Jeannie's tight fists were moist, and she had the pain that she often felt before she sought a place to cover herself with leaves. Miss Madison led her to a bed, far back in the corner of a room. "This is your very own bed, Jeannie. And see this chest of drawers beside it! This is yours, too. It is a place to keep all your things."

"That's funny," thought Jeannie. "How can she know that nothing is mine—nothing except my island?" Fear formed a hard knot inside her. "No one must know about this place, for if anyone finds out, it will be taken away from me. I must have something that is mine."

The other children drew near. "What's your name?" asked one. Jeannie could not answer, frozen in terror that the children might get too close.

"Come and play," invited another.

Jeannie drew back against the wall. These people—why didn't they leave her alone?

Miss Madison spoke. "Jeannie will play when she is ready."

Jeannie did not want to play. It was enough to sit and look out of the window. It was easy to slip back to her island, and soon she was frolicking along the beach, laughing into the wind.

After a time the children stopped trying to make Jeannie play. "She is a dummy," said one. "She can't hear or talk, I guess."

Jeannie smiled to herself. "I can hear. I can hear everything that anyone says. But I dare not talk. If I do, they will take my island away."

Jeannie ate when the others did, and went to bed quietly and obediently at night. During the day, she was content to watch the trees outside. Men came and talked to her from time to time. Miss Madison called them "doctors." Jeannie would not look at them, nor pick up the dolls, toy furniture, and houses that they brought. She would hold herself stiffly until they went away, frantically dreaming pictures of her island. "There is the beach. I am walking on it. What a pretty sea shell! I'll save this one. Should I climb a hill now?" If she drew thought-pictures hard and fast enough, she could shut out these people.

Some of the time Jeannie listened. "How is the Silent One?" she would hear a doctor ask Miss Madison. Jeannie knew they were talking about her, but she said nothing.

Miss Madison would answer, "No change. We can't break through to her prison." Jeannie was not sure what "prison" meant, but it seemed like a fearful word. Why should she learn about words like that, when all that mattered was her island?

The days became cold and rainy, and the brown limbs of the trees stood naked in the sharp wind. The children did not often go outside in the yard to play, but Jeannie did not mind. Where she lived, the sun always shone warmly on the sparkling sea around her.

Jeannie realized one morning that they were talking about her. "All right," a doctor was saying to Miss Madison. "Let's try having Anna come over; she is good with the children. We have nothing to lose. I'll notify Ward F."

Jeannie wondered what "Ward F" was, and who "Anna" could be. It didn't matter much. There were often new people around. They would come and speak, offering her picture books and games, but Jeannie was suspicious of things, as well as people. They weren't real; only her island was. If someone happened to touch her, Jeannie would feel her breath choke. "My island! My island! Don't come onto my island—" Her eyes would widen in terror, but she could not speak the words that screamed inside her, "Don't touch me!"

At first, Jeannie did not pay much attention to the woman who began to come and sit in the playroom each afternoon. When Jeannie heard Miss Madison call her "Anna," Jeannie began to watch her. Right after lunch Anna would arrive, choose a chair not too far from Jeannie, and begin to knit. At suppertime, Anna would leave, as quietly as she had come. Anna never attempted to make her talk. Jeannie began to feel, "Anna is not like the others. She is all right, because she doesn't try to make me leave my island."

Illustrated by Henry C. Pitz

After a few weeks, Anna brought a small doll with her. The doll did not have any clothes except a diaper. Anna wrapped it carefully in a blanket and held it close all afternoon. Jeannie waited and watched. "She is going to *drop* the baby. She is going to *hurt* her!" she told herself. But Anna didn't. Sometimes she would stroke the doll's head and wrap the blanket closer, crooning a low tune to it.

As the days went on, Jeannie began to move a little closer, trying to catch the words that Anna sang. "Lullabye, and goodnight—" Jeannie listened over and over, until the words found a place in her mind. When Anna would sing them, Jeannie would say them to herself. Sometimes Anna smiled at Jeannie.

One afternoon Anna did something very surprising. She brought a cradle and placed the doll in it, then took some material, a needle, and thread out of a bag. "The baby needs clothes," Anna whispered.

Doubtful at first, Jeannie thought, "Now she won't *care* about the baby!" But it didn't turn out that way at all. Anna crooned to the doll, picked it up occasionally to love it, and then put it carefully into the cradle while she resumed her sewing. Fascinated, Jeannie watched every delicate stitch. First a little slip, all edged and hemmed neatly, and then a dress. What a lovely dress it turned out to be! Such soft material. When Anna put the clothes on the doll, Jeannie smiled and thought, "How pretty the baby looks!" Hesitantly, Jeannie reached out a hand and touched the dress. Then she stroked the doll's arm.

It was getting harder for Jeannie to find her island at night when she went to bed. She wanted to go there, but she kept thinking about Anna and the baby. Would they come tomorrow? Jeannie could never quite believe that they would arrive after lunch. There had been too many hurts; too many things had been taken away. But now he island seemed like a lonely place

Jeannie began to wait eagerly fo Anna and the baby. She would mov closer now, so she could watch th baby. Anna was so careful. Whe she put the baby in the cradle t sew more dresses, she did it slowl and tenderly, so the baby would no get hurt.

The eagerness in Jeannie gradually turned into a feeling that she did not quite understand. It was a hurt, and in time Jeannie came to know that it was a longing: "I want to *hold* the baby!" Anna sensed this, and because no words were needed between them, one day she reached out and offered the doll to Jeannie. The Silent One was frightened at first, but Anna's smile let her know that it was all right. Jeannie received the wondrous little object in awe. Then she adjusted the cover as she had seen Anna do. She looked at the baby and then at Anna. Without knowing it was coming, she whispered her first word, "Mine?"

"Yes, it's yours, Jeannie. All yours!" said Anna.

Jeannie's arms closed more firmly around the baby. She rocked it gently in her arms. Softly (oh, so softly!) Anna heard her sing, "Lullabye, and goodnight—"

When it was time for Anna to leave, Jeannie asked, "You will come back?"

Anna told her, "Yes, Jeannie. As long as you need me, I will come again. Will you take care of the baby now?"

Jeannie could not know the thoughts of Anna as she left that afternoon to go back to Ward F. She could not know the joy that Anna felt, nor hear the words that Anna said, wistfully, to the attendant who was with her: "Jeannie has left her prison. Some day, she will be strong enough to go out and live in a home with a family. . . . But for me, this place will always be home."

Jeannie could not know that the world did not want Anna, that to the world Anna bore the title of "Anna Mackin—ex-murderess."

Youth News

STARVATION BANQUET

Recently I heard of a unique youth program. It was called a "Starvation Banquet." This particular get-together was held at the Christopher Dock school auditorium and sponsored by the Franconia Conference MYF. It was reported that 500 young people were there for the banquet. Each of them paid $1.25 for the banquet. Each person received a small bowl of broth containing a few kernels of rice. They ate this meal with chopsticks. Each meal cost only a few cents. The remaining money was donated to MCC relief efforts. After the banquet they had a public showing of "Hong Kong Report." The people in attendance were given an opportunity to donate more to the cause as they filed out of the auditorium. Jake Klassen, assistant director of the MCC Relief Section, was the guest speaker and he reports that the young people had responded very enthusiastically. *Larry Kehler, Akron, Pennsylvania.*

DEEP SEA FISHING

The young people of Willow Creek Church, Paso Robles, California, have an exciting annual event: deep sea fishing. This year they are planning to meet at Cambria on the week end of April 6, and have invited surrounding youth groups to join them. Early on Saturday morning, those so inclined will get up and go out on a chartered boat from Morrow Bay. They will return Saturday afternoon with their catch of fish. Saturday evening and Sunday morning are given to meetings with chosen speakers and singing. They have always reported a fine time with both fun and serious moments. *Mrs. J. R. Duerksen.*

NEW YOUTH FELLOWSHIP

Bethel Church of Dresden, North Dakota, has organized a junior youth fellowship for the 10 to 13 year olds. This new and well-attended fellowship meets once a month with their leaders, Mrs. Leonard Veer and Mrs. Art Spenst.

NEW OFFICERS IN ONTARIO

New officers of the Ontario Youth Organization were elected at the February 24, 25 workshop. Dave Regehr, member of the Grace Church in St. Catharines, is the new president. John Enns of Waterloo remained as vice president and Fred Neufeld (also of Waterloo) as treasurer.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
"The Conversion of Paul," Detail of Julius Schnorr von Carolsfeld. The experience and reality of conversion hold a large place in the New Testament—and even in the Old Testament.

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CREDITS
Cover, Schoenfeld Collection, Three Lions; page 211, photo by Kenneth Thompson, Lansdale, Pennsylvania, courtesy of "Youth"; illustration on page 221, courtesy of Light and Life Press, Winona Lake, Indiana.

COMMENTS
The article by John Howard Yoder concludes our Studies in Church Unity series which has appeared in six different sections. The first article appeared in the issue of August 29. These seventeen installments have included the six major papers given at the 1960 Centennial Study Conference on Christian Unity in Faith and Witness held at Donnellson, Iowa. Following is a list of writers and the issues in which their papers appeared: Vernon Neufeld—Aug. 29, Sept. 5, and 12; William Keeney—Oct. 17 and 24; E. G. Kaufman, Nov. 14, 21, and 28; William Klassen, Jan. 2, 9, and 16; Russell L. Mast, Feb. 6, 13, and 20; John Howard Yoder, Mar. 13, 20, and 27.

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EDITORIAL

Somewhere in this country there is supposed to be an automobile that looks like all other automobiles in its family. But there is something different about it. Instead of getting ten or twenty miles to the gallon, it does fifty. Naturally, the owner of the automobile is surprised but proud. According to the story, he takes the car to a factory representative, who lifts the hood, and then claps his hand to head. After a series of strong expletives, he says, "They sold you one of our secret test models by mistake." The manufacturer tries to claim the automobile, but the happy owner drives off. No one knows his name nor the make of the automobile, but everyone who tells this story affirms strongly that there is a man and there is a car. To ask for details is a good way to break up the conversation and strain friendships. I have done it.

The test automobile with the fabulous gasoline mileage is one of a series of American fairy tales. A parallel version tells about the experimental razor blade. Someone buys it by mistake and discovers that it never wears out. These fables are as much a part of our generation as the story about Washington and the cherry tree. They make interesting telling, but they aren't true. That they are believed so firmly and so widely can only illustrate that people are anxious to believe—sometimes too anxious.

A new fable came to my attention in a report from Canadian Press. In a farm basement north of Toronto there are thousands of empty cigarette packages. They are all of one brand, bundled neatly in packages of 100. They were collected by a business woman who put all her friends and business associates and their friends to the task of collecting empty cigarette packages. She had the lunch delivery man who delivered lunches to her office collecting empty packs from all his patrons. His fellow drivers were doing the same. Each evening she took home several shopping bags filled with the empty tobacco pouches. And for what purpose? Somewhere the woman heard that for 200,000 empty cigarette packages the tobacco company would buy a seeing-eye dog for a blind girl and send her away to be trained with the dog. Other persons were saving the same wrappers to buy a wheelchair for a crippled child. One church group embarked on such a mission had its Boy Scouts and junior choir going through pool rooms picking up empty packages.

But it was all a hoax. No tobacco company had made any such offer. In spite of regular publicity denying any such offers, the package savers keep on saving. Not until they have ten or twenty thousand do they think to inquire about the details. Says the company representative, "Hardly a town or city in Canada has not had somebody collecting empty packages at one time or another. The practice is stamped out for a while, but it starts up again."

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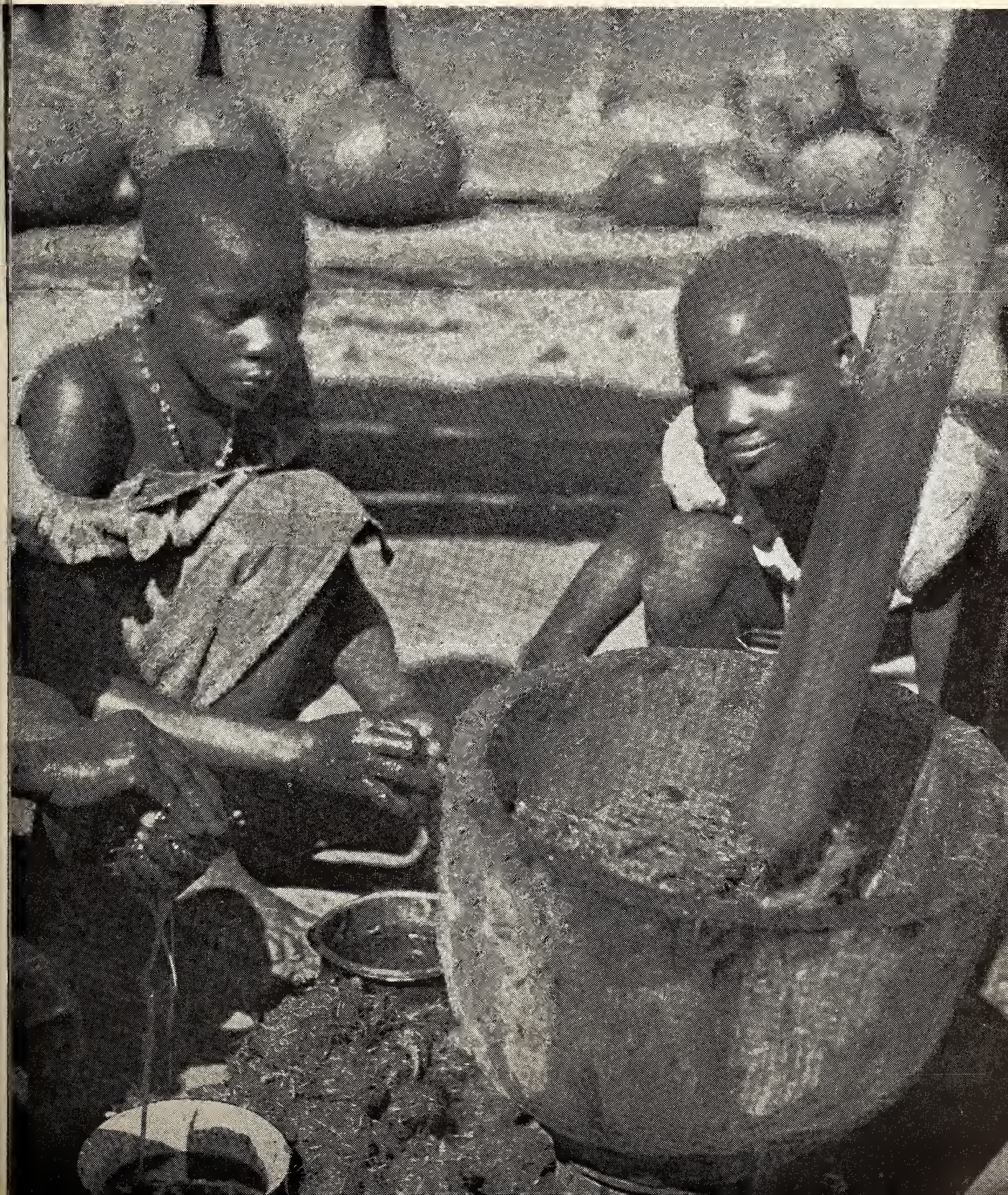
THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Plus and Minus in the Congo Church

James Bertsche

FLEEING WHITE PEOPLE, looting mobs, rampaging soldiers, blocked bridges, immobilized ferries, frantic short wave messages, paralyzed communications, round-the-clock airlifts, emergency United Nations action, anxious prayer in America, soul-searching decisions on many a mission post, and the bedraggled return of travel-weary missionaries. But that was Congo in July, 1960. That was 21 months ago. By this time the world has added the Congo to the gradually lengthening list of crucial trouble spots and has seen this area embroil the United Nations in a desperate struggle.

Viewing the Congo church from the vantage point of twenty-one months after missionary evacuation, some plus and minus signs are beginning to group themselves. Some patterns of strength and weakness are beginning to take shape. Against a fluid background of revolution, anarchy, and economic crisis, we'll examine first the plus signs.

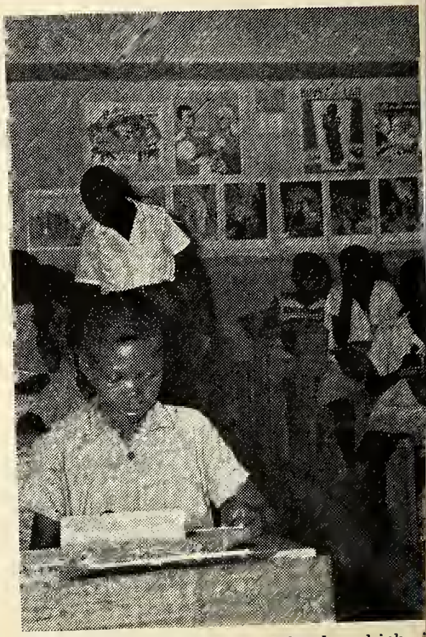
Devotion and Dedication

These men vary greatly as to training, ability, and devotion, as is the case with any comparable group here at home. But in the crisis days following missionary departure, pastors on every station, with great courage and dedication, rallied believers to protect records, property, and funds left in their hands. As weeks stretched into months, these men carried on and continue carrying on the church program. Some performed their duties in the face of threatened physical harm and death. It can surely be said that the Congolese pastors are the "heroes" of the evacuation story. They remain the key figures in the chapters of Congo history currently being written.

Laymen throughout our area have for years served on church councils. They have given hours of their time in the search for Christian solutions to the endless palavers that find their way onto the local church council dockets at the various stations. These men—carpenters, masons, teachers, coffee growers, merchants—continued their responsibilities following the upheaval. In no instance did a church council disintegrate for lack of interest.

The Bible in Daily Life

Congo Inland Mission national pastors and lay preachers do not argue about the inspiration and authorship of the Scriptures. For them it is simply a question of "Mukanda wa Nzambi," the Book of God. They preached it as such and the church accepts it as such. There is frequently "indigenous exegesis" to fit local situations. Returned missionaries at their first post-evacuation Congo Sunday morning service were hit between the eyes by the sermon of a lay preacher. He held forth with vehemence and perspiration on the catalog of sins of the renegade Old Testament missionary who fled to his hill-top vine-covered haven to view the anticipated destruction of his city mission field.



Children have been in school, which
for now the most important thin

It escapes the attention of the casual observer. But the more one moves among the Congolese during these troubled days, the more he becomes aware that the gospel preached through the years has le
"salt" in Congo culture. It may
manifested in a clerk in some con
mercial center, a secretary at
government post, a teacher in h
classroom, a humble catechist
his village, an illiterate believer
his clan circle.

Taking many forms, it is foun
across Congo in the most surpri
ing and unlikely places—wherev
there is a Congolese whose life h
been touched and transformed
Jesus Christ.

The Church and Trained Leaders

One of the deeply gratifying ex
riences for returning missionar
was this: In the face of fie
tribal warfare, there was deep gr
on the part of church leaders
the division among them. Often
conversation they asked how th
might facilitate a healing proc
between the two groups.

There has been repeated expr-

We will someday stand condemned before God if we do less than our best for the Congo church in this, its most critical hour, and for the lost whom it must reach.

Laymen continued their responsibilities after the upheaval.

sion of concern for "our church." A recent appeal from a neighboring Protestant group to affiliate with the Congo Inland Mission church brought instant interest and approval, though it was constituted of outside tribes. For our church leaders, the concept of church fellowship cuts across lines of tribes and clan. This has been and will continue to be a source of its strength.

As missionaries found themselves evacuating, they held hurried meetings with their Congolese co-workers and tried to arrange with them the carrying on of the work. They suddenly realized how invaluable was every trained Congolee and even those only partially trained. They also saw with sudden blinding clarity the weaknesses and limitations of their instruction.

There is no aspect of our training program which has not paid multiple dividends in the past months. Dispensaries and maternities have continued to function. Male nurses undertook major surgery with amazing facility. Schools have opened their doors with a minimum of missionary help or guidance. Supplies were inadequate. Teachers were not always wisely distributed. But children have been in school, which is for now the important thing. Returning missionaries found the Congolese by and large doing the tasks they had been trained to do . . . and often trying to do others which they, through no fault of their own, were unprepared to do.

No one realized in February 1960 just how timely the Charlesville Integration Conference was. It was largely the structural and organizational details agreed upon in this meeting that gave the Congolese necessary guidance for proceeding alone in August of the same year. It was also at this conference that Congolese leaders were chosen and assigned some specific administrative responsibilities. As a result, in the crisis months of late 1960, there was no paralysis. Church officials met; decisions were made; responsi-

There must be careful counseling to impress on our brethren that with growing maturity comes growing responsibility.

bilities were assigned. The church as an organization continued to function.

Dead Wood in the Church

While there are plus signs, indicating strength, there are minus signs indicating weakness.

Under the Belgian colonial policy, it was accepted policy to provide for general education and medical care of the Congolese through the missions. Thus, Congolese of all ages were methodically and repeatedly channelled through missionary hands. This obviously afforded the missionary an unparalleled opportunity for wielding influence and shaping lives for Christ. Looking back now, one can also see the "built-in pressures" which were at work influencing the Congolese to "become Christians."

For instance, in the school program, a young man's motivation for seeking baptism might have been to gain better educational privileges. Again, the mission of necessity employed hundreds of people as teachers, printers, nurses, and so on. It was inevitable that some Congolese would take whatever measures they felt might enhance their chances for employment, including "being baptized."

Finally, in the 1950's Africans came to consider baptism as a mark of distinction. It was a status symbol. It was becoming the distinguishing feature between the illiterate, superstitious pagan, and the educated knowledgeable elite. With all of these factors at work, increasing numbers of Congolese sought Christian baptism for reasons other than a genuine experience with the Lord Jesus Christ, and a desire for public identification with His church.

Post-independence events have begun to burn out the dross. It may be manifested by decreased church attendance at a village chapel; or by a cynical mission-employed teacher who shows ill-concealed suspicion of missionary motives and is indifferent toward Christ's claim on his tithe, time, and loyalty; or in a trusted hospital employee who is discovered to have stolen and sold for personal profit some medical supplies; or in the compromise of a church leader.

Pastors have continued to organize believers' classes and to admit new members regularly into the church. But a church leadership which confounds quantity with quality is not a sign of strength but of weakness.

Catholic methods of pressure and intimidation to build their numerical advantage invite our church leaders to compete for numbers. Our leaders by logic seek to "baptize people Protestant" before they are baptized Catholic, and thus change potential opponents to allies.

In years prior to independence, the missionary interpreted the Bible in terms of the African setting and spelled out its implications in terms of moral and ethical codes of conduct. The African accepted these explanations and interpretations. He had no choice. Whenever unpopular disciplinary action was necessary in the church, the African leader could always take refuge behind the missionary if he was so inclined, and could thus avoid personal involvement in the issue.

Since the departure of the missionary, the church leader has had to stand on his own feet. His present ethical or moral decisions reveal whether he is motivated by principle or experience. Hewing to principle when it cuts across personal or family loyalties is an acid test of character in any society.

Status and Santa Claus

Position, rank, and recognition bulk large in the Congo village life. A marked awareness of status and rank among the Belgians served to reinforce its importance to the observant Congolese. There is among them a deeply ingrained status-consciousness. To demonstrate one has achieved a certain rank, it is necessary to have a certain title, uniform, office, automobile, or privilege.

Many of our Congo friends have seen the missionary's role as one of prestige and status first, and of responsibility and hard work second. There has not been in the thinking of many the all-important link between status and responsibility. The problem becomes increasingly troublesome when there is even a certain reluctance to shoulder the duties attendant with the status they have acquired.

After two generations of Belgian paternalism, the Congolese were conditioned to view the function of the white man as that of a full-time Santa Claus. They received much completely free or at a ridiculously low cost.

Here lie some of the missionary's thorniest problems. It is always a shock to learn that Santa Claus is dead. The missionary is often accused of standing between the Congolese and the bountiful life they feel should still automatically be theirs. There must be careful and patient counseling to impress upon our brethren that with growing maturity there comes also growing responsibility. The church has in the last decade, supported its village evangelists. This trend must be reinforced and continued.

Blind Tribal Loyalty

Every Congolese has a home village where he is perennially assured of a roof over his head, a place to sleep, and food to eat. The door is always open to a clan member; aid is always forthcoming in time of crisis. In return for these securities, the clan also makes demands upon its members, chief among which is unwavering loyalty.

This deeply-rooted loyalty can cause serious difficulty for the church. In the case of disciplinary action, a church council member seldom takes an active part in the condemnation of a fellow clan member. When a fellow tribesman becomes a political personage of some kind, it is a foregone conclusion that he will have the support and loyalty of his fellowtribesmen. His policies are accepted without question.

Areas of strength are reason to praise God. Areas of weakness are signs of an unfinished task. There is still service to be rendered, witness to be maintained. There are still pledges to be honored, intercessory prayers to be offered, sacrifices to be made, missionaries to be sent.

We will someday stand condemned before God if we do less than our best for the Congo church in this, its most critical hour, and for the lost whom it must reach.

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Lines to a Rickshaw Puller

I pass you every morning
on my way to the station.
The light is raw and the wind is keen.
All around you the city is stretching its limbs
and wiping the sleep from its eyes.
The raucous voice of the crow is everywhere.
But you hear nothing, you see nothing.
You lie curled up in your rickshaw
with sprawling limbs and inert body
like some tired animal.
Some mother must have cradled you
pressing you against the soft comfort
of her warm breasts.
But now you shape your body
to fit the wooden embrace
of the hard sides of your rickshaw
for its walls are your home, your rented home.
Your intimacy with it is very great.
Your worldly possessions are in the box
under the seat with its torn fibre cushion
keeping company with your oil lamps,
the battered old topee
you wear on rainy days,
and a few beedis.
The shafts are worn smooth
by the contact of your forearms.
The rickshaw and you—
you belong together.
I have passed you by at other times—
when you were not asleep
and something of your life
has trailed after me.
I remember the laughter of your fellows
as you twitted the grain seller
who sits by the rickshaw stand
until the old hag exposed her gums
in a toothless grin. . . .
I have watched you fight with your creditors
with the ferocity of a trapped beast
over pitiful sums, the price of a packet of fags.
I have heard you whine for a fare
when the day's earnings were poor.
I have seen you resentful and bitter
when you spat on the ground
and talked unconscious communism.
I pass you by like a hundred others
who also pass you by—
and the road may be the road
from Jerusalem to Jericho for all we know.
I would like to put my hand on your shoulder
and say to you, "Comrade,
there is One who died for us
and dying made us blood brothers."
But I am filled with the cowardice of the well-dressed—
for clothes are by no means flimsy
when it comes to erecting barriers
between man and man.
I am afraid you will wake with a start
and betray resentment in your eyes
as you see in me what I really am—
your well-dressed enemy.
And then you will acknowledge defeat
and put on your mask of patient stupidity.
You will jump up and dust the seat
and grin and point to it with a flourish of your hand.
You will want to sell our brotherhood
for eight annas.

Day after day I pass you by,
you the man by the roadside
and I the priest and the Levite rolled in one,
passing you by.

Chandran Devanesen

Copyright 1954, Friendship Press. Note: "Topee," hat; "beedis," cheap Indian cigars; "annas," coins worth about one and one-third cents each.

When Summer Bible School Came to Bull's Creek

Walter Fry

Last summer, after earnest prayer for the needs of a neighboring community, the Smith Corner congregation was led to conduct a summer Bible school in the needy Bull's Creek community in the foothills of the Allegheny Mountains in central Pennsylvania. After receiving approval from the community, we scheduled a two week school for July. This was a new venture for Bull's Creek. It never had a summer Bible school before.

It was also a new venture for our congregation, never having held a school outside our own church. We encouraged as many as possible to help plan the school and continually talked about the project. Enthusiasm was contagious. We called for special prayer that the Lord would give us a good number who would come to hear the word of God.

The Lord took us at our word and gave us more than our expectations. Before the opening date we had registered 165. But the only building available was a one room Sunday school chapel. Again we called for special prayer, for surely if the Lord saw fit to give us so many He could and would provide some means whereby we could take care of them. After exploring a number of possibilities, a neighbor offered the use of a large garage building if we would clean it. By opening day we were prepared for six classes in the garage, five classes in the chapel, and two in a rented motor freight trailer.

Our next concern was for consecrated teachers and helpers. In response to a call for help there were eight from our congregation at Smith Corner and two from the neighboring Roaring Spring congregation. Meeting together as teachers and helpers we were challenged by the importance of the school. Here in a two week period of time, two-thirds as much teaching can be given as is given in the average Sunday school in a year. Furthermore, this teaching is daily instead of weekly thus making possible a more concentrated and meaningful study of the Scriptures; therefore we see how important this work really becomes.

The school opened with 136 in attendance and continued with an average attendance for the two weeks of 130. The group was divided into thirteen classes ranging in age from three to eighty years old. The immediate results of the school were eight teen-agers personally accepting the Lord Jesus Christ as their Saviour. There was an eagerness to know the word of God and a deep concern for their own spiritual condition.

Looking back at these two weeks of summer Bible school, one is overwhelmed with joy and wonder at what God has done. Prayer meeting attendance has increased with fifty to sixty attending. Saturday evening worship has an equal attendance. Special evangelistic services have been held and revival has come.

In a community which has been neglected, one of the devil's strongholds, we have seen more than thirty persons make a public confession of their need of Christ and accepting Him as Lord and Saviour. What a thrill to be able at one service to baptize 23 new Christians. Even so, the end is not yet for revival continues and with it a desire to organize a local congregation. Who, but God alone knows what the final results will be?

Summer Bible school can and should be a powerful tool in the hands of the church to reach the people of the community. The purposes of the school will be reflected in the results.

For a guide to the purpose of our summer Bible school let us look to the words of the elder Paul as he writes to young Timothy in 2 Timothy 3:14-17: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

From this portion of the Scripture we took a number of important purposes for our school: 1) to teach assurance that this is God's word to man; 2) to point out the necessity for a personal acceptance by faith of Jesus Christ as Saviour from sin; and 3) to challenge to continue in the word, using it as a guide to meet every problem.

Jesus in Luke 19:10 tells us the purpose of His coming into the world: "For the Son of man is come to seek and to save that which was lost." Again we have his own words in John 20:21, after the resurrection when the disciples were together and He in the midst, "Peace be unto you; as the Father hath sent me, even so send I you." Here then in a few and simple words, "confronting people with Jesus Christ as their only personal Saviour from the condemnation of sin," we have the work of evangelism. This work of evangelism must be primary in every phase of our work as individuals, churches, and as a Conference as we seek to fulfill our mission and purpose in this day of grace.

Peace Witness in Missions

Eighty representatives of the three historic peace churches met in Germantown, Ohio, March 9-11, to consider ways in which their peace testimony might find more vigorous expression in their work of Christian evangelism. The conference, entitled "The Peace Witness in Christian Missions," gave particular attention to the African scene and was sponsored by a joint committee which for more than twenty years has served as a link between Brethren, Friends, and Mennonites in discussion of their common concerns.

Delegates were drawn equally from those who have served in missionary capacities and those identified closely with the peace witness. David Habegger and Peter J. Ediger attended as representatives of the General Conference Board of Christian Service. William T. Snyder and Robert S. Kreider represented the Mennonite Central Committee.

Discussion at the conference centered on the rapidly changing scene in Africa and Asia, and the grave problems faced by Christian missions all too often identified with institutions and patterns of thought belonging to an older and vanishing era. Spokesmen for the churches' missionary activities made clear that the peace testimony had not been omitted from their work in the past, but had largely been limited to a personal interpretation that seemed appropriate to the tribal or village cultures in which they served. Now, with the emergence of these cultures into statehood with all the implications of international involvement that this brings, the peace churches have a peculiar opportunity to lift up and proclaim the great message of Christian reconciliation. The peace testimony has a new relevance in these areas and the challenge facing the Christian missions is to give it life and meaning. Speakers for the conference included: R. Pierce Beaver of the Divinity School of the University of Chicago; George Carpenter, executive secretary of the Division of World Missions of the World Council of Churches; Winburn Thomas, secretary of the Commission on Ecumenical Mission and Relations, United Presbyterian Church; Theodore Tucker, Secretary, African Committee, National Council of Churches; and Sinoi Nkowane, principal, Overtown Institution, Overtown, Nyasaland. *David Habegger*

Paxman Assists Work in Congo

Harold Graber of Pretty Prairie, Kansas, and Abe Suderman, Haskett, Manitoba, overhaul the engine of a Congo mission vehicle. Graber is now on furlough. Suderman, in his third year as a Paxman in the Congo, is currently in Leopoldville, helping ship medicines to mission hospitals and assisting in the renovation of Union Mission Home. Immediately following Independence, he transported and distributed CPRA food to thousands of starving people. Later, at Nyanga, a Congo Inland Mission station, he supervised the finishing work on a housing project as well as repairing mission vehicles.

FESTIVAL DRAMATIZES HISTORY

Four plays lead the list of major attractions at the Mennonite Folk Festival April 5, 6, and 7. All activities will be held on the Bethel College campus, N. Newton, Kan.

"Brothers in Christ" is a tragedy portraying events in early Swiss Reformation history. Written by Caesar von Arx, a contemporary Swiss playwright who is well known in Broadway theatrical circles, this drama treats the conflict between Zwingli and the Zurich Anabaptists in 1529. Falk, a city councillor and a close friend of Zwingli, signs an edict of the Reformer banning all Anabaptists (left wing or radical reformers) from the city. He later regrets this action because it would ban his own son, too.

The resulting tensions raise such issues as freedom of conscience and the political power struggle, especially as it comes in conflict with personal rights and religious convictions. This play will be presented in Memorial Hall under the direction of Norman Lofland. Curtain time will be 7:30 p.m.

A German play and two dialect plays will also be presented. These plays will highlight folkways connected with engagements and weddings among Mennonite groups who migrated to Kansas in the 1870's.

The Low German play, *Dee Fria,* by Arnold Dyck, a Canadian writer and folklorist, has been given previously in several Kansas communities. A young man looking for a bride comes to the wrong village. While considerable confusion follows, he nevertheless succeeds in winning the heart of an available lass while the other members of the family offer advice and assistance, some more frustrating than

H. N. Harder (1-W Adviser); Everett McCann, Andrew Douglass, Gerhard Zerger (Hospital); Peter Kehler (Meilun).

useful. This play, directed by Mrs. H. R. Schmidt, will be given in the college chapel.

The Fellowship Hall of the college church will be the scene of a Swiss dialect play, *Freie die Marie*, and a High German play, *Die Ruhbank*. The Swiss play was written by Gary Waltner, a senior at Bethel College, while the latter will be directed by Arnold Regier, chaplain at Bethel Deaconess Hospital. The Swiss dialect play will reflect customs and folkways of the Mennonites who settled in the Moundridge and Pretty Prairie communities. Mrs. Art Wedel, Halstead, will assist in the production of this play. The German play will make use of folkways brought to America by the Mennonites from West Prussia who settled at Newton, Whitewater, and Elbing.

Curtain time in the college chapel and the Fellowship Hall of the church will be 7:30 p.m.

In addition to this, evening meals will be served on Friday and Saturday, April 6 and 7. The churches of Buhler, Inman, and Hutchinson are helping with the preparation and serving of the meals. Linda Kaufman and Maxine Will are again in charge of this program. The Kaffee-Klatsch will take place on Friday and Saturday in the main auditorium of Memorial Hall from 10:00 a.m. to 4:00 p.m. during which time various delicious pastries and coffee will be served.

The outdoor activities, such as butchering, threshing, and possibly baking will again be major attractions for young and old. Meat and sausage will be sold.

1-W ADVISER FOR ILLINOIS

H. N. Harder has been appointed 1-W placement adviser for General Conference Mennonites in Illinois. He replaces Arnold Funk, who recently moved from Danvers, Illinois, to Halstead, Kansas. Harder is pastor of the Normal, Illinois, congregation.

There are several 1-W placement advisers in each district of the General Conference. Their purpose is to help young men find suitable work assignments as alternatives to military service, such as voluntary service in the United States and Canada, Pax in missions or relief overseas, or other areas approved by the Selective Service Board.

If you do not know who the adviser is in your area, write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

HOSPITAL SERVES TOWN

Ted E. Claassen, Andrew Douglass, Everett McCann, and G. H. Willms were elected to the board of directors at the annual meeting of the Bethel Deaconess Hospital Association held at the First Church, Newton, Kansas, on March 20. Claassen and Willms had served on the board previously. Douglass and McCann were elected for the first time.

McCann is the first person to be elected to the board as a representative of the Newton community. Provision for such representation on the board was made in a constitutional revision adopted by the association in a special meeting January 4 of this year. Claassen, Douglass, and Willms will serve on the board as representatives of the Western District Conference.

H. J. Dyck of Elbing was elected to honorary board membership by special action of the association. He has served as a member of the board for 33 years, recently as president and before as secretary.

Gerhard Zerger of Moundridge was elected chairman of the board of directors in an organizational meeting of the board held after the association meeting. G. H. Willms was elected vice chairman, Sam Regier of North Newton was re-elected secretary, and Otto L. Sommer of Newton was re-elected treasurer.

The hospital served 2,965 inpatients and performed 13,895 outpatient procedures in 1961. The services to these patients were valued at $540,563, of which $20,943 was rendered as free service. Free service to clients of county welfare amounted to $8,190. Fifty-five per cent of the patients admitted to the hospital had a Newton post office address. Mennonites constituted 774 of the patients admitted to the hospital, Methodists 484, Baptists 335, Roman Catholic 270, Christian Church 209, and other denominations 842. Less than 30 per cent of the patients admitted to the hospital were Mennonites.

In the financial report for the hospital presented by Omar Voran, assistant administrator, it was pointed out that the operating expense of the hospital had increased only 2.3 per cent in 1961 when compared with 1960. He said that generally across the nation hospital expenses have increased from 6 to 8 per cent per year. It was also pointed out that the hospital's average cost per patient per day had actually decreased from $26.86 in 1960 to $26.48 in 1961. Voran also pointed out that it is unfair to compare hospital room costs with the charges for hotel rooms, which is often done. Almost 90 per cent of the service rendered by the hospital is service that hotels do not render.

The Bethel Home for the Aged served a total of 86 persons in 1961. New residents during the year number seventeen, of which six were admitted to the care-section of the home. The value of services rendered by the home during 1961 totaled $116,731.

FARM EXTENSION IN CONGO

An agricultural assistance project for the Lulua and Baluba people of the Congo Republic is being undertaken jointly by Congo Inland Mission and Mennonite Central Committee. The project will be based on a 175 acre farm about ten miles from the town of Tshikapa.

The immediate aim of the project is to supplement the diet of people in the area who lack sufficient protein, but it is hoped that the farm will become the center for an extension program to improve economic conditions among the Lulua and Baluba.

On February 27 Arthur H. Augsburger of Middlebury, Ind., and Gordon M. Liechty of Berne, Ind., left for the Congo to serve with the project. Mrs. Augsburger, Mrs. Liechty and the Liechty's daughter Jean will join the men in late June.

Mr. Augsburger is a retired farmer and is a member of the Forks Mennonite Church, Middlebury. Mr. Liechty, a member of the First Mennonite Church of Berne, is manager of a Berne hatchery.

Melvin Claassen, an agricultural missionary who returned to the Congo in August, is in charge of the farm activities. He will direct the program from Tshikapa, and Augsburger and Liechty will work from the farm.

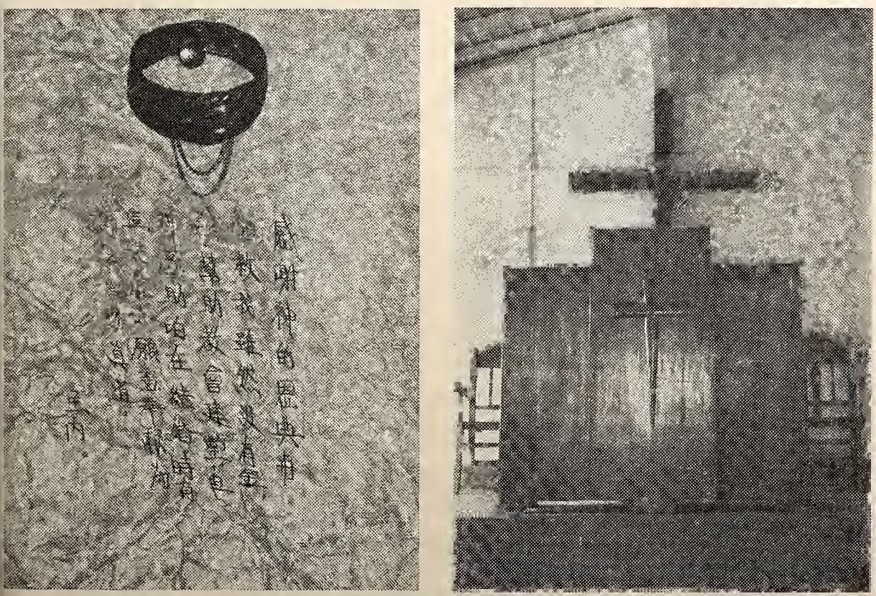
The farm includes a dairy barn, chickenhouses and other buildings, and fenced pasture land. Cattle, pigs, and poultry are available for purchase from the mining company. The farm is part of a larger property leased to Congo Inland Mission by a Belgian diamond mining company. This property, including a hospital, school and other buildings, will serve as Congo Inland Mission headquarters in the Congo.

Meilun Congregation Dedicates Building

Members of the Meilun Mennonite Church in Taiwan have their own house of worship. It was dedicated to the glory of God and the service of men on January 28, 1962, a symbol of many years of prayer.

An old building was purchased and remodeled to serve as a church and pastor's residence in Meilun, a suburb of Hwalien. A Taiwanese pastor is in charge of the church. Peter Kehler (Vancouver, B.C.) is the missionary there.

For many of the Meilun Christians getting their own church building meant sacrifice. When, after a fair-sized fund had been established, the pastor made a plea for extra gifts, some gave more, but others had nothing to give. One woman who had no money responded with, "I have only this gold bracelet which I received on my wedding day. Do you think it would be enough to pay for the new pulpit?" Peter Kehler says that the pulpit now stands as a symbol of her sacrificial giving. The woman was baptized and received as a member of the church on February 11.



The gold bracelet and the pulpit it financed.

CONFERENCE IS BENEFICIARY

Settlements have recently been made on four estates in which the General Conference Mennonite Church was named in the will. The will of Margaret Reimer, Beatrice, Nebraska, designated $3,000 for foreign missions; that of Bertha Bucher, Bluffton, Ohio, $400 for missions; that of Anna Andreas, Beatrice, Nebraska, $500 for relief, $100 for the Ministers Pension Fund, $100 for the Board of Education and Publication, and one quarter section of land (net worth $12,500) for missions; and Justina Plett of Turpin, Oklahoma, left her interest in land worth over $21,000 to the Board of Missions.

At least ten other wills have been probated from which the Conference will benefit in some way when settlement is final. Conference officials are grateful when people consider the needs of the church during life so that when they no longer have need of material things their estates benefit others. Information on how to make a will may be obtained from the Board of Business Administration, 722 Main Street, Newton, Kansas.

BERNE BUSINESS TRIP

Junior and senior business majors at Bluffton College have planned a trip to Berne, Indiana, for Wednesday, March 28. This is the regular spring all-day trip that is taken to one of the three neighboring Mennonite communities including Berne, Archbold, and Kidron, Ohio.

The purpose of the trip is to acquaint the students with some of the business and industries that have been established in Mennonite communities and thus to give them some insights and understanding of how businesses get started, how they operate, what their problems are in the present-day world.

This trip will include a meeting with businessmen, probably a noon luncheon at which time they will discuss the various problems and developments in their community. Howard Baumgartner, lawyer of Berne, and former Bluffton College student, is making the local contacts for the day.

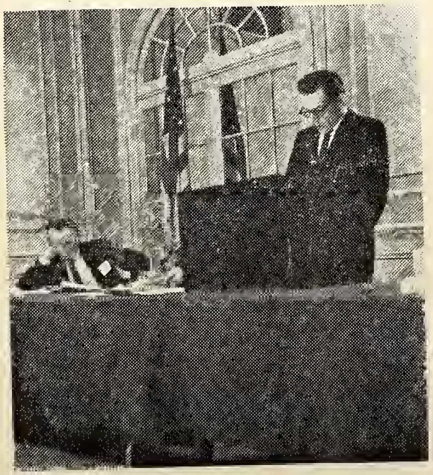
AID SOCIETIES STUDY FUNERALS

Americans have come to equate lavish funerals with family loyalty and religious devotion. Tradition decrees that a consideration of a funeral's cost is not even proper when a loved one dies. The right sort of person simply doesn't think of money at a time like that, is the attitude a secular society has developed.

But elaborate funerals do little to promote the Christian understanding of death. In following traditional funeral practices, Christians have accepted practices in direct conflict with the biblical view of death. Besides this there is the burden of cost. In recent years funeral costs have risen twice as fast as the cost of living. Besides being poor stewardship, these unnecessary expenses have needlessly robbed families and congregations of their resources.

This problem was one of many discussed by the Association of Mennonite Aid Societies at its annual meeting in Chicago, March 1 and 2. Eighty delegates from the thirty-one member aid societies from Canada and the United States exchanged information on management and promotion of mutual aid concerns. These mutual assessment groups provide property and burial aid for their respective Mennonite communities as well as sharing risks on automobile accidents and hospitalization. Noting that aid societies are growing, the Association was aware that commercial insurance companies are making inroads in several areas, particularly in the area of property insurance.

The problem of funerals was discussed by Delton Franz, pastor of Chicago's Woodlawn Mennonite Church. He indicated that possible answers lay in the establishment of mutual associations. These groups would assist members with the planning of funerals, and might even provide some of the necessary funeral services. Such a program is already under study in one Kansas community.


H. L. Swartzendruber, Delton Franz.

Among the other speakers who addressed the Association meeting were Richard Yordy, Arthur, Illinois, who gave five lectures on the theology of mutual aid. He indicated that mutual aid was a basic expression of the Christian's life and stewardship. Noting that Andrew R. Shelly, Newton, Kansas, in addressing the group had called for greater self-giving on the part of Christians, Yordy indicated that mutual aid could be the channel to release the resources of families and congregations for the work of God.

The association voted to appoint a safety director to promote farm and home safety. Among other items of business was the election of J. Winfield Fretz, North Newton, Kansas, and Harry Wenger, Wellman, Iowa, to the Association's board of directors. Other members are Orie O. Miller, Akron, Pennsylvania, and Jacob S. Wedel, Moundridge, Kansas. Officers of the group are Howard Raid, Bluffton, Ohio, secretary-treasurer; Harold Schmidt, Baden, Ontario, vice chairman; and H. L. Swartzendruber, Goshen, Indiana, chairman. The next annual meeting of the association was set for February 28 and March 1, 1963.

CHURCH RECORD

BUILDINGS

The Emmanuel Congregation dedicated a new sanctuary at Rheinfeld, Pa., on April 1. Formerly the congregation had worshiped in a building near Denver, Pa.

PUBLISHED

Training Leaders in the Local Church is a 15 page booklet that discusses methods of leadership education. Published by and available from the Christian Education Committee of the Central District.

MARRIAGES

Bobbette Furst and *Dan Bell* were married on Mar. 16 at Calvary Church, Washington, Ill.

Ronald Holly, member of the First Church, Reedley, Calif., was married to *Frances Chacon* of Dinuba, California, on Feb. 25.

Joseph Monge of Sanger, Calif., was married to *Lora Lee Krehbiel,* member of the First Church, Reedley, Calif., on March 3.

Charles Edward Wohlcke and *Jane Janzen* were married in the Warden (Washington) Church on March 17. Mr. Wohlcke is a member of the Congregational Church.

JOBS

Wanted: woman, preferably middle-aged, to live in home with young widower and four children, ages 3, 7, 9, and 10 years. Would be responsible for care of children, meals, and light housekeeping. Time off on week ends could be arranged. Farm occupation with urban home. Contact Klayton Fisher, 2633 N. Hillside, Wichita, Kan. Or call MU2-1184.

CALENDAR

Canadian Conference

Apr. 6, 7—Alberta Annual Conference in Didsbury Church.

Apr. 8—Spring Communion Service, Stirling Ave. Church, Kitchener, Ont.

Apr. 8—Young people of the Pincher Creek (Alberta) Church present "The Friendly Way," peace play by Lucille Kreider, 7:30 p.m.

Apr. 18-22—Passion Week services at First Church, Edmonton, Alberta, with Henry Poettcker.

Central District

Apr. 8—Pre-Easter services at Bethel Church, Pekin, Ill., 7:30 p.m., with Clyde Fulmer of Morton.

Apr. 8-13—Pre-Easter services at Calvary Church, Washington, Ill., with H. N. Harder.

Apr. 15-19—Pre-Easter services, at Grace Church, Pandora, Ohio, with Dan Graber.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Eastern District

Apr. 8—Harold Graber speaks at Hereford Church, Bally, Pa., in the morning and at Eden Church, Schwenksville, Pa., in the evening.

Apr. 8-10—J. J. Esau speaks at Second Church, Philadelphia.

Apr. 10—Harold Graber speaks at the Bowmansville-Denver (Pa.) Brotherhood.

Apr. 11—Harold Graber speaks at East Swamp Church, Quakertown, Pa.

Apr. 15—Flatland Church (Quakertown, Pa.) choir sings its Easter cantata at 7:30 p.m.

Apr. 15-18—J. J. Esau speaks at Bowmansville, Pa.

Apr. 15-19—Holy Week services, Grace Church, Lansdale, Pa.

Apr. 18, 19, 20, 22—Holy Week services at Hereford Church, Bally, Pa., with Kenneth Bauman.

Apr. 18-22—Pre-Easter services, East Swamp Church, Quakertown, Pa., with Pastor John Sprunger.

Northern District

Apr. 8—Arthur Ortman speaks at combined meeting of the three Conference churches in Mountain Lake.

Apr. 10—Pageant "The Challenge of the Cross" will be given at the Mission Society meeting of Friedensberg Church, Avon, S. D.

Apr. 15—Cantata "The Risen Christ" will be sung in the Avon (S. D.) High School Auditorium.

Apr. 15-20—Pre-Easter services at Bethesda Church, Henderson, Neb., with Peter J. Ediger.

Apr. 18-22—Holy Week services at Salem Church, Freeman, S. D., with A. E. Kreider, 7:30 p.m.

Pacific District

Apr. 15-20—Deeper Christian Life Week services at Spring Valley Church, Newport, Wash., with Paul Quenzer, pastor of Congregational Church, Dusty, Wash.

Apr. 15-20—Holy Week services at First Church, Reedley, Calif., with J. N. Smucker.

Western District

Apr. 8—Malcolm Wenger speaks at the Kansas City Church, morning and afternoon.

Apr. 8—Walter Klaassen speaks at Hoffnungsau Church, Inman, Kan., 10:30 a.m.

Eldon Graber
Katie Kehler
(see Workers)

Apr. 10—Mother-daughter banquet, Grace Hill Church, Whitewater, Kan.

Apr. 13—Hesston College Choir sing in Argentine Mennonite Church Kansas City, Kan.

Apr. 15—Bethel College Choir sings in Grace Hill Church, Whitewater, Kan.

Apr. 15—Bethel Church Choir, Inman, Kan., presents the cantata "The Resurrection Song," 7:30 p.m.

Apr. 15-20—Evangelistic services at Eden Church, Inola, Okla., with Wilfred Thiessen, 7:30 p.m.

Apr. 15-20—Pre-Easter evening meetings at Lehigh, (Kan.) Church with Vernon Neufeld, sponsored by Lehigh and Hillsboro churches.

Apr. 15-20—Holy Week services at Hoffnungsau Church, Inman, Kan., with Russell L. Mast, 7:30.

Apr. 16, 17, 19, 20—Pre-Easter services at Grace Hill Church, Whitewater, Kan., 7:30 p.m., with Elbert Koontz as special speaker.

Other

Apr. 5-7—Mennonite Folk Festival, North Newton, Kan.

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

WORKERS

Mr. and Mrs. Percy Brockmueller moved recently to Cherokee, Iowa, where he entered alternate service. They are members of Salem Church, Freeman, S. D.

T. E. Friesen of Altona, Manitoba, has been elected Mennonite Central Committee representative by the Canadian Mennonite Relief Committee. He succeeds William M. Enns.

Eldon Graber, Bluffton College registrar and professor of education, has been elected to the executive committee of the National Association of Intercollegiate Athletics. As a member of the executive committee, it is his responsibility to supervise one of ten sports which have national collegiate competition. The next five years will be crucial ones for the NAIA, Graber said. The executive committee will be studying the relationship of the NAIA to the Amateur Athletic Union, as well as working to make the NAIA more democratic to insure proper representation of athletics of small colleges in the Olympics.

Lawrence Hart, a graduate of Bethel College and a first year student at Mennonite Biblical Seminary, will be summer pastor at the Reedley First Mennonite Church.

Katie Kehler, senior at Mennonite Biblical Seminary, has accepted a call to become director of Christian education and youth at First Church, Newton, Kansas. Katie's home is Abbotsford, B. C.

DEATHS

Randall Thomas Dyck was stillborn to Gordon and Delia Dyck Mar. 18. Graveside services were held Mar. 19. Surviving besides the parents are his grandparents Mr. and Mrs. David Unrau, Newton, Kansas, and Walter H. Dyck, Aberdeen, Idaho. Gordon is pastor of First Church, Nappanee, Ind.

John Letkemann, Eigenheim,

Sask., was born Dec. 22, 1908, and died Feb. 26.

Agnes Stauffer, member of Hereford Church, Bally, Pa., was born July 28, 1882, and died March 12, 1962.

Howard Stauffer, member of the Hereford Church, Bally, Pa., was born Dec. 1, 1890, and died March 10, 1962. He was a brother to Agnes Stauffer (above).

BAPTISMS

Calvary Church, Washington, Ill., on Mar. 11: Bobbette Furst and Raymond Hamlet.

NEW ADDRESSES

Homer Andres, 912 Westridge, Newton, Kan.

J. E. Bachman, 1012 North Clinton, St. Johns, Mich.

Bill Banks, R.R. 2, Box 377A, Madison, Ala.

Milfred Bartel, % S. J. Banman, Goessel, Kan.

Henry Buhler, 40 St. Michaels Rd., St. Vital, Man.

Clarence Dalke, 1604 Highland Dr., Augusta, Kan.

Mrs. George W. Engle, R.R. 1, Orrstown, Pa.

Virgil Erb, Henderson, Neb.

David Ewert, 220 North Poppy, Monrovia, Calif.

Albert Fast, 2104 E. Ave., Baxter Springs, Kan.

Robert Freyenberger, Crawfordsville, Iowa.

Henry D. Huebert, Marquette, Neb.

Mr. and Mrs. Robert Kirkpatrick, 66 Market St., Hatfield, Pa.

Kay Kratz, 1805 West Main St., Waynesboro, Va.

Abram J. Neufeld, Killarney, Man.

Abe Nikkel, Rt. 1, Versailles, Mo.

Alvin Penner, Rt. 1, Box 126, Chaska, Minn.

Gerhard H. Penner, 823 N. 9th St., Beatrice, Neb.

Mrs. Emma Rastetter, 106 E. Jefferson, Washington, Ill.

V. A. Reimer, No. 5, Springfield Apt., 491 Edison Ave., Winnipeg 16, Man.

Dr. A. F. Ratzlaff, 13115-135th St., Edmonton, Alta.

Ray Richert, 616 West Grant St., McPherson, Kan.

Glenn Rupp, 4422 Shawnee St., Jacksonville, Fla.

David Roth, Olds, Iowa.

Mr. and Mrs. Dennis L. Scholl, 200 S. Virginia Ave., Falls Church, Va.

Mrs. Willard Standhardt, R.D. 1, Boyertown, Pa.

Loren Tschetter, Box 305, Freeman, S. D.

Dennis L. Unruh, 701 South 55 St., Lincoln, Neb.

Robert Carl Unruh, Box 11, Goessel, Kan.

Ruth Wieler, Box 187, Windom, Minn.

Frank Wiens, Rt. 2, Newton, Kan.

Mrs. Marvin Zigler, 4214 Bay Vista, Tampa, Fla.

John Zook, Tshikapa via Leopoldville, Republic of Congo, Africa.

LETTERS

TELEPHONE DIRECTORY

To the Editor: The slight change in format with the separate sections of News and Church Record was an excellent idea. However, I do have trouble with the lengthy Calendar and the New Addresses. It too much resembles reading through the telephone directory, and I don't seem to have that kind of faith. I have a feeling that the individual church reports as they were previously given were a much more effective means of reporting the events on a local level. Would there be some means of returning to this system and at the same time maintaining your new emphasis on making known events before they take place rather than after as it was previously done? *John A. Esau, Minneapolis, Minn.*

THE FARM PROBLEM

Dear Editor: In answer to George R. Ediger's letter on the farm problem (Mar. 13) which seems to be an unanswered situation—but running away to another country certainly isn't my idea of solving it. Nor will it ever be solved unless the farmers realize it is caused by their own selfish, stubborn attitude.

Here are a few questions I'd like to ask some of the supposedly efficient, modern, scientific farmers. Do you really like to see the gas and oil industries increase in power and wealth due to your stupidity? Add to this the fertilizer and seed companies and insurance companies while our farming industry keeps losing strength.

Do you enjoy seeing farmers pushed off the land? Is all the prestige you gain in the community really worth losing your individuality, freedom of thought and action? And while the farmer is losing all his power due to his selfish, stubborn attitude he isn't solving any of the farm problems.

Are we going on our own blind way until we find America in the same conditions as Latin America and the Asian nations, the land owned by a few men and the people hired to work on the land for a few dollars a day plus the poverty in the cities due to unemployment?

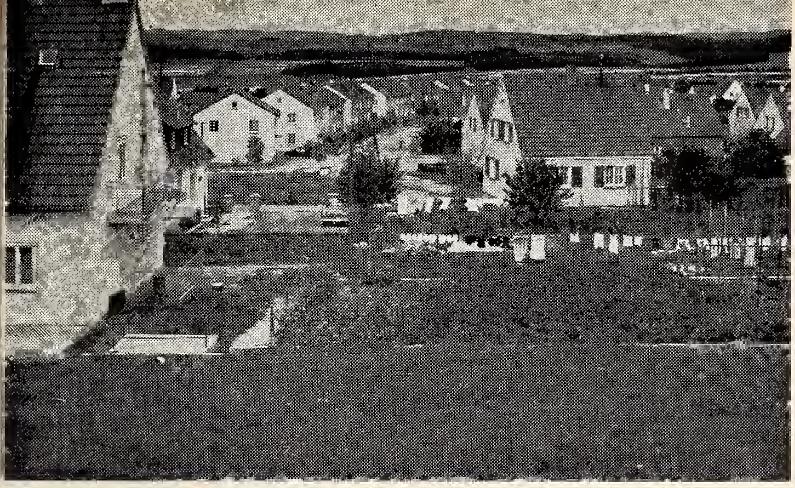
We have tried all of the scientific, modern approach to agriculture and it has failed. Even Russia has discovered large collective farming doesn't work and the countries where the small farms are owned by the people produce and get along the best.

Let us compare the modern approach to agriculture to the modern ideas of raising children thirty years ago. Remember when parents were told not to rock or coddle their children plus the fact that strict discipline would injure the emotional stability of the child? For those who followed these instructions are faced with a delinquent, youth problem. So Grandma was a pretty smart mother in the long run.

So hadn't we better put some of Grandpa's ideas back into practice on the farm? He found many of his answers to problems in the Bible and so can we.

One answer is not to tear down old barns and build more and bigger barns to fill with surplus. Also in Proverbs 12:26 is a good answer to our corn storage problem.

With love for our neighbor, unity of large and small farmers, unselfish thinking and with God's help the farm problems can be solved here in America and let us hope and pray we soon get busy and start to work out our problems before it is too late. *Mrs. George Rieser, Hudson, Ill.*



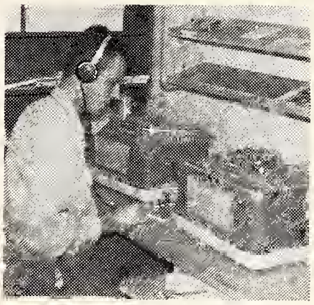
Moving in on the heels of World War II destruction, Paxmen built houses in four German towns. These are the ones in Enkenbach.

YOUTH

John L. Loewen (Dinuba, California) lays an Austrian floor. "A Paxman," he writes, "like a missionary has to be a jack of many trades."

Larry Regier (Henderson, Nebraska) in a Liberian shop.

Gary Ratzlaff (Orienta, Oklahoma) accompanies a Dr. Antonio Feliciano on his rounds to isolated villages in western Congo.



Alfred Neufeldt (Laird, Saskatchewan) records in Basel, Switzerland.

SAY NO TO WAR

PERHAPS THE MOST obvious mark of Mennonites is the position their young men take to war. Here is part of the story. It is about your big brother who went to Germany, your boyfriend who went to Congo, your neighbor boy who is in Indianapolis.

This is part of the story of their witness—that love rebuilds after hate has destroyed, that there are better ways to build international friendship than sending in troops, that it is better to add to the good in the world than to the evil. The occasion for our story is the tenth anniversary of Pax, the program that makes it possible for fellows to work for the Mennonite Central Committee overseas.

In 1961 Pax program completed its first ten years of service. In this time, Pax has expanded from a program of housing refugees in Germany to one giving varied services in many areas of Europe, Asia, Africa, and South America.

At the end of 1961, 102 Paxmen were serving in agriculture, mechanics, construction, maintenance, road building, teaching, material aid distribution, and office work. The goal for 1962 is 118 men on the field.

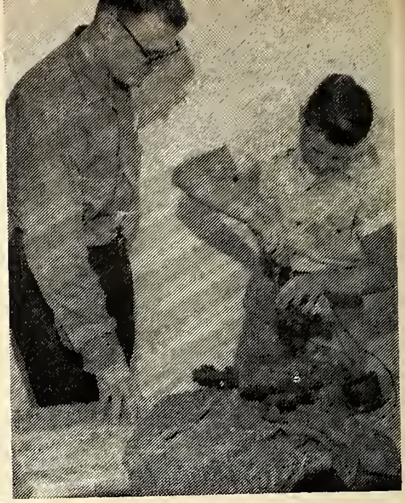
The main reconstruction projects have been houses and churches at Backnang, Wedel, Bechterdissen, and Enkenbach (Germany); and Karlsschule in Vienna, Austria, which after seven years of reconstruction was able to reopen its doors in April 1961. At present there are two construction projects in Europe: Salzburg, Austria, where a unit of ten men is building houses and a chapel for Nazarene refugee families, and Bechterdissen, Germany, where Pax has returned to help construct homes for Mennonites returned from Paraguay.

In 1952 a team began introducing improved agricultural methods in several villages of northern Greece. The Greece unit, now the largest in Europe, recently moved into the Aridea Valley and is developing an experimental farm as a practical demonstration to village farmers.

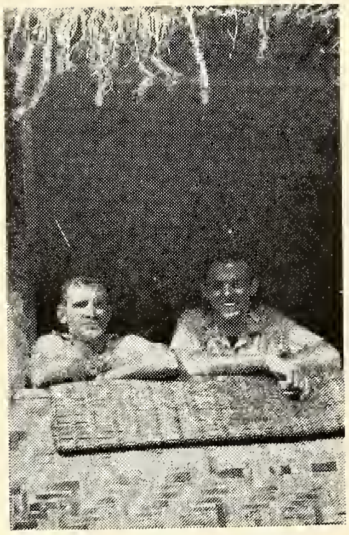
In Western Europe the present trend is toward fewer large projects, but continued assistance through individual assignments in institutions.

Work in North Africa is also a

John Driedger (Leamington, Ontario) and John Arn (Lansdale, Pennsylvania) in Salzburg, Austria. John Arn has since transferred to the Bienenberg (Switzerland) Bible School and comments: "Although the school could and would run without Pax assistance, we are glad we can save the school more than twenty thousand francs ($5000) a year (according to the Swiss pay scale)."



James Andres (Newton, Kansas), working at the Fort Wayne (Indiana) Children's Home has discovered that the biggest contribution a person can make is to be a companion to the children.



Bob Shaak (Herbert, Saskatchewan) and Gerald Dyck (Aberdeen, Idaho) are spending three years at Sampantagit Farm, Chiengrai, Thailand. Gerry writes: "As is the case in many places, young people here often have no other concept of the Christian life than being born into a Christian family."

David Bartow (Goshen, Indiana) distributes blankets in Hong Kong.

J. W. Thiessen (Saskatoon, Saskatchewan) sets an irrigation system in motion in Bihar, India.

part of the European program and is done in co-operation with European Christians. Four Paxmen are members of the EIRENE (International Christian Service for Peace) team in Morocco. EIRENE is now working in the areas of agriculture, social work, construction, and children's work. Assistance is given the French relief agency CIMADE in Algeria through the services of several Paxmen, primarily in agricultural work.

With the increasing prosperity of Western Europe, the Pax program is now shifting its emphasis to Asia. Plans for 1962 call for an increase in the number of Paxmen needed in the Far East. Pax terms in the Far East are for three years, necessary because of the time required for adjustment to the less familiar culture of Far Eastern countries and the more specialized nature of many of the Pax assignments.

A new area of work which will probably be enlarged this year is in West Pakistan. Here MCC is planning to loan about ten Paxmen to projects of the West Pakistan Christian Council, Presbyterian Missions, and Church World Service for service in the areas of land development, teaching, and distribution.

Nepal is another major area. Here Paxmen assist the United Mission to Nepal in its programs of medicine, education, and village development in the heart of the Himalayas. Most of these projects are relatively new and require work in construction and maintenance.

Paxmen in Korea, Indonesia, and Hong Kong are part of the MCC units in these countries and are serving mainly in agriculture and material aid distribution. In Vietnam, India, and Thailand several Paxmen are loaned to projects sponsored by missions or national churches.

In Latin America, Paxmen having mechanical skills help to care for and operate heavy land-clearing and road-building equipment. The Trans-Chaco Roadway, which has utilized Pax help during most of its construction, now connects the Mennonite colonies in the Chaco with Asuncion, the capital of Paraguay. There is still much work to be done, however, in leveling the road and building bridges.

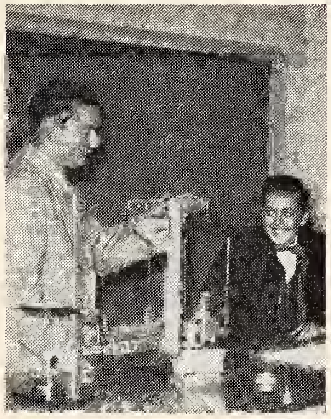
At Tournavista, Peru, several Paxmen are employed as mechanics and machine operators for the road construction and land clearing projects of the Le Tourneau Foundation. Two men work with other MCC personnel in British Honduras, giving marketing, agricultural, and medical assistance to Mennonite colonists in this Central American country.

ld Schmidt (Newton, as) works in the In- University Medical er.

Martin Buhr (New Bothwell, Manitoba) assists the missionaries in Taiwan.

For all there is orientation and counseling. Eldon Becker (Inman, Kansas), talks to H. B. Schmidt.

Myron Harms (Whitewater, Kansas) taught chemistry to boys in Newfoundland.



The Jerusalem MCC center and the Hebron Orphanage, both of which are part of MCC's ministry to Arab refugees in Jordan, are served by one Paxman each.

On the west coast of Africa, Pax works with the Le Tourneau Foundation near Monrovia, Liberia. Here the men are occupied in land improvement, mechanics and in a poultry project.

MCC Paxmen first went to the Congo Republic in the fall of 1960. Located in Leopoldville and in several scattered stations, they assist in food and clothing distribution, refugee resettlement, hospital maintenance, and agricultural projects with the Congo Protestant Relief Agency.

Besides Mennonite Central Committees Pax program, fellows say no to war through four other programs: the 1-W program, Missions Pax, and the Voluntary Service programs of Mennonite Central Committee and our General Conference.

Opposing a publicly accepted evil demands that the job be done well. Pacifists are on the spot. And it's not easy to be on the spot continuously for two years! Fellows who are saying no to war are symbols in the public eye. They represent the rest of us who don't have to register. They are voices who repeat the fact that Paul, who took his cue from Jesus, wasn't just mouthing off when he said, "Be not overcome with evil, but overcome evil with good."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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Hear no evil, speak no evil, see no evil. This is the counsel of the Chinese monkeys. We've all taken note of this sage advice, and purposed to follow the pattern. After I've spoken hastily only to later bite my tongue with regret, I made a private vow to at least hold my tongue, even if I cannot stop my eyes and ears. You can guess how successful I am. Not very.

My first excuse is that I don't live in a simple monkey world. Sealing my eyes is no solution. I stumble and stagger with my eyes open. Knowing that I still retain the power of speech, my friends expect me to talk. And here I always ponder, because at my best, I doubt that, even if I avoid evil words, I speak the truth with any degree of success. I cannot talk about myself with accuracy because I do not understand myself. I cannot report on what I see in others, because I cannot see them clearly. Like a poorly cut lens, everything is distorted and out of focus. And what I see, I speak. What is said dare not be called true, lest somehow the word lose its meaning.

It is here that I can identify myself with the people Jesus talked about when He said: "You are of your father the devil. . . . He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar, and the father of lies" (John 8:44). Strong words. Few can pass the test of truth. Yet there is one hope. And that is, if we can recognize untruth, perhaps we can recognize truth also.

Jesus raises questions. "If I tell you the truth, why do you not believe me" (John 8:46)? How can we? The truth that Jesus tells us about ourselves is hard to hear. It is so hard to hear, that no one of us hears it all at once. Our personalities protect themselves. The only tragedy in the Christian's life is that having discovered one bit of truth, he feels he has learned it all. To discover one's selfishness is shattering. This is progress. But to stop here before one discovers that he is also proud, vain, boastful, and arrogant, is to have harvested only one row of corn. No one can learn this all at once, but the Christ who tells us the truth will finally tell us when we have the ears to listen.

The road of truth is not an easy one. To say Jesus died because He told the truth does not say everything about His death. But it does reflect one facet of the great diamond of redemption. He died not only because He was true in speech, but because He was true in His life.

Hebrews 9:14 says that the purpose of Christ's sacrifice was to "purify your conscience from dead works to serve the living God." Here is the kind of redemption we need. It relates to that distorted lens—the conscience—through which we see. This needs to be purified and made true. This we find in Jesus Christ and His true redemption.

APRIL 10, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The Frontier is EVERYWHERE

George E. Sweazy

I THINK SOME of us find it hard not to be homesick for "Ceylon's isle." It made the missionary motive so very clear. You remember how the old hymn put it: "What though the spicy breezes/ Blow soft o'er Ceylon's isle;/ Though every prospect pleases,/ And only man is vile."

When I was a child, I understood mission to mean that Christian nations were reaching out in compassion to the heathen ones; "Salvation! O salvation! The joyful sound proclaim,/ Till each remotest nation/ Has learned Messiah's name."

The missionary map of the world was divided between areas of shining white and those of inky blackness. We were called to push out the boundaries of the light toward the benighted lands until the whole earth was radiant with God's glory: "Waft, waft, ye winds, His story,/ And you, ye waters, roll,/ Till like a sea of glory/ It spreads from pole to pole."

Nongeographical Gospel

I first became aware that there was a turning away from this conception when I was advised never, never to select this grand old hymn when we had a missionary speaker. For one thing, missionaries on tour were likely to hear the hymn at every stop. Moreover, I was told that missionaries were embarrassed by some of its expressions. Those who had formed a great affection for such places as Ceylon's isle found the description, where "every prospect pleases, and only man is vile," neither true nor tactful. And they were likely to feel, from their own experience, that there was presumption in singing: "Can we, whose souls are lighted/ With wisdom from on high,/ Can we to men benighted/ The lamp of life deny?"

It was not the statement that Christians' "souls are lighted with wisdom from on high" which made missionaries uneasy about the old hymn—it was the implication that this enlightenment was geographical. When they got off the boat in New York or San Francisco, they soon had reason to question whether they had returned from heathen darkness to Christian light.

There are no Christian nations in the world today, and there are no completely pagan ones. In the so-called heathen lands you find groups of Christians hardpressed by a massive pagan culture, and in America you find groups of Christians hardpressed by a massive pagan culture. In Africa there are mission stations, and the church which you attend on Sundays is a mission station. When you cross the street in front of it, you go over into Macedonia. Every real church is an outpost, thrust out on the frontier. Its members are the native Christians; they live in mission territory.

Some of the Christian leaders who are having the greatest influence on American religious life come from Asia or Africa. One might think of Daniel T. Niles of Ceylon, whose books are on our shelves and whose ideas are in our sermons. When we use the old hymn now, we will have to sing of Ceylon's isles, where every prospect pleases, and especially Dr. Niles.

This nongeographical view of mission requires a further step. We used to think of home missions as the reach from normal areas to peculiar ones within our country and its territories. For most of us the name home missions brought a picture of Indians and Eskimos, of mountaineers and migrants. There is now a turning from this conception of home missions. One reason for this is that, as our country has matured, there are fewer peculiar people. We no longer have the great numbers of foreign-speaking churches because we no longer have the masses of foreign-speaking people.

Suburb and City

In place of these has come the recognition of some of the most typically normal segments of American life as mission territory. Think of the suburbs. It might seem

The American city is now recognized as a primary mission responsibility.

The cozy old notion that heathen darkness applies only to faraway places with strange-sounding names is neither tactful nor true. Every Christian church is a mission outpost; every country a mission field.

strange to look at the bright young couples, with their new babies and their new lawns, as objects for missionary zeal. But in these burgeoning communities the battle between Christian faith and paganism is at its most acute. Helping to provide churches for them is one of the heaviest responsibilities of our home mission work.

There is another sense in which a suburb may be a mission territory. There is a tendency to point to the suburbs as the worst in American life. They are said to make a showy prétention to culture, though their real interests are sex and alcohol. They are supposed to be dominated by status snobbery and gadget worship. Suburbanites are charged with being escapists and parasites. They get their living from a great city, with all its weltering misery, and then flee irresponsibility to the false heaven of outdoor grills and patios. Their churches prosper, more from the hollow man's need for togetherness than from any real hunger for God or zeal for His righteousness.

The American city is now recognized as a primary mission responsibility. Mistrust of cities is not new. A long while ago someone pointed out that God planted the first garden, but Cain built the first city. John Newton, a hymn writer of two hundred years ago, composed a prayer for "London grace," by which he meant the unusual grace it required to be a Christian while living in a city. The city is an object of special religious concern, if only because it is a center of power and influence, and because it has so many of God's children packed and heaped up within it.

Although there are many fine, strong city churches, our record in

There are great masses of people, with lives upset by cultural and vocational transitions, needing above all what a church might have for them.

this mission field has been too largely one of retreat. Here is a typical situation: Old High Street Church has a noble building, with a pulpit that was carved in Italy, and beautiful stained glass. The once imposing homes around it are now flats and rooming houses. With magnificent loyalty, an old guard keeps coming back, some of them over long distances. There is a culture contrast between them and the church's present neighbors. These, in the present city shiftings, are likely to be Protestant in inclination. They are displaced farm hands, or hill people who now work in factories, or Southern Negroes. Few old members will say, "We don't want these people." What they do say is, "No doubt it is our duty to make this a church for the neighborhood. So I suppose I should move my membership to some church in my neighborhood." The logic is faultless, but the problem is that the present neighbors are not able to pay for an expensive building, or to supply its leaders and the managers.

Fine, Old, Empty Churches

The very angels must weep at the spectacle in many cities. There are great masses of people, with lives upset by cultural and vocational transitions, needing above all what a church might have for them. Right in their midst are fine old churches which are growing empty—and no connection is being made.

The problem is on both sides. Many city churches have gone out with eager zeal to win their neighbors, and have run into a stone wall. The people do not like the music or the preaching. American Protestantism in the cities is in danger of dying of good taste, which is not really good taste at all but an artificial overrefinement. Our missionaries in Africa learn the language of the people; they do not require the Africans to learn English in order to hear the gospel. But in this country we often seem to say to people, "You will have to learn our traditional vocabulary, in music and in preaching, if you want to be a Christian." The reason is that "we do not wish to offer God anything but the best," which assumes that God has exactly the same tastes that a college-educated, white American has—or thinks he ought to have.

If we really believe in our church, we will have to believe that it has the truth for everyone. The zoning ordinances do not mark religious boundaries. The American city is a wide-open Ceylon's isle—and it is right at hand.

An open letter which Karl Barth wrote to a pastor in East Germany in 1960 may help us to recognize that we are living right in Ceylon's isle. Barth, a Swiss-German, is probably the best-known theologian of our time. In his letter Barth, listed the evils of Communism, and said that his friend might well pray to be delivered from them. Then he concluded, "Might you not fear that He might grant your prayer in the frightful fashion of letting you awake one morning among the fleshpots of Egypt as a man bounden to the American way of life?" In other words, to this European the twin threats to the human soul are Communism and Americanism.

We may call Barth sour and warped against America, and be correct. But we do know that among us there is a sense of spiritual malaise. Robert Spike says that it is because too much has been happening to us too fast — two terrible wars, the technological revolution, a new economy based on mass consumption and mass waste, the insights of psychoanalysis, the violent intrusiveness of entertainment media, the possibility of world-wide annihilation, the leap into the space age. In the confusions of all this we may have lost our roots, and lost our satisfactions, and lost our normal power to react. You may go on working and playing with the queer feeling that a part of you is not there—the same feeling you get on one side of your face when you have a tooth pulled with Novocain.

If things like that are wrong with America, then this is indeed a mission territory. We are sick with the very diseases which Christ came to heal—loss of nerve, loss of purpose, loss of satisfaction, loss of wholeness. The church can no longer think of its mission responsibility merely in terms of Eskimos and Indians. It must labor to bring the gospel of Jesus Christ to bear on the whole wide range of American life. Our native Christians must push out the Christian beachhead from wherever they are.

Related to Business

As one example of this, think of business. A group of business and professional men were commenting on how little help they got from theology. They found that theological pronouncements are in terms of moral absolutes of right and wrong, while their practical problems were usually moral ambiguities, with right and wrong all wound around each other. One man said, "When I need moral guidance, the last place in the world I would go for it is to the Church."

The church is too likely to quit with aloof moralisms, and not get down to the real scene where real people are grappling with real problems. The church vocabulary must be translated into common speech. If Christianity is to be related to business, it may be useful for theologians to learn something about business, but it is even more important for businessmen to learn something about theology. The church should be able to offer some ready-made answers to moral ambiguities. But it is even more important for those who are up against those ambiguities to learn enough about Christianity to be able to puzzle out the answers on the job.

Ever since the burning holiness and righteousness of the gospel first began challenging the ways of the world, the world has had a clever strategy for escaping. It has tried to confine Christianity within an institution called the church—and then it has reverently put this institution out on the periphery of life. That way people can respect the church and honor it, and the main stream of life can go on its way without being bothered by Christianity at all.

The church must break out of that confinement if it is to reach this mission field around us. It

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Unemployed miners in West Virginia. "We are sick with the very diseases which Christ came to heal—loss of nerve, loss of purpose, loss of satisfaction, loss of wholeness."

must make contact with the way people earn and spend their money, and train their children, and entertain themselves if it is to be more than a beachhead that never gets beyond the beach.

I do not think that this requires the minister to frequent taverns or to hang around the courthouse or to get the choir to sing rock n' roll. Most ministers soon come in touch with a wide human segment, from the sordid to the seraphic. It is another sort of lack of contact that the church has to dread—it is a tendency to mustiness, it is preoccupation with an artificial drama of salvation played out upon a disconnected stage, it is a stained-glass unreality. It is this which will make the high school student or the insurance broker feel that the church does not speak to his condition.

Sex and Murder Diet

Take another example. The ways of entertainment in America have a massive power in fixing attitudes, shaping minds, and molding souls. The movies not merely give entertainment, they give instructions in interpersonal relations. Christian ideals have hard going if they must fight contrary ideals in newspapers and plays, in comic books and recordings. The ideals of Hollywood and Madison Avenue are the intellectual fare of penthouses and of mountain cabins. One result is a likemindedness which was never seen in all the earth before. Another result is the lowest common-denominator level of that likemind.

The problem is the massiveness and vast expense of these enterprises. A modern newspaper is so expensive that if it cannot appeal to the largest cross section of the public, it goes broke. A television show which costs $100,000 to produce cannot afford to satisfy the interests of only a few million viewers. Some people like Shakespeare, and some people are interested in ideas—but everyone will stop to look at a murder, and everyone is interested in sex. Therefore, a program which counts on anything less general than murder and sex may be too costly for a sponsor. The vast financial risks shared by authors, producers, sponsors, and agencies result in what has been called a system of organized irresponsibility.

The Sunday school has a hard time against an agency which in every home represents adultery as unimportant, taking a drink as the expected reflex for any time of stress, and the church as the domain of ranting hypocrites.

What can the church do about this all-important element in its mission field? Proposals range from stricter legislation to church-conducted seminars for script writers. Whatever merit these may have, we can be absolutely certain there will be no short-cut solutions. The only sure way to get writers with a Christian point of view is to bring them up through Sunday school and church and college. The church can best raise the public taste by bringing one person after another within the influence of its ideals. The church must produce a hard-core Christian group that can be in the world but not of it, that can be amid the constant blandishments and ridicule of a pagan culture and still remain true to its beliefs. What is more, the church need not surrender these much-slandered "media of mass communication" to the world. If the church will put enough effort and money into its own broadcasting and magazines and paperbacks, it can produce a witness whose influence can be out of all proportion to its volume.

Our Basic Mission Task

To come straight to the point, our basic mission task is still evangelism. In this our favored Ceylon's isle, where every prospect pleases and only man is empty and cynical and lost, the church's task is to reach out to one after another with the good news of what life can be through Jesus Christ. We have to flee the perpetual tendency of a mission to become so absorbed in good works through agencies and institutions that it loses all concern for the faith of individuals. We have to break out of our mission compounds, these walled-off enclaves that every congregation so readily becomes, and get to the native population by which we're surrounded.

Every Christian is to be a missionary on the mission field. An understanding of what he can do about it might start with a twist on an old Latin saying: *orare est laborare*— "to pray is to work." The passion to share what we have found through Christ must be burning in our prayers and in our hearts. Then we can expand this to make it *donare est laborare*— "to give is to work." Much of our mission work we will not do directly, but when we are earning the money by which it is supported, we are performing one facet of our mission.

Then third, and obviously, *laborare est laborare*— "to work is to work." The labor can be ours directly—wherever we are meeting other people, we are on the missionary job. Over the back fence, at a club, at work, by ringing doorbells, by bringing someone to the church, by our shared enthusiasm, by our friendly concern, we can join Carey and Livingstone and all those who today are out on the frontiers in Christ's world-wide missionary task.

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Fellowship Evangelism

Circle of Love

Paul M. Miller

FELLOWSHIP EVANGELISM is a Christian group encircling an unsaved person with its warmth and love. Because the living Christ indwells each Christian and the Holy Spirit's presence permeates the relationships between Christians, Christian fellowship does have drawing and redeeming power. Through fellowship evangelism the unsaved person is led to see Christian discipleship being lived, to see deep human needs being met, and to feel the warmth of Christ's presence and appeal. In fellowship evangelism the non-Christian meets Christ in the midst of the two or three met in His name.

Christ himself always feels the same love for lost men which He felt when He died on Golgotha. Christ's love masters and constrains persons in whom He dwells, and the desire to win men becomes the consuming passion of their lives. Even in moments of the most enjoyable fellowship, the sincere Christian can never forget the plight of men outside of Christ. Even Christian fellowship, so rich with the felt presence of Christ and so powerful to transform persons into Christ's image, must be shared with some lost one for whom Christ died. A Christian group endeavors to have its fellowship flow around some non-Chrisitan so that by this and all means it may save some.

Evangelism in the Plan

The Christian group needs to renew its awareness that the church herself exists for mission. Any person or group not involved and sharing in evangelistic outreach is living in known disobedience to the great commission. Every group should have evangelism as one of its reasons for existing. The group should periodically examine its own past program to see how effective it has been in drawing and holding persons. It should analyze its present program to see whether it embodies concern for the spiritual needs of neighbors. No Christian group should be allowed to excuse itself because its evangelism task is being done by proxy. The group should have a responsibility list in its mind at all times so clearly that actual names could be cited.

After the Christian group has consciously chosen evangelism as one of the reasons for meeting and has a responsibility list clearly in mind, then the group should carefully plan a strategy to win persons. Members should be sent out as "runners" or representatives, to bring personal friends along to the next meeting. Future meetings and events should be planned with one eye upon their appeal to unsaved persons who might attend. The time and place of the barbecue should be chosen with evangelism in mind. The film should be chosen which will meet the Christian's need for nurture, but which will also present the gospel in its purity and power. The discussion meeting should deal with an issue of vital interest to the non-Christian friend as well as the Christian. Issues like the use of leisure, the appreciation of nature, living within a budget, stretching the mind to meet the space age, attitudes regarding race, the effects of automation, the ethics of capital punishment, or the fruitful use of old age have interest for Christian and non-Christian alike. As the discussion proceeds, the Lordship of Christ will impinge at every point. The non-Christian can thus be counting the cost of discipleship as he sees the difference Christ makes in all areas of life.

Convicting for Decision

The Christian group should not try to put on a false, polished front so that its fellowship may represent Christ's love and appeal to lost men. Christians are persons within whom Christ's redeeming power is at work, changing them into Christlikeness. As Christians testify of Christ's power they have experienced and tell of forward steps they have made in following Christ, the unsaved visitor becomes aware that needs just like his own can be met by God. Sometimes when Christians "quit bluffing," sinners will believe. If "being saved" Christians confess their faults one to another and gather around one another in loving concern to help, sinners will appreciate such honesty and will likely long to accept Christ.

Ordinarily the sub-group of the church will not want to punctuate its meeting with altar calls. The actual decision to accept Christ and confess Him publicly before men should be sought in private personal contacts or in decisions recorded in the regular church worship. Even though the redeeming power of love-charged fellowship has been used to convict the unsaved person of sin and to draw him toward Christ, he needs to be led to a definite commitment and to seal his vows with Christ in an unforgettable act.

Algeria Needs Help

About one and a half years ago the Mennonite Central Committee began service in Algeria in co-operation with CIMADE (Comite Inter-Mouvements Aupres des Evacues), a French Protestant service organization. The purpose of this service is to help the Algerian people solve problems of rehabilitation and relief need created by the war and its resulting population displacement. MCC's work in Algeria is done in consultation with the Mennonite Board of Missions and Charities of the (Old) Mennonite Church, which has a mission program in the country.

The first MCC workers, Vern and Marion Preheim, Freeman, S. D., began service in September, 1960. At present the MCC personnel in the country consists of the Preheims and three Paxmen. Preheim serves as MCC and Church World Service representative on the CIMADE staff in Algiers. He administers the distribution of material aid, which is carried out in various parts of the country with the help of Algerian volunteers.

Paxman Wesley Bontrager, Bloomfield, Montana, serves with two European CIMADE workers at Sidi-Naamane, a regroupment center. At present, he is helping widows to install windows in their homes and assisting them in other ways.

Dick Bartel, Meade, Kan., Erwin Klaassen, Weatherford, Okla., and two European volunteers are stationed at the village of Belkitane in a drought-stricken area of Eastern Algeria. The two Paxmen are helping the people to cultivate ground and raise crops, particularly barley and wheat.

MCC is also providing part of the food and clothing distributed by CIMADE teams. One of the larger centers of distribution is in the city of Constantine in Eastern Algeria. This city has experienced a large increase in population because of the many people who have been moved in from the surrounding countryside. At Constantine a hot meal is given each day to 5,000 people. This program will soon be increased to include 10,000 people. Once a month there is a flour distribution to an additional 20,000 people. Milk and bread are also given to several thousand children. The work is carried on largely by local volunteers. In past months the distribution program has been slowed down by the country's strikes and violence.

Formation of a special Christian Committee for Service in Algeria, to be composed of representatives from participating church service organizations, was announced Mar. 23 by the World Council of Churches. The committee is being formed to co-ordinate Protestant relief activities in Algeria after independence.

Mennonite representatives were present at a recent meeting of service agencies in Geneva, Switzerland, to discuss the creation of such a committee. MCC is now considering affiliation with the committee and ways in which this would affect the present MCC-CIMADE work in Algeria.

SEMINARY CHOIR ON TOUR

The 15-voice male choir of Mennonite Biblical Seminary under the direction of Sara Ann Claassen, senior M.R.E. student, will travel to Ontario during the Easter season to present in song and in word the crucifixion and the resurrection of our Lord. Harry Martens, assistant to the President and business manager at the seminary will accompany the choir. The itinerary for the choir is listed in the calendar.

Members of the choir are Helmut Harder, Jake Friesen, Roger Siebert, Cornie Rempel, Don Friesen, Victor Fast, Jake Nickel, Henry Dueck, Frank Zacharias, Henry Rempel, Marvin Thieszen, George Ediger, Adolf Ens, John Harder, and Ron Ropp.

CONFERENCE LODGING, TOURS

The Lodging Committee for the General Conference reports that applications have been arriving and that each request is being given a confirmation. They ask that when applications are filled out, if more than one family is requesting lodging, the name of each family be

APPLICATION FOR GENERAL CONFERENCE LODGING

Name____

Address____

Congregation______________ District Conference___________

Traveling by: ____Car; ____Train; ____Bus; ____Plane.

Date of Arrival_______________ Time of Arrival___________

Number of accommodations requested: ______Couple(s);

______Children under 14; ______Young People; ______Men;

______Women.

Number your preference for lodging: _____Moravian dormitory;

_____Other dormitory; _____Mennonite home; _____Hotel;

_____Motel; _____Men-O-Lan.

Are you willing to share accommodations? _______________

Staying for entire session?___________ If not, what nights?

____________________ Have you a particular need? If so, what

is it? ____

____

Have you made arrangements to stay with relatives or friends?

If so, with whom (Give name and address)?________________

____

Mail to: W. H. Mohr, Lodging Chairman, 1213 Chew Street,
Allentown, Pa.

given along with their address.

The Conference will be held on the campus of Moravian College. Here there are facilities for housing 300 persons in dormitories. For those desiring these facilities, a package plan has been arranged. At a cost of $33.00 per person there will be furnished a bed with linens, blankets, towels, and three meals a day for the six days. The price for meals and lodging cannot be separated for those using these facilities. An additional night is $2.50.

Also in Bethlehem are rooms in hotels and in the Y.M.C.A. The better hotel, which has a number of air-conditioned rooms, has set special prices of $5.50 for a single person, $4.50 for two persons, and $3.50 for three persons in a room per night. Children under fourteen years of age will be accommodated free. Modern motels that are very accessible to Bethlehem are available at the going rates.

A large number of people will be housed in dormitories in Allentown, (a twenty minute drive) and in Mennonite homes that are up to 20 miles distant. Rooms in dormitories with bedding and towels furnished will cost $2.50 per day per person. Lodging in Mennonite homes will be given without cost. We are giving families with children preference in these homes.

For people who are interested in a rustic setting, the Eastern District retreat grounds, Men-O-Lan, is twenty miles distant from Bethlehem. The committee reports that half of Men-O-Lan's cabin facilities have already been reserved. There is plenty of room for tents and trailers. The camp has modern sanitary facilities and a swimming pool. Breakfast will be served at a nominal fee for those desiring it. There will be no charge for the use of the camp.

As soon as you have determined what facilities you desire, send an application for lodging to Wm. H. Mohr, Lodging Chairman, 1213 Chew Street, Allentown, Pa. Reservations must be made by July 1.

Because of the full schedule of conference, there will be no tours scheduled during the sessions, August 8-14. However tours are being planned for August 15, the day following the business sessions. Therefore we encourage all persons to plan accordingly.

GOOD MEAT CANNING YEAR

There has been a good response to the Mennonite Central Committee meat canning program this past winter. Communities in midwestern states processed approximately 151,500 cans of meat, lard, and broth with the portable cannner as compared to 103,618 cans processed last year. Thirty-two stops in eight states were made with the canner. Stationary canners in five locations canned more than 72,000 cans, which also exceeds last year's production.

Canned meat is a highly appreciated item in many countries where MCC serves and is especially useful in Far Eastern countries where it supplements rice in feeding programs. MCC meat is presently being used in fourteen countries.

BLUFFTON HAS MARRIAGE COURSE

A marriage course is again being offered by the Bluffton College Student Christian Association. The course, which is offered every two years mainly for juniors and seniors anticipating marriage, meets for six consecutive Tuesday evenings at 7:15 p.m. in Ramseyer Chapel beginning April 3.

Bibliography for suggested reading and a general course outline will be given to each student taking the course. The program for each session will include an outside speaker and group discussion.

On April 3 Virgil Gerig, of Grace Church, Pandora, spoke on the wedding and the honeymoon. Dr. and Mrs. Franklin Rodabaugh will lead discussions on sex adjustment and marriage for the April 10 session.

Paul Stauffer, Bluffton businessman, will speak on economic factors in marriage on April 17. Arden

Slotter will moderate a panel on achieving compatibility in marriage on April 24.

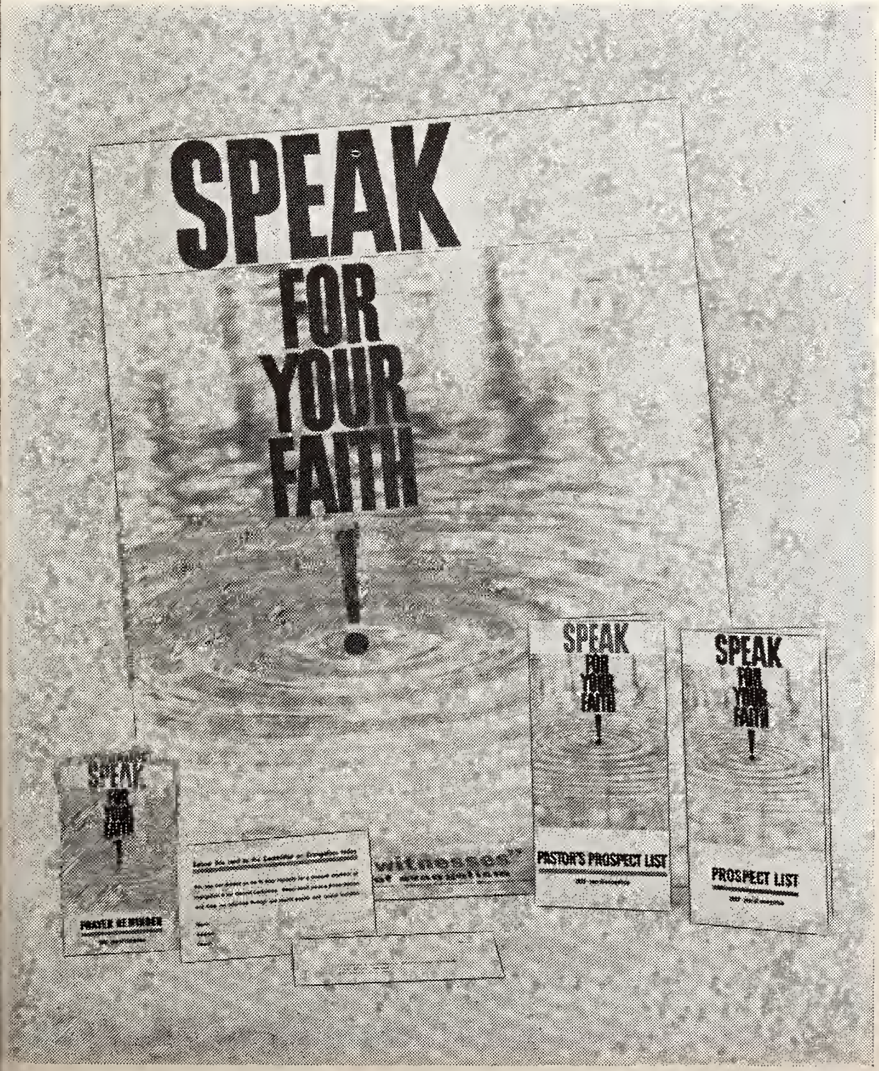
Donald S. Longworth, chairman of the department of sociology, Bowling Green State University, will speak on dating and engagement on May 1. On May 8 the topic will be the home and the child. The non-credit marriage course, a biennial tradition at Bluffton College, has been offered since 1933.

RENEWED EMPHASIS ON EVANGELISM

"We have somewhat forgotten the magnetism of the gospel," says Ward W. Shelly for the Committee on Evangelism. "It is still the power of God unto salvation to everyone that believeth."

General Conference Mennonites upon entering their church buildings this year are confronted by posters exhorting them to "Speak for Your Faith." Large and medium-sized posters bearing the motif of the ever-widening circle created by the drop of a stone in water have been distributed to all congregations by the Committee on Evangelism. This is one of the committee's projects to make 1962 a year of evangelism according to the resolution passed at the 1961 Council of Boards.

Distributed along with the posters and using the same motif are several smaller items. A prayer reminder in the form of a leaflet, explaining the purpose of the committee and asking for prayer support, is to go to every member of the congregation. The enclosed prayer enrollment card is to be returned to the committee. Prayer and prospect lists for the pastor and other church workers are also included in the distribution. Extra copies of the prayer folder can be secured from 722 Main Street, Newton, Kansas.



APRIL BULLETINS FEATURE EASTER

"He Is Risen" is the theme for the Easter church bulletin cover produced by Faith and Life Press. The bulletin features the painting of the "Maries at the Sepulchre" and a poem by Joachim Neander. Rembrandt's etching of "The Crucifixion," is used on another bulletin suitable for Good Friday services or a Sunday preceding Easter.

Two bulletins for April deal with a school theme, one featuring Union Biblical Seminary in Yeotmal, India, and the other quoting a statement on education made by Daniel Hege one hundred years ago. The fifth bulletin for April recalls the words of the psalmist, "I will lift my eyes to the hills."

Church Bulletin Service provides Conference congregations with bulletins relating to their own interests and concerns. Many congregations subscribe to this monthly service; others receive one bulletin each month. Orders may be given to the Board of Education and Publication, 722 Main Street, Newton, Kan.

DROUGHT IN CHACO

Eleanor Mathies, missionary nurse, reports that it is a "lean year" for the Indians in Paraguay's Chaco as well as for many Mennonites. Because of the drought there are almost no crops except for some castor beans.

As a result of the poor crops not many Mennonite farmers are hiring Indian help on their farms, which leaves many Indians without any income. In answer to Miss Mathies' query as to their diet, one Indian family replied that they were eating watermelons, often green ones. Many Indian women and children are begging.

51 SUMMER SERVICE APPLICANTS

Fifty-one applications for summer service had been received by the Board of Christian Service by Mar. 22. This is fifteen more than had been received by this time last year and six more than the previous high of forty-five in 1960.

Twenty-one teen-agers have applied for service in the two work camps. The work camps, one a traveling group through the missions of Oklahoma and Arizona and the other at Silver Lake, Ontario, can use forty persons.

The total number of volunteers required for the summer service program is 175. Folders listing service opportunities are still available from the Board of Christian Service, 722 Main Street, Newton, Kansas.

MEXICO-CENTRAL AMERICA TOUR

A Mexico-Central America Tour is being sponsored again this summer by Menno Travel Service. The tour will take place from June 29 to July 27. Persons may participate in either the Mexican or the Central American parts of the tour or both. Central American countries to be visited are Guatemala, El Salvador, Honduras, British Honduras, Costa Rica, and Panama.

Special features of the tour are visits to Mennonite communities in Mexico and British Honduras, to mission work in the various countries, and to the hurricane disaster area of Belize, British Honduras. A course of study with college credit will be arranged in connection with the tour if there is enough interest.

ONE DOLLAR BUYS 300 POUNDS

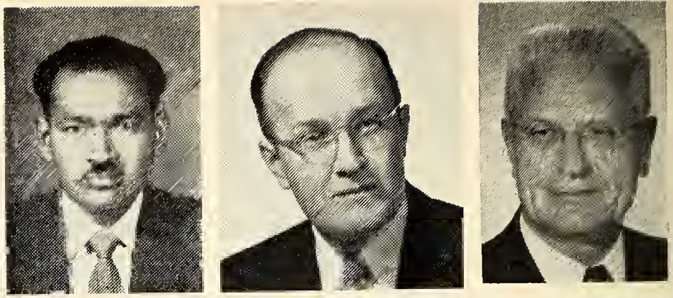
The Mennonite Central Committee in 1961 shipped 8,058,536 pounds (over 4,000 tons) of U.S. and Canadian surplus food to a number of the world's neediest countries. Canadian surplus food is no longer available to the MCC, but U.S. surplus butter, wheat, flour, milk powder, cornmeal, bulgur, and vegetable oils can still be bought.

Hunger, and even starvation, continue to plague the citizens of many lands. Government surplus food offers an unparalleled opportunity for North Americans to help feed at least a small percentage of the world's hungry masses.

Even small donations to the MCC surplus food program can buy large quantities of food. A penny, for example, will provide an individual with food for from two to three days. One dollar will buy at least 300 pounds. Ten dollars provides bread for 600 children for two weeks. Two hundred dollars pays for a full carload of food delivered overseas and distributed.

In 1961, surplus food went to Vietnam, Korea, Jordan, Indonesia, Algeria, Hong Kong, Crete, British Honduras, Haiti and Formosa. The recipients appreciated the food highly. Contributions for the MCC surplus food program should go to the Board of Christian Service, 722 Main, Newton, Kansas.

Christmas bundles continue to bring satisfaction both to senders and recipients. Here David Bartow (Goshen, Ind.) and Mrs. Millard Moser (Berne, Ind.) prepare to distribute bundles in Hong Kong.



Sukho Das, Robert Kreider, H. A. Fast (see Mexico)

SUKHO DAS IS INDIA'S DELEGATE

Sukho Das will represent the General Conference Mennonite Church of India at the Mennonite World Conference to be held in Kitchener, Ontario, August 1-7.

Mr. Das is a teacher in Jansen Memorial School at Jagdeeshpur, M. P. His wife and three children will remain in India while he makes the trip.

MEXICO WORK TO BE REVIEWED

Robert Kreider, chairman of the Board of Christian Service, and H. A. Fast, associate executive secretary, will spend several weeks in Mexico in April. They will study the program currently carried on by the Board of Christian Service, particularly the medical program, in order to determine personnel required for continuance of the work.

Dr. Fast will leave Newton, Kan., on April 9 and meet Dr. Kreider in Cuauhtemoc on April 14. Besides consulting with workers in the General Conference program, they will visit the voluntary service unit of Mennonite Central Committee near Mexico City where two General Conference men (Delbert Friesen and Stanley Pankratz) are serving. Possibly the Pati settlement near Durango or the British Honduras will be included in the trip. The men expect to return about the end of April or early May.

Service rendered by the Conference in Mexico takes the form of agricultural experimentation, medical work, teaching, and pastoral work, engaged in jointly by about ten persons working under the Board of Christian Service and the Board of Missions.

M. J. Galle, Mark Rupp (worker); baptismal class, Taiwan (missionaries Marie J. Regier and Peter Kehler; Evangelist Chen in rear)

CHURCH RECORD

NEW ADDRESSES

John W. Bergen, Box 123, Drake, Sask.

Arthur Driedger, R.R. 5, Leamington, Ont.

Jacob Friesen, Gladstone, Man.

Mrs. Henry P. O. Graber, St. Elizabeth Hospital, Hutchinson, Ks.

Mrs. Elias Kramme, 1316 South Loop Dr., % Crittenden Tr. Court, Waco, Tex.

Larry Gene Martens, 2616 Poplar, Denver, Colo.

John W. Mayes, 6160 South 16th St,. Milwaukee 27, Wis.

Gerald Penner, Rt. 1, Blue Springs, Neb.

Dora Reimer, 705 Clinton St., Fresno, Calif.

Mark Rupp, Activity Building Rm. 140, Norristown State Hospital, Norristown, Pa.

Robert B. Rupp, 1501 South Quebec, Denver, Colo.

Ardys Serpette, P.O. Box 437, Bloomington, Ill.

Edwin Teichroew, 608-10th St. N., Kenora, Ont.

Werner Zacharias, Box 43, Fiske, Sask.

WORKERS

M. J. Galle of Paso Robles, California, is observing three jubilees this year: he preached his first sermon, graduated from Bethel College, and was ordained to the ministry in the year 1912. He was ordained at Hague, Saskatchewan. He served the church at Hague for a year, and then became the head of the faculty of Rosthern Junior College and served in this capacity for six years. From this time on, he served in the Pacific District Conference: twenty-two years in Washington, nine years in Idaho, and until retirement in the First Church, Paso Robles, Calif.

Mark Rupp, Newton, Kansas, has begun 1-W service at the Norristown State Hospital, Norristown, Pennsylvania. His address is Activity Building, Room 140, at the hospital. Mark is a member of the Bethel College Church, North Newton, Kansas.

DEATHS

Mildred Showalter DeWitt of Alden, Kansas, widow of Robert DeWitt was born Jan. 9, 1906, at Halstead, Kansas, and died Feb. 10. She was a member of First Church, at Halstead, Kansas, and is survived by two daughters.

Alma Wittmuss Kraus was born March 31, 1886, at Papillion, Neb., and died in the Reedley (Calif.) Home for the Aged on March 20. She is survived by five children. The memorial service was held in the Mennonite Brethren Church, Reedley, Calif.

Mrs. Barbara Steider, Calvary Church, Washington, Ill., was born Jan. 27, 1879, and died March 24. Her husband Joseph Steider preceded her in death. Surviving are four daughters and ten grandchildren.

MARRIAGES

Caryl L. Smith and *Robert B. Tieszen* (Bethesda Church, Marion, S. D.,) were married on March 16 in the Inman Church, Inman, Kan.

BAPTISMS

Lorraine Avenue Church, Wichita, Kansas, on March 18, 1962: Dallas Macklin.

Five people were baptized in the Meilun Church in Taiwan on Feb. 11.

Correction: In the issue of Feb. 27 the item from First Church, Clinton, Okla., should have indicated that Lucille Friesen and Tena Dyck were received by letter of transfer and not by baptism. We are sorry for this error. To avoid future mistakes, correspondents should send us only names of those baptized. Space does not allow to publish names of those received by transfer.

Raymond Burkholder was baptized in the Hope Church, Columbiana, Ohio, on Feb. 25.

CALENDAR

Canadian Conference

Apr. 18-22—Passion Week services at First Church, Edmonton, Alberta, with Henry Poettcker.

Apr. 19—Seminary choir sings in Harrow (Ont.) United Church.

Apr. 20—Seminary choir sings in Grace Church, Leamington, Ont., in the morning and in Waterloo-Kitchener United Church in the evening.

Apr. 21—Seminary choir sings in Toronto United Church.

Apr. 22—Seminary choir sings in Niagara United Church, Niagara-on-the-Lake; Grace Church, St. Catharines; and the St. Catharines Church.

Apr. 23—Seminary choir sings in Vineland United (a.m.) and Leamington United (p.m.) churches.

Central District

Apr. 15-19—Pre-Easter services, at Grace Church, Pandora, Ohio, with Dan Graber.

Apr. 15-20—Pre-Easter meditations by Andrew Shelly, First Church, Bluffton, Ohio, 7:30 p.m.

Eastern District

Apr. 8-11—James Reusser speaks in West Swamp Church, Quakertown, Pa.

Apr. 15—Flatland Church (Quakertown, Pa.) choir sings its Easter cantata at 7:30 p.m.

Apr. 15-18—J. J. Esau speaks at Bowmansville, Pa.

Apr. 15-19—Holy Week services, Grace Church, Lansdale, Pa.

Apr. 18, 19, 20, 22—Holy Week services at Hereford Church, Bally, Pa., with Kenneth Bauman.

Apr. 18-22—Pre-Easter services, East Swamp Church, Quakertown, Pa., with Pastor John Sprunger.

Northern District

Apr. 15—Cantata "The Risen Christ" will be sung in the Avon (S. D.) High School Auditorium.

Apr. 15-20—Pre-Easter services at Bethesda Church, Henderson, Neb., with Peter J. Ediger.

Apr. 18-22—Holy Week services at Salem Church, Freeman, S. D., with A. E. Kreider, 7:30 p.m.

Apr. 20—Swiss Choral Society presents "Seven Last Words" in Pioneer Hall, Freeman, S. D., at 8:00.

Pacific District

Apr. 15-20—Deeper Christian Life Week services at Spring Valley Church, Newport, Wash., with Paul Quenzer, pastor of Congregational Church, Dusty, Wash.

Apr. 15-20—Holy Week services at First Church, Reedley, Calif., with J. N. Smucker.

Apr. 27-29—California Sunday school and C. E. convention, First Church, Shafter, Calif.

Western District

Apr. 15—Bethel College Choir sings in Grace Hill Church, Whitewater, Kan.

Apr. 15—Dedication of new sanctuary, Faith Church, Newton, Kan.

Apr. 15—Bethel Church Choir, Inman, Kan., presents the cantata "The Resurrection Song," 7:30 p.m.

Apr. 15—Cantata "The Song of Easter," Inman (Kan.) Church.

Apr. 15-20—Evangelistic services at Eden Church, Inola, Okla., with Wilfred Thiessen, 7:30 p.m.

Apr. 15-20—Pre-Easter evening meetings at Lehigh (Kan.) Church with Vernon Neufeld, sponsored by Lehigh and Hillsboro churches.

Apr. 15-20—Holy Week services at Hoffnungsau Church, Inman, Kan., with Russell L. Mast, 7:30 p.m.

Apr. 16-18—Pre-Easter services at Faith Church, Newton, Kan., with Ben Rahn.

Apr. 16, 17, 19, 20—Pre-Easter services at Grace Hill Church, Whitewater, Kan., 7:30 p.m., with Elbert Koontz as special speaker.

Apr. 22—Choir of Eden Church, Inola, Okla., sings cantata "The Cross of Christ" in the evening.

Apr. 22—Easter cantata at Friedensfeld Church, Turpin, Okla., 8:00.

Apr. 27, 28—Church Workers Conference, Friedensfeld Church, Turpin, Okla.

Apr. 28, 29—Western District Mennonite Men's Retreat at Camp Mennoscah.

Apr. 29—Bethel College Choir sings in Eden Church, Moundridge, Kan.

Other

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 4—Rosthern Junior College Corporation meeting, First Church, Saskatoon, Sask., 8:00 p.m.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14—General Conference, Bethlehem, Pa.

LETTERS

DISPASSIONATE ECUMENICITY

Dear Editor: I wish to commend your publication for its excellent format and provocative articles. It is refreshing to read an evangelical publication which treats the problems of Communism (Aug. 8, Oct. 10) and the efforts of ecumenicity (Studies in Church Unity Series) in an academic and dispassionate manner. *Robert L. Klassen, Librarian, Pacific College, Fresno, Calif.*

PURPOSE OF ECUMENICITY

To the Editor: Of late we are hearing much of the ecumenical movement. A movement of writing, bringing together the many religious denominations into one large union. The passage John 17:21 is quoted, "that they may be one, as thou Father art in me, and I in thee, that they also may be one in us." Also John 10:16, "and there shall be one fold and one shepherd."

The first quotation is fulfilled in that all true believers are in Christ and as such they are one in Him. Their understanding may not be completely the same, but in faith they all have the same redeemer representing them at the throne of God. Yes they are here on earth membered into many Christian religious groups, but belong to the one and only master Jesus Christ.

The second quotation, one fold and one shepherd shows that Jesus told the Jews that the Gentiles also were to be reached with the gospel and thereby be brought into the same fold with the believing Jews. This is an act of grace through faith in Jesus Christ. He the good, great and chief shepherd will be all in all. The question before us then is, Is this ecumenical movement Christ-centered or is its purpose to bring into being a super church embodying if possible all Christian denominations, Protestant or otherwise? If so then I would cast my vote against it.

As Mennonites adhering to the principles of nonresistance, not giving the oath, nor sueing each other, we could not join hands with an organization that could not accept these principles. As God's children we are not interested in building super structures here on earth but to serve Him with our whole being.

Our Conference publication, *The Mennonite* has lately published repeated articles about the ecumenical movement apparently favoring the same. We therefore would invite hearing the other side also. *J. F. Sawatzky, Newton, Kansas.*

YOUTH

me an evangelist?

Larry Voth

or: Is it any of my business what someone else believes?

IT HAS NOT been many years since I was trying to find my way through a maze of high school subjects. I must admit that at the time I had one thing in mind: getting out of school.

I was a member of the youth group at the Tabor Church, rural Newton, Kansas. We had discussions on various ways of serving Christ, and we did talk about witnessing. But somehow these things just didn't seem to hit home with me. I guess I had the idea that for evangelism you had to go some place different from where you went to school. For example, I felt I at least had to go to a different town from Walton (population 225) to do anything which might vaguely be classified as evangelism.

I must admit that it gave me a strange feeling to be in the church on Sunday and discuss how we should be telling other people about the gospel—and me with no idea of how in the world to begin. After all, I and my buddies—we were just young people. We didn't have any training along these lines.

Questions are constantly asked by those who do not understand the Christian message.

Let me tell you about one Sunday afternoon. Our youth group gathered to travel through the community and hand out literature dealing with the evils of alcohol. I figured this was a kind of evangelism. Anyway, I came in contact with persons with whom I had to identify myself.

I don't know how many other members of our group had this feeling, but oh how I wished that the homes I was to visit would not have anyone at home that afternoon.

When I think back to that experience I remember how strange it felt to have a stranger, an older person, ask me why we were handing out this literature. Oh, the opportunity this would have given me to really tell that we were concerned with persons, that God sent Jesus to this world to save each one of us, and that somehow through Christ we could be set free from the things that make life terrible. I had the opportunity so to speak right in our own community to an adult who did not show too many signs of having found the new life in Christ.

But I passed up the chance that Sunday afternoon. A man had directly inquired of me why we were doing this and I, instead of telling him the real reason, had given him some excuse about "I didn't want to hand this out, but our youth sponsors gave us so many pieces of literature that we have to give to each home in the community."

How often we are met with the question, "Why are you doing this? Do you have to go every Sunday evening? Can't you have any fun? What is wrong with doing a certain thing?" All of these questions are being asked constantly by those who have not heard or do not understand the Christian message. And each question is an opportunity for evangelism. The next time a person asks these questions of you, give him a courteous, honest answer. Don't hedge, as I did. Don't act as if it is really no concern of yours and that you really don't know what to say.

With our present Voluntary Service, Pax, and 1-W service, we find ourselves meeting persons each day who are not devoted Christians and have probably never heard of the Mennonite church. In so many cases the stranger wants to know why we are doing this work. Immediately there is a perfect setting for evangelism.

When Jesus was tired from walking He came to Jacob's well and asked water from a Samaritan woman. You know the details of the story. Jesus does some evangelizing in a situation which started by asking for a drink of water.

At no other time in history have Mennonite young people had so many opportunities to do evangelism. Evangelism is always between persons and persons, and Mennonite young people are no longer isolated from persons who do not yet know Christ.

Jesus could have just asked that Samaritan woman for a drink, received the water, and not said another thing. He could have rationalized, "Oh well, it really is none of my business how she is living her life, after all she might think I am prying into her personal affairs."

We have heard so much about toleration that we are no longer very concerned about the guy next door. In the city, neighbors seldom know each other well. They feel it is none of their business to mingle in other peoples' affairs. For example, when a friend becomes lax in his moral living, he is our responsibility — for personal conduct does make a difference to Christians. In the Old Testament, Cain wanted to pretend that his brother was none of his concern. But as Christians we find that everyone is a brother no matter where we live. As Christians we are deeply concerned and responsible for the ways others think and act.

Every time we make contact with a person, let us consider him first of all a brother. And as a brother we are concerned about him. In this way each contact becomes a real opportunity to do evangelism.

Evangelism is always between people, and it doesn't matter where.

Talking to the Pastor

Donald Wismer

Why is it that things we call “worldly” seem much more appealing than “spiritual” activities?

It will be hard for me to give you a good answer in a short space. There is a lot of fuzziness about what is worldly or spiritual. Much that we call worldly is really something good used improperly.

On the other hand, there are things that we label “spiritual” that can be quite selfish and therefore worldly.

I am simply saying that we cannot separate worldly from spiritual activities by making a list. What is worldly or spiritual depends on one's whole life—whether it is for God or for self.

Now you see the question should be rephrased to read: “Why would I do things to satisfy my own personal needs rather than to do things that help me to be useful to God and my fellow man?” Or the same question can be rephrased in a more familiar form: “Why would I rather lay up earthly treasures (of whatever form) than heavenly ones?” The answer now seems simple.

Worldly things are more appealing to us because we want our own needs satisfied more than we want to serve God and others. Our personal needs are more real and their pleasures more immediately realized. Because this is so, we fear to give up fulfilling these needs, which are basic to life, for some spiritual goals which *appear* to us to be less real and less certain of being realized. We are afraid to give up the pleasure of this life which we know from experience is real, for the greater joys of life in Christ which we have to accept in faith to be real.

But there is more to the answer. We may not have come to feel a real sense of indebtedness for what God has done for us. We are not compelled by gratitude to give up personal advantages for the sake of helping Christ. Many of us don't feel this in a real way because we still have too high an opinion of our own selves. We have not come to a tragic sense of being sinners, nor have we sensed the absolute need of God's grace in our lives. We don't know ourselves! In short, we haven't given up self because we still think we can manage. “After all, we're not so bad!”

True spiritual living comes when one faces up to the real evil within himself, accepts God's grace in his life, and gives all his energies to serving God and his fellow men because he believes God is worth serving. He comes to see that the temporary joys that come from satisfying his own needs alone will not last. He is then ready to forego those joys for the greater joy of having fellowship with God and helping Him to carry out His work.

It is clear to me that excessive drinking is wrong because of harmful physical and social effects. I'm not so sure that social drinking is wrong. Can you give me some help?

I feel there are real dangers in social drinking.

Since small amounts of alcohol have little harmful effects on a person's thinking or physical abilities, little, occasional social drinking seems quite harmless. One who is absolutely confident of complete self-control (and there are very few such people) might conceivably engage in social drinking all his life with no harm done.

Yet we must note carefully that small amounts of alcohol—even in beer—do have some effect. To understand this is an important part of our answer. One does not have to drink only hard liquor to have alcohol affect him.

But more important is this: Alcohol preys on the person who has serious personal problems. He may actually be unaware of the nature or extent of that problem. But if he is unable to resolve his problems, and if he drinks alcoholic beverages—even very moderately—he may begin to find a temporary relief from those problems in excessive drinking. He may not realize he is doing this at first. But usually he is a confirmed alcoholic before he does discover it. By then his own health, job, family may all be broken.

Now please note this carefully: About one in fifteen who drink at all become alcoholic. Experts tell us that it takes 10-15 years of drinking—even moderate drinking—before a person discovers he is a victim of alcoholism. Since no one knows when he takes a first drink if he will end up being an alcoholic, and since being an alcoholic is such a dangerous thing from many standpoints, a person takes a terrible risk in drinking at all.

There is only one sure thing. A person who does not drink at all at least does not run the risk of becoming an alcoholic!

Send your questions to Donald Wismer, 10102 West 64th Place, Arvada, Colorado.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
In growing communities of our land the battle between Christian faith and paganism is at its most acute. Helping to provide churches for them is one of the heaviest responsibilities of our home mission work.

CONTRIBUTORS
George E. Sweazey is author of the book, "Effective Evangelism" Harper (1953) Paul M. Miller is professor of practical theology at the Associated Mennonite Biblical Seminaries. Larry Voth is pastor of the church in Markham, Ill.

CREDITS
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THE MENNONITE

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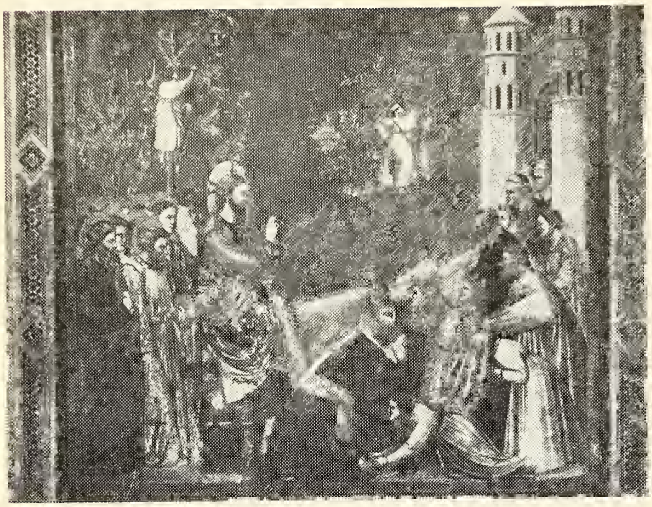
VOLUME 77 NUBMER 15

EDITORIAL



Every day we find new words for old sins. Somehow the new names sound less repulsive. Take the matter of status-seeking. It is a contribution from modern sociology, and it describes man's efforts to inflate himself. He wants to advance and to get ahead. And he wants other people to know it. So the status seeker needs status symbols—a big house, a new automobile, honorary positions, titles, recognition, and authority. Of course, status-seeking is new in name only. The earliest case on record has the serpent saying to Eve, "Ye shall be as gods" (Gen. 3:5). Eve wanted only the best for her family. She wanted to help them get ahead. It is not an uncommon wifely desire. And perhaps the desire is not as wrong as the method used to fulfill the desire which in this case was disobedience to God.

The examples of status-seeking are not hard to find. Your family is an unusual one if it doesn't have a few symbols in the living room. Examples of freedom from this malady come harder. When Paul was looking for one in his letter to the Philippians he said this: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (2:7). Here is a picture of Christ who stood so close to the treasures of heaven, He could have reached over and grabbed them. It is as though God left the scepter of the universe in the front hall closet, to which only His Son had the key. He could have unlocked the door and grasped the scepter, and with this symbol of God's authority said, "Now I am God." But He did not. His fellowship with God was of more value. He didn't seek advancement and promotion. His office as God's Son was enough. In fact, even this He was willing to give up. He emptied himself of all he had, and became a servant. He reversed the status-seeking pattern. Instead of ascending, he descended.

Against this statement of Jesus we have one apparent contradiction—the Triumphal Entry. This is the one place where plaudits are given to Christ, and where in fact He seeks them. For it was He who sent out the disciples to untie the ass and prepare the procession. Yet, if we could have seen the parade we might have seen it as the demonstration it really was. "Behold, your king is coming to you,/ humble and mounted on an ass" (Matt. 21:5). A king He may have been, but without any of the symbols of a king. One would have to look long and hard for status symbols among the borrowed pony, the improvised flags of palms, the "red" carpet of working men's shirts, and the "brass band" of a shouting crowd that couldn't sing. It was a demonstration by one who emptied himself of the form of God.

It was not Palm Sunday that exalted Christ. It was the cross. Let's turn to Philippians once more to read: "He humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him, and bestowed on him a name which is above every name" (2:8, 9). The equality He would not grasp, God gave to Him because of the Cross.

If you need to reshape your ambitions, you might try this exercise. Inscribe on the cover of your mail order catalog (or whatever is your status-seeking bible): "True status-seekers must go by way of the Cross."

APRIL 17, 1962

THE MENNONITE

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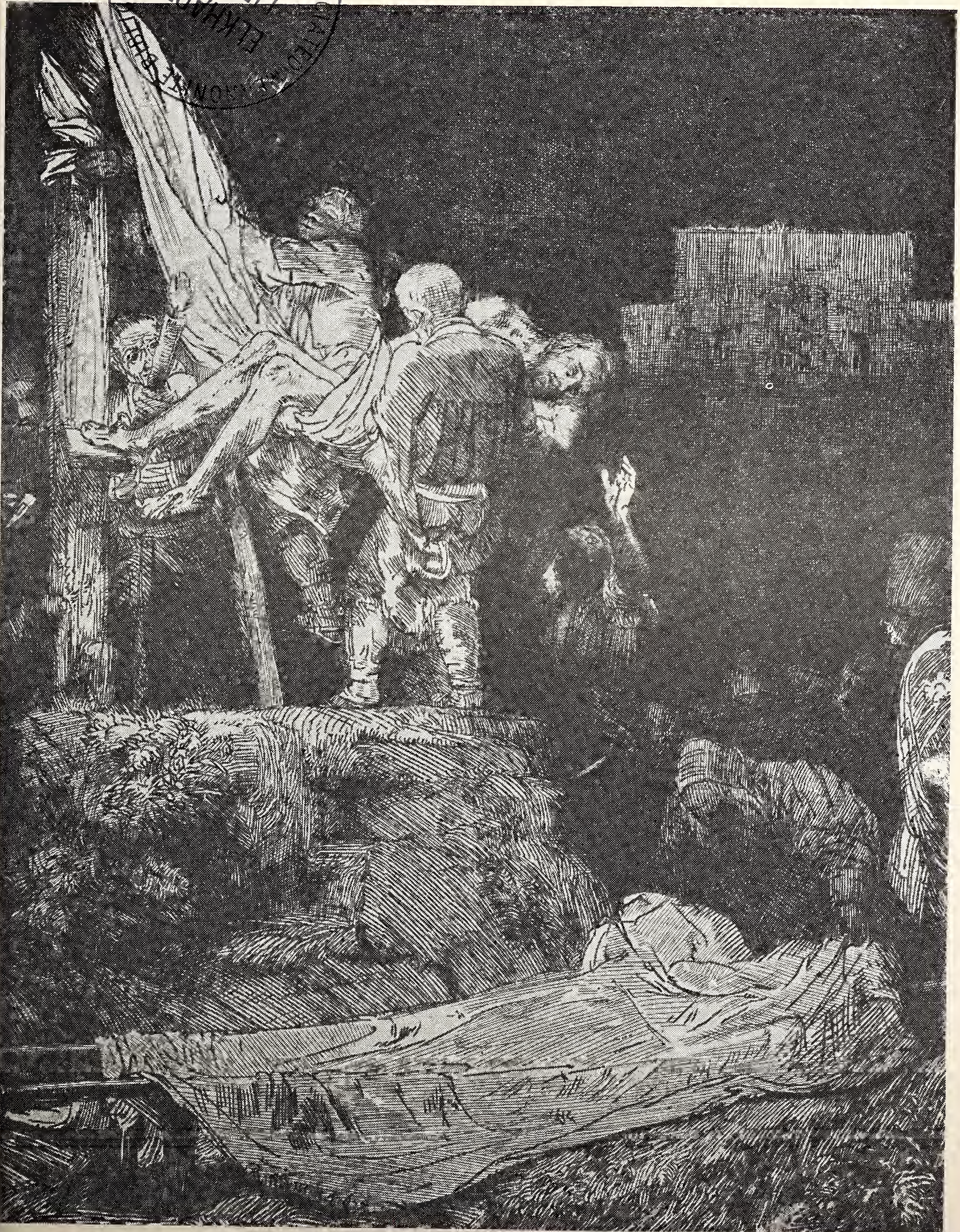
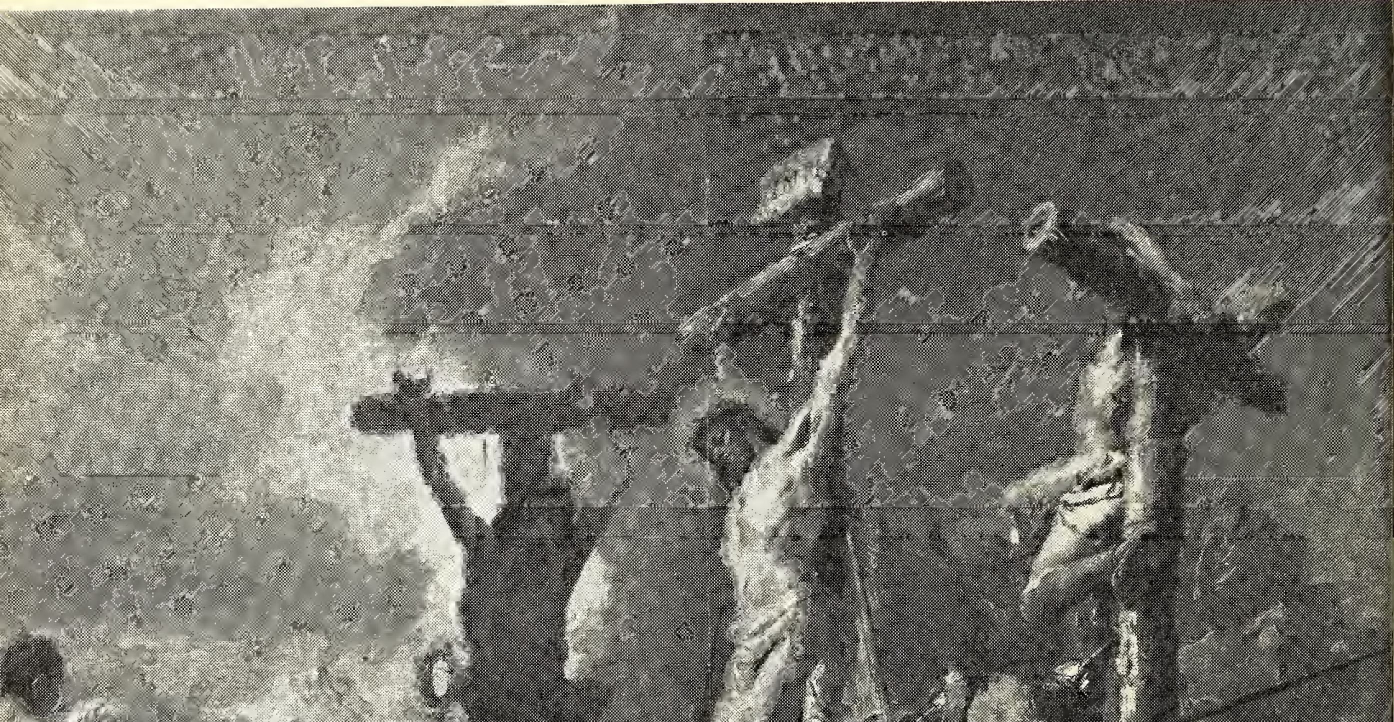


Man's supreme sacrifice is in dying for his friends.
Christ's supreme sacrifice was in dying for His enemies.



Changes at the Cross

S. T. Moyer

If the crucifixion was merely a rather tragic ending of a self-deluded village carpenter; if the cross has no special power to change men and nations and the whole world; if Calvary was merely a human episode divested of and divorced from divine significance, then we could well afford to attach no special significance to it than to politely halt, give a nod of admiration or scorn, and pass on. But clouds of witnesses, high peaks of Holy Scripture, and the response of human hearts demand that we consider its significance.

The cross changes men. The painter Stenburg had painted many pictures of Christ on the cross. These portrayed human sorrow, anguish, and woe, with no gleam of hope, joy, and expectation. But when a soul-shaking experience came over him, on bended knee he sought God to help him to paint worthily, to show the unutterable love, the compassion, the willing sacrifice that prompted Jesus to die. Then he took up his brush and produced a painted sermon, a divine Christ on the cross that deeply touched human hearts. He would not sell it. Instead, he gave it to his native Dusseldorf to be displayed in the public art gallery. Underneath he inscribed: "All this I did for thee;/ What hast thou done for Me?" Citizens and visitors from distant places came to see it.

Then there came to Dusseldorf a young nobleman. He was wealthy and lighthearted. He was on his way to gay Paris. But in Dusseldorf he visited the art gallery. He saw the crucifixion. He stood and gazed at it. He read the inscribed words. They brought tears to his eyes and he was prompted to prayer, to pledge allegiance to his crucified Lord and Saviour. That nobleman was Count von Zinzendorf. He never went on to Paris. He returned to his extensive estates, known as Herrnhut, and opened them to the persecuted Moravians. He became their leader in a world program of evangelism.

What about churches and nations? Can they afford to neglect the cross and all it stands for? About 1940, just after the beginning of World War II, it was the great German saint and philanthropist, Fr. C. Bodelschwink who said, "When, five years ago, the fight against the cross began to be waged openly, the war was already lost." History confirmed the truth of his statement. Bypass the power of the sacrificial offering of the Son of God on the cross and the mercy and peace which flow from that offering, and all our efforts are already marked for failure and defeat.

What about the world? Are there any areas which have never been touched, even remotely so, by the story of Christ, His cross, and resurrection? There are many. What do they reveal? Two may be mentioned: Africa, dark Africa, interior Africa, at the time of Mary Slessor; and Mexico at the time of Cortez and Montezuma. Let any one who trusts mere human goodness look into Africa at the time of Mary Slessor, where not even a faintest flicker of light of Christ had arrived, via commerce, or political power, or missionary effort.

An understanding of Mexico at the time of Cortez and Montezuma should forever banish any thought of the inherent goodness of mankind without a crucified and risen Saviour. Thirty-two years previous to the time of Montezuma, 20,000 captives were sacrificed on the occasion of the dedication of the Temple of the Humming Bird. For twenty days, long lines of captives waited to have their hearts cut out. That terrible picture has been found in varying degrees, to a greater or lesser extent, wherever Christ has not been proclaimed, and wherever the reflected light of Jesus Christ has not gone. Only the story of the cross of Calvary has broken such inhumanity.

There are two great mountain peaks of all Holy Scripture: Sinai, and Golgotha. How often have we heard, "You cannot break the Ten Commandments. If you try, they will break you and you will merely demonstrate thereby that they work." The same can be said of Golgotha and what it signified.

But there is a mystery. How could God have shown His love and come down in the form of His Son to make this sacrifice? The cross is the supreme epitome of the mind of Christ. The cross is the eternal solicitude of God for needy mankind. The cross is the answer to the world's deepest needs. But how? Mystery remains. God could demonstrate His love only in sacrifice. Man's supreme sacrifice is in dying for his friends. But Christ's supreme sacrifice was in dying for His enemies. "He was wounded for our transgressions,/ He was bruised for our iniquities,/ The chastisement of our peace was upon Him,/ By His stripes we are healed."

The story is told of an Italian king, Selucus, who made a law that if anyone in his realm should commit the sin of adultery, his eyes should be put out. The king was known for his strictness, and men trembled before the law. Then came a day when a culprit was brought before the king. It was his own son.

There came a struggle in his heart between justice and love, for he loved his son dearly. If justice triumphed, love could not. How could he save justice and yet show merciful love? How could he put the two together in one deed? How could he save his son, and yet punish him?

There was only one way. The

king took it. He had one of his own eyes taken out, and then one of his son's. Justice and mercy met together in one deed. When men saw the socketless eye of the king, they stood in awe. That was a sign that he loved justice too well to lightly forgive. Thus God was in Christ. The cross became a trysting place where heaven's love and justice met. "Surely He hath borne our griefs and carried our sorrows."

When the Apostle Paul wrote to the Ephesians, that they "might be able to comprehend with all the saints what is the breadth, and length, and depth, and height and may know the love of Christ that passeth all understanding, that ye might be filled with all the fullness of God" (Eph. 3:18, 19), he gave us four dimensions of the love of Christ which are seen clearly in the cross. The cross is a symbol of that love. The upright points toward the heights of heaven and the depths of earth. The cross piece speaks of the breadth and length. As the arms of Christ were stretched out on the cross, they symbolize the truth, "As far as the east is from the west, so far hath He removed our transgressions from us." The length of that love is expressed in words like these, "Yea, I have loved you with an everlasting love, therefore with lovingkindness have I drawn you." The depth of that love is shown by what He did for us. "And being found in the likeness of man, he humbled himself, and became obedient unto death, even the death of the Cross." No sinner is too far down that he cannot be reached by the love of God in Christ, if he responds. The height of that love is "as the heavens are high above the earth, so great is his mercy toward them that fear him."

Recognizing the mighty love of God in Christ, love at its height, depth, length, and breadth, two other important items need be noticed. Whenever in the New Testament the death of Christ is mentioned, immediately it is also mentioned that He rose again. We serve a living Saviour.

The cross means more than that we are saved. It means that we too need to take up our cross, and be cross-bearers. This according to the Apostle Paul leads to life. The emblem of our faith is too often merely on the church steeple, when it ought to be in our hearts. "Whosoever doth not bear his own cross and come after me cannot be my disciple" (Luke 14:27). "He that doth not take up his cross and come after me is not worthy of me" (Matt. 10:38). "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

These encouraging words come from Thomas a' Kempis, from *The Imitation of Christ*. "Why fearest thou to take up thy cross which leadeth to a kingdom? In the cross is health. In the cross is life. In the cross is protection from enemies In the cross is heavenly sweetness. In the cross is strength of mind. In the cross is joy of spirit. In the cross is perfection of holiness. There is no health of soul, no hope of eternal life, save in the cross."

It was Bishop McDowell who used to say, "I would not go across the street, simply to give India a new theology. India has more theologies than she can understand. I would not go across the street to give China a new code of ethics. China has a better ethical code than ethical life. I would not go across the street to simply give Japan a better religious literature, because Japan has a better religious literature than a religious life. But if God so willed, I would go round the world to tell India, China, Japan, and the rest of the nations that 'there is a fountain filled with blood/ Drawn from Immanuel's veins,/ And sinners plunged beneath that flood,/ Lose all their guilty stains.' "

In our churches we love to sing that beautiful hymn, "O Have You Not Heard of That Beautiful Stream?" But do we realize that that stream, pictured in Ezekiel 47, has its rise from under the altar? An altar is a place of sacrifice. The church has its origin in the sacrifice of the Son of God on Calvary.

When the Greeks came to Philip, saying, "Sir, we would see Jesus," Jesus said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24).

Silence that Shouts

The frenzied mob, like surging sea,
Wash pushing, heaving, roaring,
And Jesus kept silence.
The high priest fussed and fumed:
Tell us, are you the Son of God?
His words were, You have said it.
Caiphas rent his garments, shouting:
He blasphemes! What do you say?
The Christ was mute . . . while
The people screamed: He broke our law!
They hit Him. They spit on Him.
He did not say a word.
Pilate probed: They speak against you
Falsely; can you make no reply?
And Jesus answered nothing.
When He was hanging on the cross
They mocked and wagged their heads.
Then, the earth quaked and rumbled.
The rabble's scoff was hushed . . .
But the silence of our Lord
Still thunders in the world.

Emma Schwartz

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Why We Teach

Willard K. Claassen

A CONGREGATION fulfills a significant part of its mission in its own community. Its services are familiar: It brings people into its fellowship. It teaches. It seeks to influence the community for God and for righteousness. It provides Christian fellowship. It leads people into God's presence through worship.

These things characterize the activities of a congregation. When Christians help extend these activities to other communities, either close at hand or across the seas, they are affirming the New Testament's teaching about missions.

But this idea of missions to other ands and peoples must not lead us to think that mission means only reaching out to communities beyond our own. We are as much involved in missions in the spot where we live as is anyone at any other place on earth.

The mission of the church is like a pool of water into which thousands of pebbles are dropped. Concentric circles move out from the place where each pebble breaks the surface. The circles mingle until the whole pool is agitated. There s not just one center from which the circles expand; there are centers everywhere, just as there are ocal congregations everywhere. Wherever there is a church, or for that matter an individual Christian, the mission begins. From that center it moves out until it involves the church and the Christian in the evangelization of the whole world. But if the local congregation at the center is not doing its work well, how can anything else be done well? When, therefore, we pray for the world-wide progress of the gospel of Jesus Christ, wouldn't it be in order for us to ask God to help us also be the church He intended at home?

What are the consequences of our failure to teach in the local church. Experience shows that it results in a lack of Christian discipleship, spiritual immaturity, instability, formalism, and fruitlessness. Weaknesses in our churches at home and on the mission field can be traced directly to our failure to teach the Christian faith.

What is included in the teaching ministry of the church? Stated briefly it includes all efforts and processes which help to bring persons into a vital and saving experience of God as revealed in Christ. It includes stimulating, instructing, and guiding those persons in their growth in Christian discipleship.

The new birth is God's work. Christian growth is by God's enablement, but it also involves man's cooperation. It is man taking great pains to see what he does is in line with what God does. The Christian teacher is like a farmer who plants seed. The farmer cannot make the plant grow; God does that. But man does prepare the soil, plant the seed, and keeps down the weeds.

Why should the church take seriously the task of teaching? Jesus commanded us to teach. In the Great Commission He said, "Go therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you . . . ." If we are not really convinced that Jesus meant what He said, we are still faced with His example. He was pre-eminently a teacher. He taught everywhere, under all circumstances, and by every possible means. He taught with such consummate skill that His disciples called Him "Master" which means teacher.

Our job is not done when persons repent and believe the gospel. This is only the beginning. From here, newborn Christians must be led until they understand their faith and witness to it by word and deed. Fellowship with God should become a growing experience through meditation and prayer. A growing understanding of the Bible and training for Christian service are important aspects of this new life. The obligations of church membership must be understood. Responsibility for missionary outreach should be presented. This kind of program can only be carried forward by the faithful teaching ministry of the church. This concern for teaching must also extend to our schools, our partners in education.

One of the big problems today is that Christians think, feel, and act more like members of the society in which they move than they do like Christians who live by the gospel. Our challenge is to teach Christians to know the difference between what they read in the newspapers and what is taught in the New Testament.

The Board of Education and Publication is dedicated to the task of helping the local congregation do the work of teaching. It seeks to do this by providing curriculum materials, books, and pamphlets to promote evangelism and Christian growth. It includes a ministry to students scattered in universities, aids for the camping program, and radio broadcasting. Distribution of audio-visuals facilitates learning. There is a growing ministry to our families and in leadership education. Hymnbooks are provided for the congregations. The board publishes for the entire brotherhood. There is an increasing flow of Christian literature beyond our borders, including our congregations in South America.

This work is entirely dependent upon your prayers and support.

NEWS

Moslems Guard Passion Shrines

Every day for the past nine years, an elderly gentleman in a purple fez has inserted the key which opens the tall, time-scarred doors of the Basilica of the Holy Sepulchre in Old Jerusalem.

He is one of the Nuseibeh family. For centuries, his and another large Palestinian Moslem family have been custodians of the key to this church—the most revered shrine of Christendom, and the traditional site of the crucifixion, burial, and resurrection of Christ. The other Moslem family, the Judehs, keep the key. The Nuseibehs take it from them to unlock the doors every morning at four and return it every evening after seven.

Haj Taber Nuseibeh is a refugee from the other side of the wall which divides Arab from Israeli Jerusalem. Many of his family fled east into Jordan after the 1948 conflict, leaving large properties behind them. Several have achieved prominence in this host country which now harbors more than half the refugees—over 600,000 persons. But Haj Taber was not young in 1948, and there were at first no work opportunities for him in the Old City of Jerusalem. Now he opens the door of the Basilica twice daily, once in the morning and once after lunch, and each time is paid just over 20 U.S. cents.

Haj Taber's post is at the end of the Via Dolorosa which pilgrims from all countries tread each Friday, and in thousands on Good Friday every year. They follow the traditional Way of the Cross through the narrow, winding streets of the Old City, stopping for prayer at each of the fourteen Stations of the Cross.

The pilgrims do not notice Haj Taber. Nor are they aware of the dozens of other refugees, many of whom are hidden in nooks and crannies along the ancient way. For into Arab Jerusalem have crowded some 30,000 refugees—out of a present total population of about 50,000.

The first Station of the Cross, near the place where Jesus was condemned to death, is the courtyard of a boys' elementary school called Al'Omariyeh College. A refugee by the name of Khalil Saleh Ombayyed is the gatekeeper, and his job has given him the chance of a close view of the procession for the past six years. Above all, the job means he is working, while for the first seven years after he came to the Old City, he could rarely find work. For a man with a family of fifteen and rent to pay, it wasn't easy.

The pilgrims file out past Khalil, and proceed up the Via Dolorosa. The Seventh Station—where Christ fell for the second time—is a crossroads. Here the procession turns right. To the left, in the shadows of a vaulted cave in the thick walls, stands another refugee, Umran Oweida. This recess serves as the workshop in which he repairs primus stoves; it is so dark that he must always keep an electric light burning.

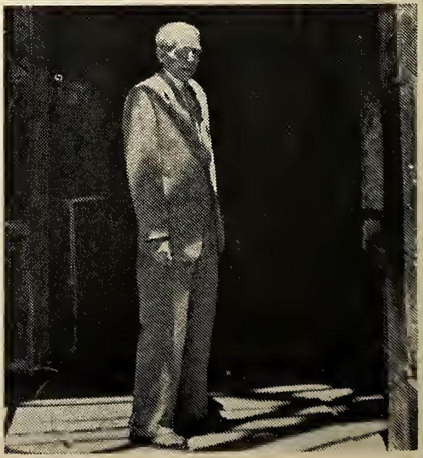
On Easter Eve, it is Umran who supplies the Abyssinian Community with twenty kerosene lamps to light their chanting procession on the dome of the nearby Church of St. Helena. Throughout the night, it is his responsibility to keep the lamps burning.

After the Eighth Station, where Jesus met the daughters of Jerusalem, the procession makes a long detour through a typical Oriental bazaar, and ascends a wide flight of twenty-eight steps into a narrow courtyard in front of the Coptic Convent. This is traditionally the place where Christ fell.

Watching from the windows of a small, cold room off the courtyard are an old and infirm refugee couple—Butros and Labibeh Ansara. "Of course, they are better off than we are," says Butros, of the hundreds of pilgrims from abroad. Butros's only work is peddling sweet rolls to passers-by.

The last five Stations of the Cross are in the Church of the Holy Sepulchre itself. The Easter celebrations will mean a holiday for Abdul Rahman Jaber Khashan, for while the services are going on he cannot carry out his duty of cleaning the floors of the Basilica. But for this hollow-cheeked forty-

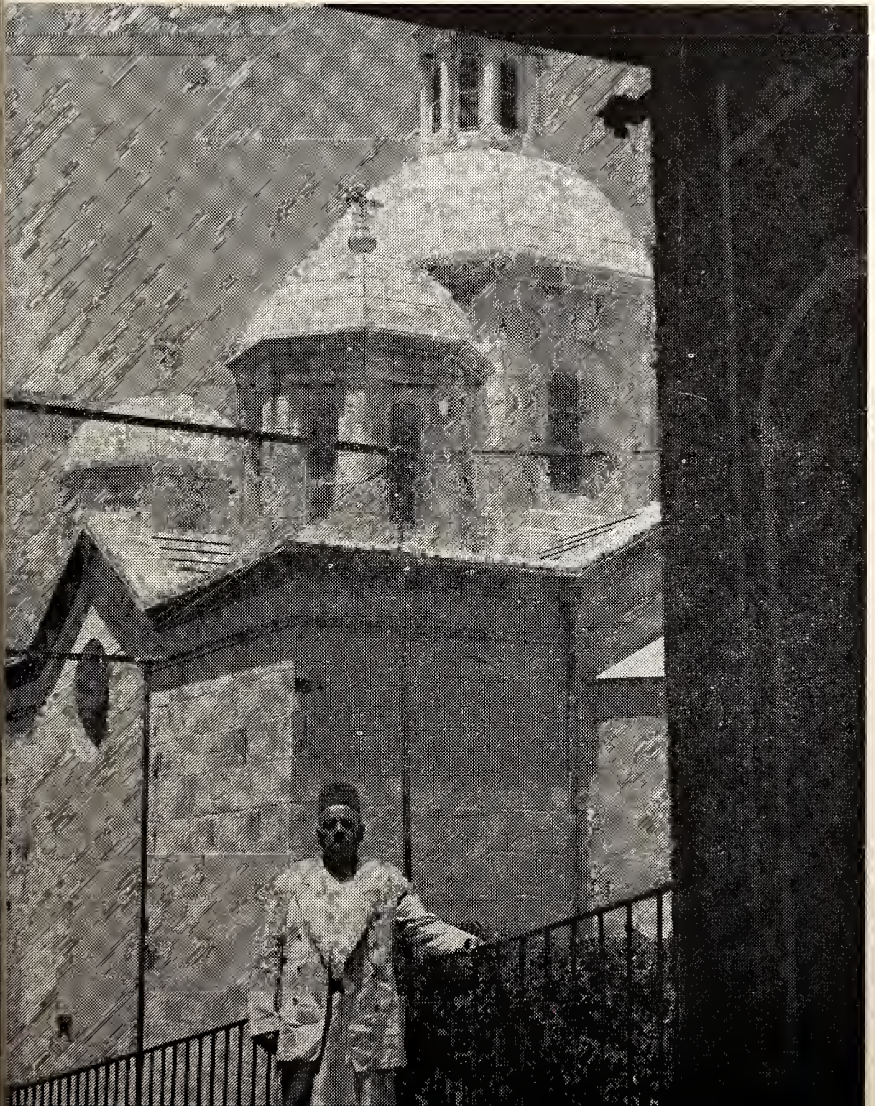
For centuries Haj Taber Nuseibeh's family and another large Moslem family have been custodians of the key to the Church of the Holy Sepulchre.



ear-old-refugee, life for the past fourteen years has been more or less one long, empty break from work. A farmer before 1948, he was unable to find a regular job until a year and a half ago, when the Greek Orthodox community hired him to clean their portion of the Church of the Holy Sepulchre. On Easter Monday morning he will take out his mop and pail of hot water and go to work cleaning up strewn paper and bits of candle wax left behind by the departed visitors.

For after Easter Sunday with its great and solemn processions round the Basilica, most of the pilgrims return home. Some have traveled far and have saved up all their lives for this one Easter visit to Jerusalem. But for the 78,000 Christians among the Palestine refugees, it has been one more Easter spent away from their cherished home.

Khalil Saleh Ombayyed is the gatekeeper of an elementary school called Al'Omariyeh College. Near this place is the first Station of the Cross where Jesus was condemned to death. Khalil has a refugee family of fifteen to support.



CURRICULUM SEMINAR CANCELED

The seminar on weekday curriculum announced earlier has been canceled. This announcement was made by Willard Claassen, executive secretary of the Board of Education and Publication. The seminar was to be held in North Newton, Kansas, in July.

The cooperating committees have decided that they need more time to study how the weekday curriculum would fit into the nurture program of the local church, Claassen said.

YOUTH STUDIES VOCATIONS

"In a world of unrest, currently adding 50,000,000 new lives to the human family each year, shifting huge aggregates from all hinterlands into new megalopolises, and tottering on the precarious balance of power between East and West," said Leland Harder, professor of practical theology at Mennonite Biblical Seminary, "God is at this moment confronting those across the face of this globe who have that singleness of heart to hear and know that He is calling them to join His company of missioners for such a time as this."

Harder's address on "The Place of Church Vocations in Today's World" was the first at the sessions of the student Church Vocations Conference held at Mennonite Biblical Seminary in Elkhart on February 23-24. Participating in this conference were forty-eight students from the following schools: Bethel College, Bluffton College, Messiah College, Canadian Mennonite Bible College, Wheaton College, Kansas State University, and University of Waterloo.

The Conference, which was the second of its kind at Elkhart, was planned by seminary faculty and students with the purpose of considering the nature and role of church vocations and the claims these make on the lives of Christians. Four lectures by seminary professors considered in turn the need for church vocations, educational preparation, personal inhibitions, and finally commitment to Christ.

C. J. Dyck, professor of historical theology, led students in considering the educational preparation necessary in giving one's life to unmet needs in this world.

William Klassen, professor of New Testament and Greek, addressed himself to the topic: Considering ourselves. "Why is it," asked Klassen, "that in spite of continuing staggering needs of the church for personnel, young people are inhibited from entering the field of church vocations?"

Considering Christ, the transfigured Christ in all His radiancy, was the concluding theme of the conference. Clarence Bauman, instructor in theology and ethics, drew attention to the fact that those who saw Christ's glory also shared in His suffering (Mark 9). "In the disciples," he said, "the striking feature was not the training or overcoming of inhibitions but the radiancy of Christ in them which inspired faith, consecration, and commitment. We too, must be aware of the consequences."

SEVERE FAMINE IN JAVA

The food situation on the Indonesian island of Java is getting steadily worse, according to reports received from Mennonite Central Committee workers and other church agencies. The communiques indicate that famine is widespread on the island, which has a population density of 315 per square mile—one of the most heavily populated areas in the world.

Andrew Nachtigal, MCC medical worker at Pakis/Taju, Java, states that recently symptoms have appeared in their patients which they have not seen before: edema (abnormal accumulations of fluid) caused by starvation. He reports that the inhabitants of the area claim the food shortage has never before been as severe.

This year's rice crop was planted in February, but it will be several months before it can be harvested. To make matters worse, most families cannot afford to purchase the limited amount of food which is available. In many cases, the farmers did not even have the financial resources to plant this year's crop.

Indonesia is potentially wealthy, but it has not yet begun to exploit its resources. The lower class frequently suffers from hunger, but the present crisis is affecting even the middle class. The famine is so widespread that relief workers do not know where to begin lending aid.

Various reasons for Indonesia's current difficulties have been advanced: (1) Indonesia has in the past imported much of its rice, but this year is unable to do so because of lack of foreign exchange; (2) Food prices in the past have been kept at an artificially low level, but now they have suddenly shot up; and (3) The government's agricultural scheme has not been as successful as had been hoped. Perhaps a combination of these and other factors have contributed to Indonesia's troubles.

The World Council of Churches and Church World Service are presently going ahead with plans to ship 500 tons of rice from Thailand to Java. It is hoped that they will be able to send an additional 1,400 tons during the next six months.

Mennonite Central Committee is sending 500 cartons (11 tons) of meat and is studying the possibility of rendering further assistance. The meat will serve as a much needed supplement to the rice. Mennonites in Germany have also expressed eagerness to help.

All the food shipments will be received and distributed by the Inter-church Aid Committee of the Indonesian Council of Churches. This committee supervises all the relief work being carried on in Indonesia by the various Protestant churches. Melvin Schmidt of Canton, Kan., an MCC worker, is serving on the Inter-church Aid Committee as a representative of the North American churches.

In 1961, the MCC shipped over 150 tons of MCC-canned and Canadian surplus food to Indonesia. Most of it went to the Inter-church Aid Committee. The committee decides where the supplies are most urgently needed. A limited number of the MCC's shipments went directly to the MCC units on Java, Timor, and Halmahera. These shipments included Christmas and leprosy bundles, medicines, clothing, and equipment. The MCC provided services and materials valued at $262,558, figuring government surplus food at market value, to the Indonesians in 1961.

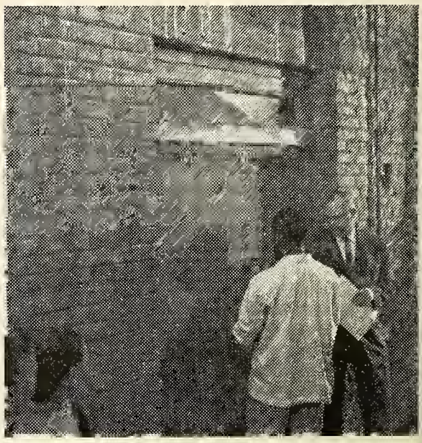
Indonesia, with 90 million inhabitants, is the world's sixth largest nation. Java alone has 60 million inhabitants. The capital, Djakarta, has a population of three million.

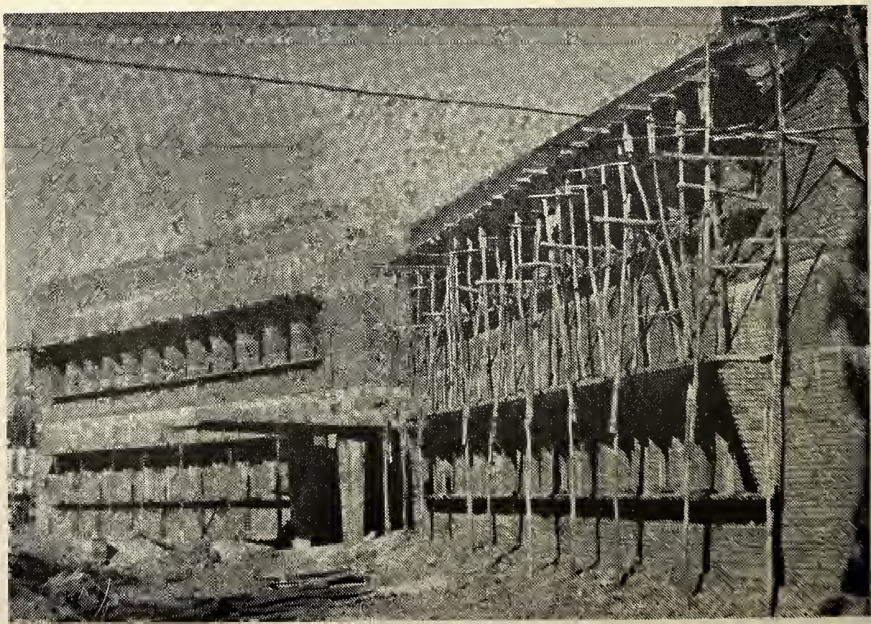
The country's 3,000 islands, which stretch about as far as from Los Angeles to New York City or Vancouver to Toronto, have a land mass of 575,893 square miles, approxi-

YEOTMAL SEMINARY HAS NEW LIBRARY

The dream of a new library-administration building is being fulfilled at Yeotmal Seminary in India. This large building is to house a two-story library, administration offices, and classrooms. The ground floor of the building is to be ready by July 1962, but work on the second story is stopped due to lack of funds.

On March 12 fifteen students were graduated from the seminary. Two hundred and fifty-six graduates from previous years are already in service in many parts of the world. The old library which they used was completely inadequate. The tin roof leaked, the beams were rotting, and worst of all, the white ants were devouring the information that the students so badly wanted to get. "When the white ants move in," writes Tina Block, bookkeeper from Steinbach, Manitoba, "we may as well move out."





mately double the size of Texas or Alberta.

This country aspires to rapid development toward a more productive and diversified economy, with greater emphasis on manufacturing than heretofore. The pace of development is slow, however, because the rate of saving and investment is low and because skilled technicians, managers and businessmen are scarce.

Its potential for economic development is great. It has large areas of land not yet exploited agriculturally. It also has extensive mineral resources, such as petroleum, tin, iron ore and nickel, which it is not yet utilizing.

Agriculture is the main industry. Seventy-five per cent of the people are farmers. Rice is the main crop, but corn, sugar, coffee, soybeans and spices are also grown. In spite of the large percentage of farmers, the country still has to import much of its food.

About 90 per cent of the people are Moslems and five per cent Christians. The oldest Protestant settlements in Asia, outside of the Jacobite churches of South India, are located in Indonesia. But in spite of the 400 years of missionary work carried on in the country, there are still vast untouched fields in Sumatra and Java.

The Dutch Mennonites opened a mission in Java in 1847. Out of this endeavor have developed two Mennonite conferences in eastern Java—the Malay church with eleven congregations and about 2,500 members and the Chinese church with nine congregations and 1,600 members.

At the present time there are about 3,200,000 Protestants in Indonesia. The 2,700,000 baptized members who belong to the Indonesian Council of Churches are divided into 31 regional and ethnic groups. Each of these bodies is characterized by goals of self-government, self-support, and self-extension.

Mennonite Central Committee units on Timor, Halmahera, and Java work in close cooperation with the churches in the areas in which they are located. Special assistance is being given by the MCC, in behalf of the North American Mennonite brotherhood, to the Mennonite churches in Java.

MCC SUMMER SERVICE PROGRAM

Good interest is being shown in Mennonite Central Committee's 1962 Summer VS program, with about sixty applicants to date. There is still opportunity to apply. Both skilled and unskilled persons may participate in the Summer Service program. Minimum age for service is 18 years. Nearly all the projects have openings for both men and women. Men are especially needed in the migrant ministry and in projects in Atlanta, Ga., and Nashville, Tenn.

Most of the Summer Service openings are on a VS arrangement under which the individual provides transportation to and from the project and receives maintenance and a $15 per month allowance. All volunteers are assigned in units with an appointed leader. All volunteers will participate in a brief period of orientation immediately before going to the projects.

A new project this year is at Friendship House, a neighborhood center in Washington, D. C., which provides care and activity for children, youth and the family. Friendship House is located in an area experiencing some desegregation tension and is trying to provide a reconciling Christian ministry to both races. Members of the Summer Service unit will be involved in day-camping, recreation, and some family visitation.

Claude Boyer, associate director of Voluntary Service, is Summer Service director this year.

CHURCH DEDICATES ORGAN AND HYMNALS

To dedicate their organ and new Mennonite Hymnaries, Zion Church (Swift Current, Sask.) planned a special service of music for March 18. George and Esther Wiebe, instructors at Canadian Mennonite Bible College, were the guest musicians. Mr. Wiebe led a 100-voice choir, made up of the choirs of the church and Swift Current Bible School. Mrs. Wiebe accompanied the choir and played several organ numbers. The music included "Sheep May Safely Graze," "Joyful, Joyful We Adore Thee," Haydn's "The Heavens Are Telling," Mozart's "Gloria in Excelsis," and "Die Sonne Singt Zur Ruh."

FORTY TRAINEES COMING

Participants in the 1962-63 Mennonite Central Committee Trainee Program will number about forty. This group has a more even distribution of young people from Germany, the Netherlands, France, and Switzerland than have groups in immediately preceding years. Four will come from Greece and probably several from South America. Applications for sponsorship of these trainees are now being accepted by the MCC Trainee Program, Akron, Pa.

The trainees will arrive in time to attend the Mennonite World Conference at Kitchener, Ont., August 1-7. They will go to the first of their two six-months assignments after the conference. The 1961-62 trainees, now in homes and institutions in the U.S. and Canada, will also be able to attend the World Conference before leaving on Aug. 16.

Persons interested in entertaining overseas trainees for short periods of time are reminded to send in their names for the Trainee Hospitality List. This list enables people to open their homes to vacationing trainees for an evening meal, a night's lodging, and breakfast. Those who would like their names placed on the Trainee Hospitality List should write to Mennonite Central Committee, Trainee Program, Akron, Pa.

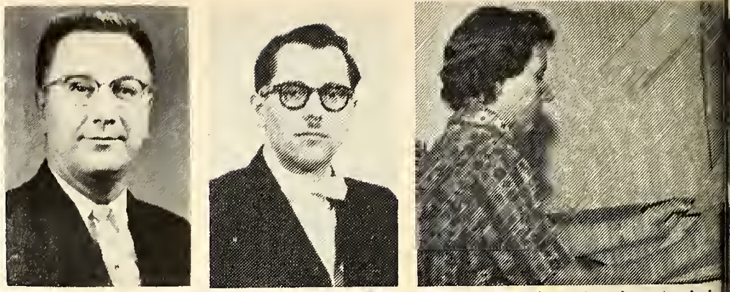
MDS HELPS EASTERN SEABOARD

Delaware Mennonite Disaster Service is now helping the Red Cross distribute clothing to the people evacuated from Chincoteague Island to Wallop Island during the March 7-9 floods on the eastern seaboard. When these people are able to return to their homes on Chincoteague, MDS may be able to assist in rebuilding, reported L. L. Swartzendruber, chairman of Delaware MDS.

In New Jersey the men have been cleaning three or four homes per day. Many of which belong to old people. Norman Good, president of the eastern Pennsylvania MDS area, reports a receptive spirit and good working relations.

INTERRACIAL SERVICE

The Kansas City Church reports an interesting evening: recently the Mount Carmel Baptist Church, a neighboring Negro congregation, suggested a joint evening worship service. Choirs from both churches presented numbers. Stanley Bohn, pastor of the Mennonite church, gave a message on the obligations of both congregations in furthering racial understanding. A fellowship period followed the service.


Waldo Kaufman, Walter Klaassen (radio); Mrs. Herbert Miller (teacher trainin

SUMMER SCHOOL IN ROCKIES

In connection with the second and third sessions of summer school, Bethel College will participate in the Mennonite Colleges Rocky Mountain Summer School program to be held at Rocky Mountain Mennonite Camp, Divide, Colorado, July 17 to August 3.

Rocky Mountain Summer School is a new venture operated by Hesston College, Hesston, Kansas, and is sponsored also by Goshen College, Goshen, Indiana, and Eastern Mennonite College, Harrisonburg, Virginia.

Courses in general botany, mineralogy, juvenile delinquency, and nature study will be taught by regular faculty members of the sponsoring colleges.

A permanent lodge at the Rocky Mountain Mennonite Camp will be used for class meetings and for a center of operations. The rich field materials of the Rocky Mountain region will be used intensively in the science courses. The sociology course will use for study materials the well-known work being done with juveniles from Denver.

FOLLOW-UP: CHURCH & SOCIETY

Duplicating study papers and findings, planning to print some of these materials in pamphlet form, and mailings to ministers are part of the follow-up to the Study Conference on the Church and Society held in the fall of 1961. This is part of the work of the Peace and Social Concerns Committee of the Board of Christian Service.

A recent addition to the Findings report is the Biblical-Theological Commission report which has been reworked and expanded to a nineteen-page paper. Copies of this paper are being mailed to delegates to the conference. Others who sent for the Findings report may write in for this paper without extra cost. The complete Findings, which include this latest report, may be had for $1.50 from the Board of Christian Service office. A complete set of the study papers presented at the Church and Society Conference is also available for $1.50.

Pamphlets the committee plans to have printed will deal with Communism and capital punishment. Further announcements will be made regarding date of publication.

Reviewing the concerns on race relations expressed at the conference, the Peace and Social Concerns Committee at a recent meeting recommended that a letter be sent to ministers of all General Conference congregations, reminding them of their obligations in the area of race relations. The letter will include a paragraph from a race relations statement of the (Old) Mennonite Church, which speaks to the question of intermarriage.

Committee members pledged themselves to greater efforts in the area of Christian brotherhood and love toward all men and nations. Mention was made of the Vincent Hardings' assignment in Atlanta, Georgia, under the Peace Section of Mennonite Central Committee, who are attempting to make a witness of love and nonresistance in that area.

The committee also has listed suggestions for district conferences and individual congregations to work in social concerns. These include the following. Ministers conferences could be held, utilizing the papers and findings of the conference as the basis for discussion. The Pacific and Eastern District conferences have done this. Copies of the study papers may be sent to all pastors for use in discussion groups. The Pacific and Canadian Conferences have distributed these materials in their areas. A series of meetings could be arranged between a number of congregations with speakers rotating. Speakers might be delegates to the conference or others qualified to speak on social concerns. Or a team of speakers could lead discussions in various congregations. Congregations could secure the study papers and findings of the conference for their libraries and for interested members.

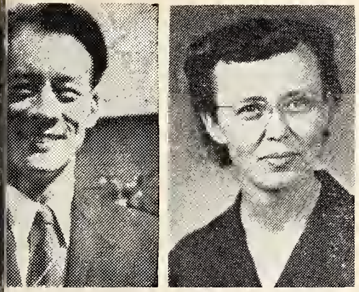
CHURCH ADOPTS CUBAN FAMILY

A Cuban dentist and his wife and their two young sons, refugees from their homeland, have been adopted by the Chicago Avenue Mennonite church of Harrisonburg, Va. Dr. and Mrs. Jose Blanco, six-year-old Jose, Jr., and two-year-old Jorge Luis arrived in Harrisonburg December 17, 1961, and moved into a house prepared for them by the Chicago Avenue congregation.

It is hoped that the 33-year-old doctor will be able to resume his career in dentistry after governmental provisions have been made. He expects to enroll as an upperclassman in a medical college for additional training in September.

The Blancos attended the Mennonite church in Cuba prior to their coming to Miami in late 1961. They were baptized when they arrived in Miami. Both speak English well. They were recommended for resettlement by Henry Yoder, a former Franconia Mennonite Conference missionary in Cuba, who is now working with Cuban refugees in Miami under Church World Service. The Mennonite Central Committee is underwriting the Chicago Avenue church's sponsorship of the Blanco family.

Mennonite Central Committee is also donating several bales of clothing to the Cuban Refugee Center in Miami. The clothing, mostly of the heavier variety, will be given to Cubans who are scheduled to be resettled in the northern, colder states.



Yamada, Elma Esau (workers).

CHANGE IN RADIO SCHEDULE

The Conference radio program, "Faith and Life," is again being heard twice each weekday on radio station KJRG, Newton, Kansas, beginning Monday, April 2: 6:45 a.m. and 1:15 p.m. on weekdays. The fifteen-minute broadcast was first aired in May 1953. Walter Klaassen, professor of Bible, Bethel College, is now discussing the Sunday school lesson every Saturday. Waldo Kaufman is the director.

VOLUNTEERS MOVE TO GULFPORT

Irvin and Donna Driedger of Saskatoon, Saskatchewan, will finish their Voluntary Service term at Gulfport, Mississippi. They plan to arrive in Gulfport about April 10. Since September 1961 they have served at Boys Village, Smithville, Ohio.

In Gulfport Driedger will work in maintenance and construction until the Summer Service program begins. He will help with Bible school teaching and in the community center, where his wife will assist him in youth work. Mrs. Driedger will also do office work.

DISTRICT TRAINS TEACHERS

'A real school is impossible without eal teachers, and real teachers are mpossible without teacher trainng." The truth of this statement y Clarence Benson is well known o the Education Committee of the Vestern District Conference.

The Children's Work Committee, subcommittee, is making a conerted effort to help teachers to each effectively in the Sunday chool. This year the committee has een working in area workshops, raining centers, and a regular eacher-training program in the ocal church.

A number of area workshops have been set up. At the request of congregations in the Goessel, Kansas, area, a series of three workshops is being sponsored. A similar workshop was held in the Hillsboro area. These are held shortly before a new quarter begins, and leaders help the teachers of all age groups to plan the next quarter's lessons and lead discussion of common interests and problems. Workshops include teachers of nursery children to adult classes. A number of other congregations have asked for workshops.

On March 24 a summer Bible school workshop was sponsored by the committee for all those planning to teach Bible school in Kansas this summer. More than 200 persons, including some Sunday school teachers, attended. In the forenoon, workshops were conducted for each grade, nursery through sixth. In the afternoon, rotating seminars were held in music, discipline, and understanding children.

The committee also recommends for use by congregations several teacher-training courses. These are intended for use by local teacher meetings. Materials are available from the Board of Education and Publication, some of these being in the form of visual aids.

Training centers have been selected in a number of Sunday schools. These give teachers from other congregations an opportunity to observe a good teaching situation on a Sunday morning. Following the Sunday school session, observers, who attend the class by appointment, remain with the teacher in charge to evaluate the morning's experience.

About twenty leaders have been involved in the teacher-training efforts of the Western District Education Committee. "This type of program cannot be carried on without the help of many qualified leaders," says Mrs. Herbert Miller, chairman, Children's Work Committee. says.

Members of Mrs. Miller's committee are Mrs. Monroe Hiebert, Mrs. Russell L. Mast, and Mrs. James Waltner.

The Western District Education Committee is composed of Lamont Woelk, chairman; Irvin E. Richert, secretary; John Goering, Mrs. H. F. Jantzen, Vernon Lohrentz, and Peter Neufeld.

CHURCH RECORD

BAPTISM

First Church, Reedley, Calif., on April 1: Gary Prnjak.

WORKERS

Elma Esau, who has been manager of the Menno Travel Service office in Newton, Kan., is transferring to the managership of the Beirut, Lebanon, MTS office. She left New York on April 11.

Pastor Yamada of Kabayashi Church in Japan, upon returning from a recent evangelistic campaign in Taiwan, said, "I thank God and the Mennonite churches in Taiwan that I was given this special privilege to visit churches in Taiwan for two months." The churches in Japan financed Yamada's passage to Japan and also supported his family during his absence. The Taiwan churches paid for the return trip.

Han and Martha Vandenberg, who were scheduled to return to Taiwan on March 22 now plan to leave on April 10. They had booked passage on the "Oregon Mail" to sail from Seattle, but the ship was delayed by a maritime strike. The Vandenbergs now will leave by United States Overseas Airlines. They are returning to Taiwan for their second term of mission work for the Conference.

DEATHS

Alfred Brauen, Pandora, Ohio, born July 27, 1875, at Galetan, Switzerland, and died at his home on March 30. His wife, Susan Schmacher, preceded him in death in 1954. Member of Grace Church, Pandora. Nearest survivor is a sister, Rose, in Switzerland.

Ervin Dyck, Walton, Kansas, was born April 28, 1904, in McPherson County, Kan., and died March 28, 1962. He was a member of the Tabor Church and the father of five children.

Justina Woelk Klassen, Ganada, Arizona, was born in South Russia on March 4, 1891, and died March 24, 1962. With her parents she came to America in 1893. She lived in the Goessel community most of her life. In later years the Klassens moved to Ganada, Arizona, to live near their children. She was a faithful member of the Alexanderwohl Church. Survivors are the husband and four sons.

Henry Schmidt was born Dec. 19, 1875, in Marion County, Kansas, and died March 29, 1962, at Newton, Kansas. He was a member of the Tabor Church, Newton, Kan.

Mrs. Frieda Severin, member of the First Church, Reedley, Calif., was born Aug. 29, 1886, and died March 26. She was a native of Frankfurt, Germany, and came to the United States in 1951.

NEW ADDRESSES

Milfred Bartel, Box 143, Drake, Sask.

Mr. and Mrs. Alan Clement, 10065 Tujunga Ave., Tujunga, Calif.

Elmer J. Dick, Tshikapa, Republic of Congo, Africa.

Dennis Dirksen, Rt. 2, Canton, Kan.

Joseph J. Duerksen, % Mr. Ed Bodin, 5820 Beverly St., Mission, Kan.

Steven Goering, 222½ South Lulu, Wichita, Kan.

John R. Imel, 1532 Cynthia Lane, Wichita Falls, Texas.

Melvin Jantz, Box 92, Moundridge, Kan.

Mrs. Lydia Krehbiel, 222 S. Adella, Ottumwa, Iowa.

Mrs. M. J. Miller, Salisbury, Pa.

Ronald Moore, 1038 Easy Street, Tucson, Ariz.

Stanley Schmidt, 912 Westridge St., Newton, Kan.

Paul Schmutz, Box 792, Mercury, Nevada.

Ronald K. Stucky, 222 South Lulu, Wichita, Kan.

Earl Unruh, 12505 East 51 St., Independence, Mo.

Melvin Wingard, BA16697262 Hg. Co., Burke Army Medical Center, San Antonio 2, Texas.

CALENDAR

Canadian Conference

Apr. 21—Seminary choir sings in Toronto United Church.

Apr. 22—Seminary choir sings in Niagara United Church, Niagara-on-the-Lake; Grace Church, St. Catharines; and the St. Catharines Church.

Apr. 23—Seminary choir sings in Vineland United (a.m.) and Leamington United (p.m.) churches.

Central District

Apr. 22—Choir of St. John Church, Pandora, Ohio, presents cantata, "The Triumph of the Cross," in the evening.

Northern District

Apr. 19-22—Holy Week services, Salem Zion Church, with David Schroeder.

Pacific District

Apr. 27-29—California Sunday school and C. E. convention, First Church, Shafter, Calif.

Western District

Apr. 22—Choir of Eden Church, Inola, Okla., sings cantata "The Cross of Christ" in the evening.

Apr. 22—Easter cantata at Friedensfeld Church, Turpin, Okla., 8:00.

Apr. 23—Film "The Martyrdom of Kornelius Isaak" at Tabor Church, Newton, Kan.

Apr. 27, 28—Church Workers Conference, Friedensfeld Church, Turpin, Okla.

Apr. 28, 29—Western District Mennonite Men's Retreat at Camp Mennoscah.

Apr. 29 — Bethel College Choir sings in Eden Church, Moundridge, Kan.

Other

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 4—Rosthern Junior College Corporation meeting, First Church, Saskatoon, Sask., 8:00 p.m.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3 — Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

LETTERS

FATHERS AND SHELTERS

To the Editor: Anyone who does not feel it is right or necessary has the right not to take precautions against nuclear explosions; but I do not feel a Christian should try to keep others who may feel differently from taking precautions, as several articles in *The Mennonite* have seemed to try to do.

I served in Civilian Public Service during World War II and believe in the principles as expressed in the Sermon on the Mount; but I do not think that preparing oneself to withstand a possible nuclear war with a fallout shelter or any other nonaggressive means is necessarily wrong. I have four small children and I feel it is my duty as a Christian father to protect and care for these children.

We should do all in our power to avoid war; but we must remember that God has permitted wars in the past and as long as all governments are not dedicated to the principles of Christian love, we may have wars in the future. Missile bases which will contain nuclear war heads are now being built in central Kansas as well as near other Mennonite centers. Our government tries not to attract attention to this fact, but should war come, these missile bases will become targets for other missiles. Some one caught very near a nuclear explosion will not survive regardless of the precautions taken, and at the same time many who are far enough away from the explosion will survive without any precautions; but, for those in the in-between areas, advance preparations may make the difference between survival and obliteration. *W. J. Wollmann, Moundridge, Kan.*

The Garden of Gethsemane is on the hill behind this church.

Week End in Jerusalem

Joyce Musselman Shutt

FRIDAY, MARCH 11, 1960: Our hotel n Jerusalem is right in the old quarter of the city. The streets are so narrow here that the bus had to stop outside the city wall and we had to walk in. Today the ancient walls serve as a dividing line between the Arab and Israeli parts of Jerusalem and the guards and sandbags we see are constant reminders of the current hostilities.

SATURDAY, MARCH 12: Our first visit n Jerusalem on a horrible rainy morning was to an Armenian convent, which dates back to about 400 —the Byzantine period. The entrance to the church was an eye-of-the-needle door, so we all had to stoop to enter.

The convent claims to have the head and body of the disciple James and also the body of James, brother of Christ. Within the confines of he convent is the "supposed" site of the House of Annas, the High Priest, and surrounded by a fence s a tree "supposed" to be the one n front of which Christ was scourged.

From there we walked through a depressingly poor area to the first of the Upper Rooms listed on our schedule. (I wonder if they will turn out to be as numerous as the heads of John the Baptist?) This one is now a chapel for the Assyrian Church. Their claim to authenticity comes from church tradition—where would these people be without their church tradition?—and an inscription they claim to have found stating that this was a place of worship by the early Christians because it had served as the Upper Room.

We didn't learn too much about the Assyrian and Armenian churches. I did find interesting their practice of keeping the altar veiled during Lent and making a great production of tearing the veil of the altar on Good Friday. It seems, from what the guide priest said, that their faith is a combination of Old Testament ritual and Christianity. For instance, their priests observe Old Testament instructions concerning their robes, etc., and practice many of the ancient Jewish laws. I was also intrigued by the fact that they have two altars, the Holy, and the Holy of Holies, and that they bury their bishops sitting upright on a chair holding a scepter.

The Church of Saint Anne is the oldest and best preserved of the Crusader churches in the city. St. Anne was the mother of Mary, and has been decreed by order of one of the Catholic popes to also have conceived while a virgin.

Very close to the church are the ruins of the pools of Bethesda. They were fed by rain water, not by springs, it seems. Today they are about thirty-five feet underground but the area has been excavated. Even so, we had to go down into a cave-like place to see the pools.

Close to the area where the pools and the "supposed" home of Mary are is the East Gate of the Old City. This also served as the East Gate of the Temple area. It is believed that it was outside this gate that Stephen was stoned, and so some refer to it as St. Stephen's Gate.

Also included in the East Wall is the Golden Gate, the gate from out of which Christ drove the money-

The level of the present city is from eight to forty feet above the level in Christ's time.

Photo by Orlando Waltner

changers, and which He entered for the Triumphal Entry. Today the gate is walled shut, but during the Second Coming it is believed that the gate will be opened and Christ will again ride triumphantly through.

The reason many of the sites, etc., have not been proven or disproven by archaeology is that Jerusalem has been the scene of many wars, and the level of the present city is today from eight to forty feet above the level in Christ's time. And, because the city is so heavily populated excavations cannot be made because excavating one block, for instance would leave thousands of people homeless.

One of the most controversial issues concerning sites is evidently that for the crucifixion. The Catholics, Armenians, Assyrians, Greek Orthodox, etc., hold it to be in the area over which the gigantic Crusader church, the Church of the Holy Sepulchre, is built. The structure is monstrous and covers enough space to include five (I think) Stations of the Cross. However, I was more impressed by the designation of such spots as the place where Mary stood, and, of all things, the spot where Christ appeared to Mary, His mother, right after He appeared to Mary Magdalene. All this again drives home the point that tradition and legend have become so important in the Catholic faith.

Also difficult to forget is the ornate monument built over the site where the tomb was to have been. The entrance is very small, specifically built that way so that people have to bow out.

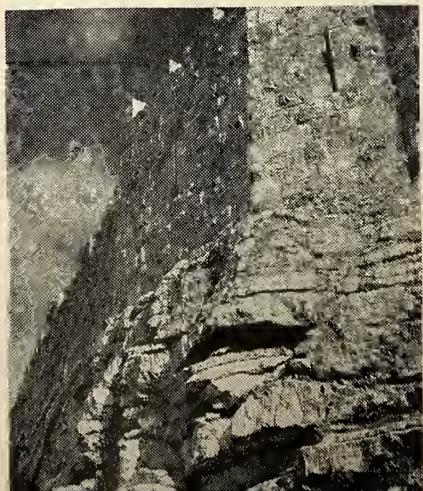
It is hard to get excited about places like the Church of the Holy Sepulchre, at least for me, when you stop to think that ownership of the church means more than the event that is to have occurred in the area. For years the different sects have been fighting over possession of the church so that today the key is in the hands of a Moslem.

The controversy over the authenticity of the spot stems from a controversy over the city walls. According to the Jewish law, no man could be killed or buried within the city walls. But where were the walls in the time of Christ? Some claim the present walls to be the correct boundaries, and if so, then the Church of the Holy Sepulchre is definitely wrong as it is within the walled city. Others claim the present wall is an extension, and excavations have unearthed a wall which would put the church outside that wall, but it hasn't been proven yet. At any rate, our guide's words had a lot of meaning when he pointed out to us that it isn't important to know exactly where these events happened, but to remember that these events did happen and our salvation is possible through them and not because of the place. He went on to say that, living in Jordan, he has come to the conclusion that God has explicitly hidden the sites from us in order to save us from the temptation of idol worship. A good thought.

Leaving the church, we walked the Via Dolorosa, or the Way of the Cross, ending up at the Antonia's Fortress, or Pilate's lodgings. This is one of the places that has been definitely proved. It's too bad, but by the time we got there and saw something really authentic we were all rather cynical. Naturally, the building is a convent today, but we got to do down into the cellar where the original floor is. Interesting were the games carved on the cobblestones, a pastime of the Roman soldiers.

Religious News Service

This is the tomb outside the Damascus Gate. In front of the tomb is a long deep groove in which a great stone was rolled to close the entrance.



Wall of the old city of Jerusalem.

A twentieth century street scene
on a first century street,
the Way of the Cross.

SUNDAY, MARCH 13: I experienced one of the highlights of the trip oday. The second choice for the crucifixion and burial is a quiet garden spot definitely outside the ity walls called Gordon's Calvary. Simple and unspoiled it had a feeling of quietness and peace much n keeping with the biblical description of the Garden Tomb. This place was found by a British officer (I hink) who felt the same feelings of frustration and doubt about going to the Church of the Holy Sepulchre. Close by to the tomb is a hill and the rocky front of that hill is a rock which closely resembles a skull.

We had our church service in the garden and ended it with Communon. Afterward with the feeling of worship still within us we walked around the garden and then quietly went into the empty tomb. I could not help but feel a surging joy when I looked at the stone pallet where the body was laid and saw only the folded clothes lying at one nd. Indeed He is risen!

From there we went to another ook-out point, this time overlooking Potter's Field. There's an eerie, oppressive look to it, possibly due o the abandoned ruins of a monstery. Close by is the choice for he house of Caiphas, the High Priest. There is a church built over he home now—naturally—but even so this was one of our more interesting stops. The home had been made out of a series of caves and included a dungeon and a prison. In spite of being made of hewn stone there was a stateliness to it that gave the feel of wealth. Tradition claims that this was the prison from which Peter was released by the angel. At any rate, we had a chance to get an idea of how crude and cruel the ancient prisons were. In the rock were cut loops through which chains were locked and the prisoner's arms held fast. At another spot were other loops to which the prisoner was tied and flogged and at his feet were drains into which the blood could run.

At the foot of the Mount of Olives is the Garden of Gethsemane. There there is a lovely Catholic church called the Church of All Nations since it was built from donations all over the world. The altar is built over a large rock thought to be the one on which Christ prayed that terrible night. In the garden outside are about ten ancient olive trees which are estimated to be at least 2,000 years old, believable since we have been told that it is difficult to kill an olive tree. A part will die, but always a new shoot appears.

We didn't walk up the Mount of Olives, but there are many chapels and shrines built upon the hillside, for instance, one to Mary Magdala, one where the Lord's Prayer was to have been taught, and one for the traditional site for the ascension of Jesus.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
"Descent from the Cross by Torchlight," etching by Rembrandt van Rijn. "By his stripes we are healed."

CONTRIBUTORS
S. T. Mayer, a former missionary to India, is pastor of the Bethel Church, Pekin, Illinois. Emma Schwartz is a homemaker in Freeman, South Dakota. Willard K. Claassen is executive secretary of the Board of Education and Publication. Joyce Shutt and her husband Earl recently returned from two years of Pax service in Europe; they now live in Arendtsville, Pennsylvania.

CREDITS
Cover and 258, courtesy of the City Art Museum, St. Louis, Mo. The painting on 258 is by Giovanni Battista Tiepolo, Italian painter of the eighteenth century. Pages 262 and 263, United Nations Relief and Works Agency.

THE MENNONITE

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VOLUME 77 NUMBER 16

EDITORIAL

He had just seen the Grand Canyon for the first time. He looked around silently at the chasms sculptured by the river. In response to the view, he finally gasped, "Something must have happened here."

Yes, it is an understatement. But it is revelation also. It is easy for the hardened heart of man to look out upon the world and see nothing. Those who speak first and think second often say that all is evil and man is degraded. But the world, in spite of its hard shell, does show signs of its contact with God. Though sin boils high and all the air soaks up its odor, there is an uneasy conscience close to the surface in all communities. Something has happened to cut the complacency of our age.

Perhaps it is the church. Yes, the church is a kind of funny institution. It is easy to poke fun at it, easier still to forget about it. Measured by most standards it is weak, its idea simple, and its future always in doubt. Yet the man who stops and thinks must also gasp. Here is a frail ribbon of a river that has flowed for twenty centuries—a short time in the geology of human society, but it has cut deeply. Recently the Russian government decided to buy and pay for United States patents that they had formerly stolen. Apparently they have discovered that in this kind of world dishonesty costs too much. While this deed is not a Christian act in itself, honesty has been kept alive through all these years by those who have worshiped the God of truth.

Something has happened in the lives of people. The disciples of Jesus stand as Exhibit A. Men of weakness and dross, they became men of power and spirit. There is Albert Schweitzer, and there is someone who sits in worship with you each Sunday. We must look at these folks, and say, "Something has happened here."

Where is the spring that feeds the river? It is in Christ and in His resurrection. The fact is amazing and frightening; we agree with the women at the tomb. And with the disciples on the road to Emmaus we find that this is God's will and plan. "Christ, our paschal lamb, has been sacrificed" (1 Cor. 5:7). "Was it not necessary that the Christ should suffer these things and enter into his glory?" (Luke 24:26). And enter into His glory, He has. The glory of what happened in the resurrection continues to mark and shape the face of this earth. It has brought a new heaven, a new earth, and new men. "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

APRIL 24, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE
ELK
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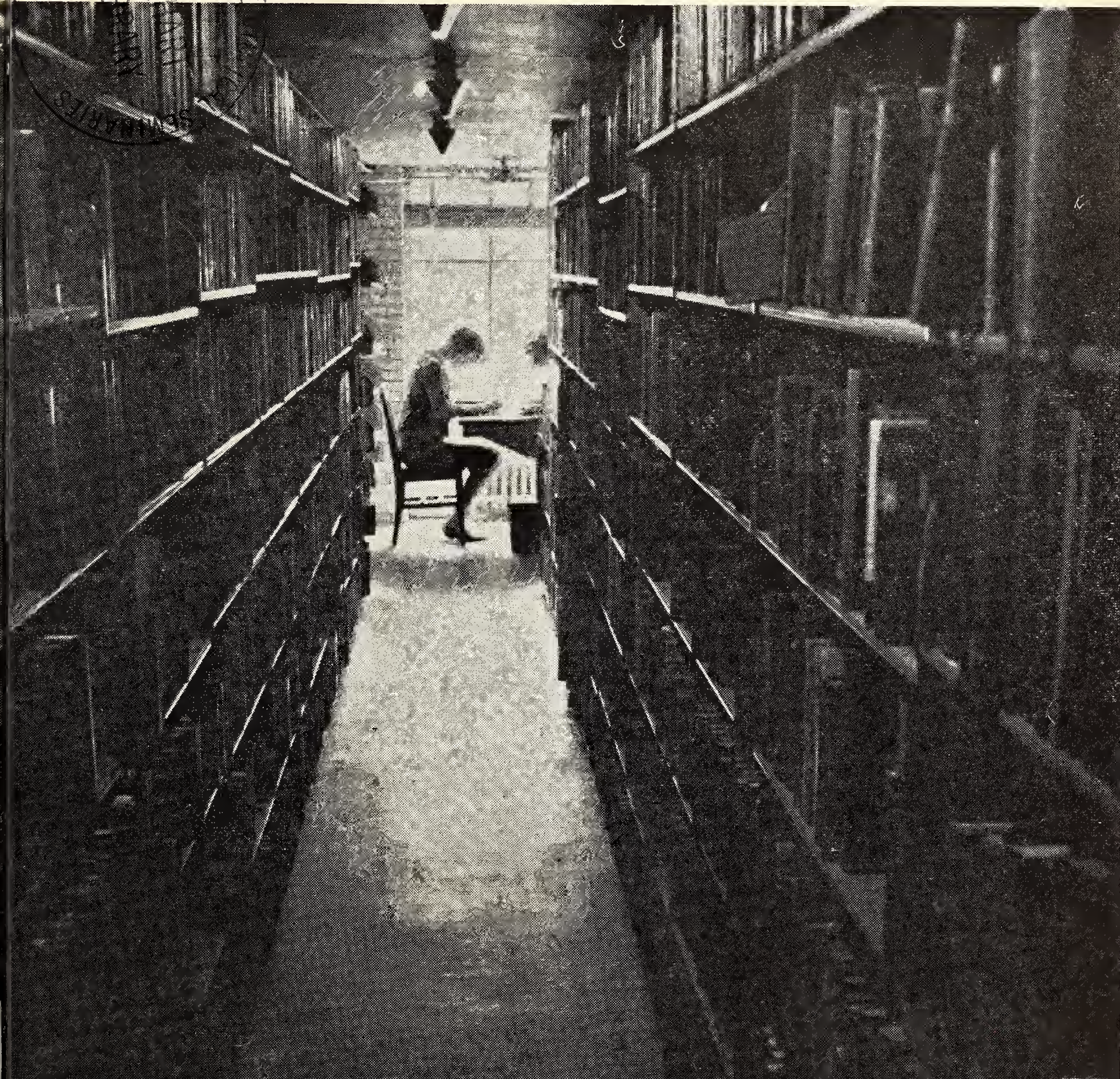

IS COLLEGE BECOMING TOO EXPENSIVE?

Vernon H. Neufeld

For the price of a used car a student can go to college one year; for a new car in the medium-priced field, four years. The car will last a few years; a college education a lifetime.

Occasionally one hears that a college education today costs too much. It is rue, of course, that tuition and other ees in our schools of higher learning are increasing at a rapid pace, a rate which far exceeds, for example, the cost of living index. At Bethel Colege, the tuition-room-board cost has risen from an average of $344 per year n 1941 to an average of $1,087 in 1962. n twenty years it has tripled!

The student and his parents, of course, are aware of this. A significant result of the higher costs is the earch on the part of many for a more reasonable ducation, particularly in municipal, county, and state nstitutions, where the tax dollar takes the sharp edge ff high tuition. The tuition in tax-supported schools, urthermore, already low twenty years ago, has not ncreased at the same rate as in private schools. Taxes, f course, have increased.

A Favorable Comparison

What can one say about the cost of higher education –particularly at Bethel College? Is college becoming oo expensive?

First, one can say that by comparison with other chools similar to ours, our costs are not excessive. A college of the same size charges a tuition and general fee of $605 compared to Bethel's $600, and oom and board of $538-$568 compared to $465-$510 at Bethel College. A recent study of the American Counil on Education shows the average tuition-room-board ost for large private universities is $1,855; for medium ize private institutions, $1,639; and for men's colleges, $1,774. Bethel's average cost is $1,087.

Then every cent needed to operate our school, with he exception of the earnings of a limited endowment und, must come directly from student fees and the ontributions of alumni and friends of Bethel College. f faculty salaries and maintenance budgets were inreased to compare favorably with national norms, the ost would be almost doubled. As a Mennonite church chool we probably never will raise our salaries to uch levels, and it is doubtful that we ought to try.

It follows then that the tuition charged the student, hough seemingly high, still does not pay for the cost f his education. If the student were to pay for his hare of the instruction, administration, and maintenance relative to his education, his tuition in 1960-61 would have been approximately $780 instead of $540. One private college in Illinois, as an example, plans o have its students pay for everything; the bill inluding all costs is close to $2,500 per year.

Contrary to what some people think, to make a further point, the small private college such as Bethel does a far better job of stretching the dollar than does the larger tax-supported institution. While exact figures are not available, it is estimated that the state of Kansas had to pay approximately $1,000-$1,500 to educate one student last year; it cost Bethel approximately $780.

So, while costs are mounting, a college education at Bethel still is not too expensive, especially when one looks from the vantage point of values received. It costs, yes, but the student actually gets more than he pays for.

From purely a materialistic point of view, the cost is far less than the net financial value received. The earning power of a college graduate in comparison to a non-college person is so much greater—some say $200,000 in a lifetime—that the investment of, say, $5,000 for a college education is insignificant indeed. Because it is financially sound to invest money and time in higher education, students and their parents more and more are borrowing funds and engaging in time payment plans in order to finance a college education.

Values You Can't Touch

Of course, the real and lasting value of a college education, particularly in a Christian liberal arts college like Bethel, is not expressed in dollars. It is found in the realm of the intangible, the attainment of knowledge and skills, the dedication to truth, the emergence of a new way of life and thought, the development of stability and maturity, and above all the orientation of the whole of life to the Christian faith.

Most of us recognize this. One father last year came into my office and said, "Your tuition is too low. The values my daughter receives here are far greater than the cost." He then proceeded to write out a check. Another father said last year, "I'll sell my eighty, if necessary, to send my children to college."

No, the cost of an education at our college is not too expensive. For the price of a used car a student can go to college one year, for a new car in the medium-priced field, four years. The car will last a few years; a college education a lifetime.

The question "Is college becoming too expensive?" then is really resolved in the light of what is received for the price paid. The value, the real worth of Christian higher education, far outweighs the monetary cost.

The Riddle of Adolf Eichmann

William Robert Miller

An Israeli court has decreed that Adolf Eichmann, who was responsible for sending millions of Jews to their deaths, must himself die for his crimes against the Jewish people and humanity. It took eight months to reach this verdict after hearing 111 witnesses and receiving the written testimony of sixteen more, not to mention 1,543 documents of evidence.

From the start, no one doubted what the verdict would be: guilty. The sentence of death, too, was predictable—for how could any just man wish anything but death for this monster, this icecold *Ungeheuer?*

Harry Golden, a man of great compassion, of whom it might truly be said that nothing human is alien, could only say of Eichmann that he found him "a stranger to the human race." Homer Bigart compared him to a corpse, and the historian Hugh Trevor-Roper said: "What is most striking about Eichmann is his utter meanness. He is extremely ordinary except that his face is mean; then there is something empty in it. . . . One is struck by the utter worthlessness of the Nazis as human beings."

The Quakers have a saying: "There is that of God in every man." Who would say: "There is that of God in Adolf Eichmann"? Or in Adolf Hitler, Joseph Stalin, Francisco Franco and many others who built for themselves a fleeting glory out of the agonized and mutilated bodies of their fellow men? What they did was so monstrous, so obviously inhuman, that we feel compelled to divorce them from the human brotherhood, to place them beyond the pale. We believe in compassion and mercy for our fellow men, but not for such inhuman creatures. How easily we dispose of the Eichmanns in this way. And yet we cannot succeed. No matter how we rail against the fact, we are all of the same human species. God created the Eichmanns along with the rest of us. Jesus Christ died for Eichmann as well as for the rest of us. The horrible, unbearable fact is that Eichmann is our brother. Telford Taylor said that when he first saw Eichmann, he was reminded "that a Nazi officer out of uniform is a drab-looking person. If anything, he looks like a middle-aged bank clerk."

Devoted Husband and Father

His wife, in a press interview, said that Eichmann was a devoted husband and an affectionate father. On week ends he enjoyed playing the violin, and his favorite composers were Mozart and Haydn. Frau Eichmann added: "We never discussed his work." Eichmann himself apparently experienced no sense of inconsistency between his personal and his professional lives—perhaps because he had succeeded so well in compartmentalizing them and, moreover, losing himself in the statistics, the administrative details of his bloodsucking occupation. It is hard to say how aware he was of the suffering he caused or wheth-

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er he took any relish in it. But at his trial it was evident that he had succeeded in dealing with it impersonally, in quantitative terms. Cut off from his consciousness were he individual persons behind the digits of his computations, each with his own identity — many of hem devoted husbands and affecionate fathers, and no doubt some of them violinists with a fondness for Mozart and Haydn.

It is inconceivable that Eichmann, unless he were a psychopathic murderer, could have killed each of hese millions one by one, knowing hem as persons. Raul Hilberg, in his massive book *The Destruction of the European Jews* (Chicago: Quadrangle Books), describes the nfamous death camps of the Hitler regime as "an intricate mechanism n which a whole army of specialsts played their parts." Given the nsane and evil decision for the 'final solution of the Jewish probem," the method itself was a highy systematic administrative and industrial process, as much like that of an automobile factory as like a slaughterhouse.

Manufacturer of Corpses

Eichmann was a manufacturer of corpses who never soiled his hands with the blood of his victims. Indeed, to him they were not victims at all, but "products" whose purpose it was to fulfill given quotas in neatly kept records. To the master murderer, it is not a question of savoring each ounce of pain; t is a question of dull paper work not unlike that of a bank clerk, computing depersonalized pain and death by the ton, by the carload.

That is how inhuman it was. In the death camps there were men whose daily work was brutal, to whom the degradation of their fellow man became a common sight—men who with their own ears each day heard the whimpers of the tormented and hardened their hearts against them. Whether they sadistically enjoyed it or were bored, indifferent to it, their monstrous duty was to carry out Eichmann's orders. Did they go home to a cozy hearth, an appetizing dinner, and a happy wife and innocent children after a day of this, thinking only of what it cost their muscles?

And at the top were policy makers, who had usurped the prerogatives of God, placing themselves beyond good and evil. It may be that an Eichmann, a Hitler, or a Himmler could not stand the sight of blood, and yet could revel in the fantasy of a whole continent soaked in blood. Out of this diabolical vision they issued new tablets of the law on which were engraved a new morality decreeing that it is noble and brave to defile human beings when they are Jews or Bolsheviks or "subhuman" Slavs —or even if they are Nordics if they are Jew-lovers. In thinking about the Nazis we like to forget that there are Americans who share in Eichmann's dream of a world rid of Jews, Communists, Negroes, Catholics, or others they do not like—the Ku Klux Klan is an obvious example, but not the only one. What is distinctive about the Nazi extermination of the Jews is that it was undertaken as the official policy of a government—and that it was carried out on a massive scale.

Who is to blame when such deeds are done in the name of law and order? It is an old refrain. The politicians say that in a world of hard realities they must shape policies according to military necessity. The military men know no alternative to manufacturing poison gas. So as a worker you make your living by making poison gas, or by shoveling Jews into incinerators, or whatever "they" tell you to do. And then you go home and watch television and howl for the death of somebody like Adolf Eichmann. And as a citizen you go to the polls and pull down a lever that puts a Hitler into office and enables him to assign somebody like Eichmann to be your boss.

If you like it you call it freedom, and if you don't you call it fate. Everybody and nobody is to blame—or at any rate whoever is to blame is someone else. We are always the righteous ones; our sins are minor and pardonable—even when they take such forms as the atomic bombing of Hiroshima and Nagasaki. In the Nineteen Thirties many American conservatives admired Hitler and many liberals admired Stalin, oblivious to the fate of their victims—while excoriating one another for condoning their respective crimes.

There has been a change of mind,

two trials

The two most publicized trials in history find their locale in Jerusalem. In both cases Jews and Gentiles are involved.

The first, that of nearly two thousand years ago, involved a Jew illegally judged, illegally sentenced, illegally slain by a Gentile court. More volumes have been published containing particulars of this trial than any other in history. Here was innocency, a Man who did nothing but good to mankind. He healed the sick and brought life to the dead. The greatest Man who ever lived was condemned to death by a Roman court.

And—from the supreme height of righteousness—we descend two thousand years later to the deepest depth of depravity and evil and gaze upon a Gentile, being judged by a Jewish court.

To mention the two prisoners in the same breath or to make comparison between them may seem blasphemous. Nevertheless, a consideration of the two trials and the contrast between them is of dramatic interest. The one was an illegal court, the prisoner innocent but adjudged guilty. The second is a lawful, legally constituted court; the prisoner presumably guilty, but up to the last moment clinging to the possibility of a verdict of "not guilty." A nation has been condemned for two thousand years as a result of the first trial. Some are fearful of what will develop from this second trial. William L. Hull

If a group of former concentration camp inmates could be found who would discipline themselves to do unto Eichmann as they would have had him do unto them—to take the Golden Rule out of the closet and put it to this hard test—what a world-shaking experiment that would be! Let Eichmann live out the rest of his days in the midst of such a community, helping to build the land whose people he once destroyed.

but seldom of heart. Today most of us see nothing amiss in the fact that, as a nation, we are spending approximately fifty billion dollars a year on weapons that, if used, would make Eichmann's crimes look picayune and amateurish by comparison with the quota of corpses they would produce.

Lost Bet with the Lord

Sin is not the sole property of others. There is that of Eichmann in every one of us. He got caught. We are still at large—we Americans, we Israelis, we Russians, we Germans. Does that settle the matter? Whether we recognize our own humanity in Eichmann or his inhumanity in ourselves, can we say that Eichmann is somehow innocent and should be set free?

Our guilt is generalized and problematical. Eichmann's is writ large and proved beyond doubt. He gambled on being absolved by history, not realizing that history has a living Lord who is judge of both the living and the dead, and he lost when the Third Reich collapsed.

"Vengeance is mine, I will repay, says the Lord" (Romans 12:19). It is not for men to usurp that function. But assuming that we had that right, what punishment could we devise that would be commensurate with Eichmann's guilt? We would have to kill him five million times to square his account with mankind. The death sentence given him by the Israeli court is meaningless, as Martin Buber has pointed out, because it is so paltry and pallid by comparison with the crimes which Eichmann committed.

If Eichmann had not been caught and tried, how much longer might he have lived? Perhaps twenty years at most. To remove those two decades from his life in a sanitary and painless manner may elicit a momentary shudder of satisfaction in some people, but in what way would it punish Eichmann? If it robbed him of anything, it would only be the opportunity to experience remorse.

It would do great honor to the state of Israel and to the Jewish community throughout the world if the High Court in Jerusalem were to forego the petty satisfaction of disposing of Eichmann by putting him to death and if it were to reverse the verdict, not because of extenuating circumstances, for there were none, but as a noble rebuke to the very idea that Eichmann represents, that men may choose to kill their fellow men in the name of the laws that they have made.

Love and Justice

It will surprise nobody if the Israeli court sticks to the sentence it has already imposed, for that is the way of the world. No one has the right to single out Israel for special criticism except its own citizens. But since the nature of Eichmann's crimes makes the case a world concern, we are all to some extent *amici curiae*—"friends of the court." As such, we are entitled to point out the fact that justice can only be fulfilled by love. There is no penalty great enough to punish Eichmann, and there is no man alive who can forgive Eichmann. But there is a living God who can forgive and redeem him.

Someone has suggested that Eichmann be permitted to live on like Cain, bearing the mark of his transgression. Or he might be placed under lifelong psychiatric scrutiny to enrich human understanding of the mind of the totalitarian killer. What a challenge that would be to the scientists who got the job!

But even more challenging would be an experiment in redemption. If a group of former concentration camp inmates could be found who would discipline themselves to do unto Eichmann as they would have had him do unto them—to take the Golden Rule out of the closet and put it to this hard test—what a world-shaking experiment that would be! Let Eichmann live out the rest of his days in the midst of such a community, helping to build the land whose people he once destroyed.

The restitution involved would be only a token, as his death would be only a token. There would be in this experience the hardest punishment of all—the tears that would overflow his heart once he began to understand the enormity of his crimes. Only the mighty power of love, working through kindness, could thaw the frozen spark of conscience in him and crush out of his soul the icy bestiality that surrounds it. It would be a deserved torment, if not an adequate one; but more important, it would be the birth agony of a new being.

No man, of course, could do this. But men could permit themselves to be used by God, who can do it. It would be an authentic miracle. We know well enough how to turn a "living corpse" into a real corpse, how to expel from life someone we deem a stranger to humanity. But our biblical faith is about overcoming estrangement through reconciliation and raising the dead to everlasting life. It is the power of love, for God is love, that can do this.

It is almost certain that this great opportunity will be missed, that the powers-that-be will let it slip by. Perhaps many of us will be glad to see it go by. For if Eichmann were spared for an experiment in redemption, and the experiment succeeded, it might well spring the lock on our own Pandora's box of guilt and force us to face up to our own sins.

This, in the final analysis, is the opportunity that is being shirked when Eichmann goes to his death. What happens to Eichmann is not so important as what happens to us as a result of what we do about him. When it is all over and we see that his death accomplished nothing, we may wish that we had it to do over again. But then it will be too late, as it is always too late for those who close their minds and hearts against a hope that is too high.

Rural Church Teaches City Children

Remember all God's children/ Who et have never heard/ The truth hat comes from Jesus,/ The glory f His Word." Thus we sing with everent feeling, holding our hymnaries soberly before us; and in our mind's eye we see the children of he foreign mission fields—the Congo, Japan, South America, Indians f both the Eastern and Western hemispheres—and we are reasonbly content that we do our part when the offering plate is passed.

We are smugly content in the ssurance that the mission fields re far away, with their throngs f children, and all civilized chilren in our neighborhoods know he truth. Or do they? Listen.

"My mother and dad both work on Sunday morning, so I go to Sunday school on my bicycle."

"I wish I had some nice books o I could have Sunday school at home, because I can't go."

These are statements made by children who attend a mobile classroom of the Wichita (Kan.) Weekday Church School, supplied and staffed by Eden Church, Moundridge, Kan.

This is the fourth year of service in Wichita for the mobile unit. Every school morning at about five o'clock, when the traffic on the streets is at a minimum, Ed Wiens hitches the unit to the carry-all supplied by the Wichita Council of Churches, and moves the 42-foot red and white mobile classroom to one of the city's elementary schools. Returning to his home at about 7:00, he and Twila and their young son breakfast and soon Twila begins her day as church school teacher for over 600 Wichita youngsters.

Wichita has a program of released-time church school education which is sponsored and directed by the Wichita Council of Churches. Through this program, approximately one-fourth of the city's 30,000 boys and girls are released from school by an agreement with the Wichita Board of Education and sent to churches for one hour each week.

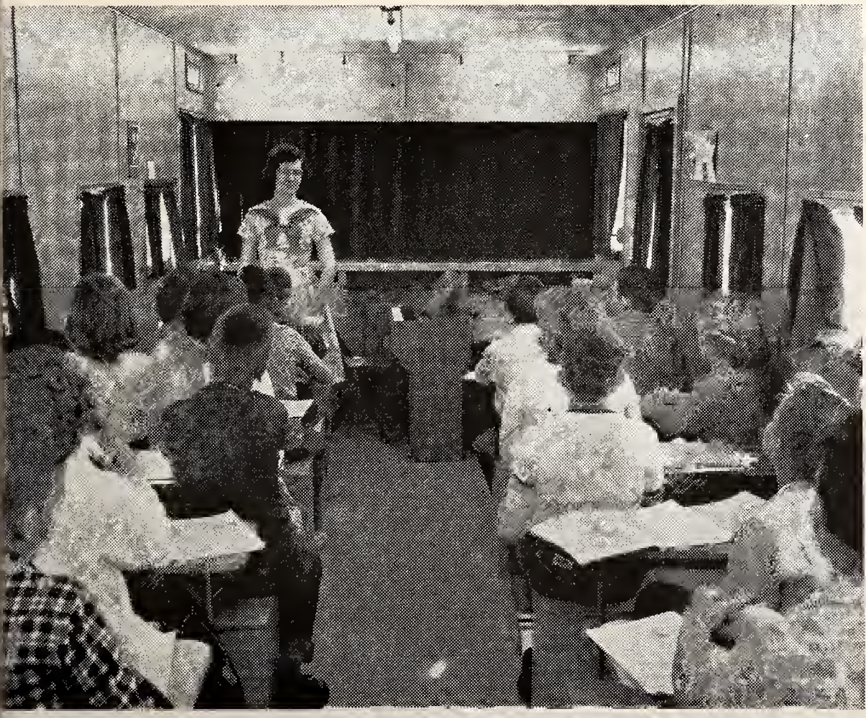
In some areas of the city, no church facilities are available, and two mobile classrooms serve as many of the schools as they can. One trailer classroom is the property of the Wichita Council of Churches; the other is supported by the Eden Mennonite Church.

The number of unchurched children in the Wichita weekday church school program has been estimated by some to be approximately one-third. Twila's estimate is more conservative; she sets the number at a safe one-sixth. Even one-sixth of 600 children means that there are 100 Wichita boys and girls whose *only* contact with organized religious education is that one hour.

Imagine, if you can, teaching a five day week, with a different class of third, fourth, fifth, or sixth graders for each hour of the day. Imagine working one day with children who are accustomed to all the common comforts and niceties of modern living, and then, on the next day, having your classroom moved to an area where the children are deprived of the most elemental social and economic needs.

Then compare the 600 boys and girls served by Eden Church's mobile unit with the three-fourths of 30,000 still unreached by released time religious education because of the lack of facilities available for this program. True, most of these boys and girls have contact with Sunday church school activities, but at least one-sixth of them have "never heard the truth that comes from Jesus."

Twila states that her own part in this venture is not the essence of the matter; her request is that emphasis be placed on "what one church can do." By providing and maintaining this one mobile unit in Wichita, Eden Church members in particular and Mennonites in general have won the gratitude and respect of many Wichitans of all denominations, as well as a "well done" from the One in whose name they serve. *Fern Ruth*



Six hundred Wichita children come to this trailer classroom for religious instruction. Classes are taught by Twila Wiens, a member of the Eden Church, Moundridge, Kansas, which supports this ministry.

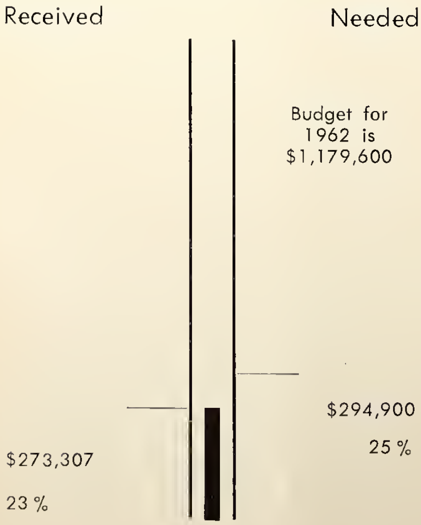
CONFERENCE STEWARDSHIP—April

The first quarter of 1962 is now history. With the financial report for the quarter it seems in order that we make some observations. Receipts for the period are approximately $65,000 above the same period a year ago. This is indeed very gratifying. In comparing this with a like period two years ago, the increase is about $57,000. In view of the very limited increase in the budget this year, it would now appear that we have a better chance of actually receiving the amount budgeted than in the past few years.

Actually, the main reason for not increasing the budget substantially for 1962 was the hope that it would be possible to receive 100 per cent of the amount budgeted if it were not increased over 1961. In the past few years many of you have asked what happens if we do not receive the amount budgeted. Two things have happened. Work has been curtailed where this was easily possible. Secondly, reserves have been largely used up. The tendency is to disburse funds according to budget; not according to receipts.

Even without expanding our mission program, living costs continue to go up in foreign lands just as they have been going up here. Therefore, to spend only as much as in the previous year means curtailing the work. We are in a period of adjustment when it is necessary to reduce programs at various levels if we are not to borrow heavily at the bank. The more adequate that receipts will be this year, the less adjustments will be made.

It behooves us to say "thank you" for the continued support given to the Conference program by our people. This has been possible because of the blessings received from a gracious Father. *W. L. Friesen*



NEWFOUNDLAND NEEDS TEACHERS AND NURSES

Teachers and medical workers will be needed in Newfoundland for the next two or three years. The province is training many new teachers, but many new schools are being built. The day when each classroom will have a properly qualified teacher is still far off. Where local teachers are not available, the Mennonite Central Committee supplies teachers. Nineteen teachers are presently working in six schools. Seven nurses are also serving in the Grenfell Association Hospital at St. Anthony and at the Notre Dame Bay Hospital at Twillingate. In addition to hospital work, Mennonite nurses at Twillingate encourage local girls to enter nursing by giving nurses aide training.

EXECUTIVE SECRETARY TO BETHEL

Erwin C. Goering, executive secretary of the General Conference, will accept a position as director of public affairs for Bethel College upon the completion of his current three-year term on December 1. In his present position he has interpreted and promoted the work of the General Conference. He is also placement secretary for the Committee on the Ministry.

Goering came to his present office from a two-year term as European director of service for the Mennonite Central Committee. Previous to that he had been director of public relations for Bethel College, North Newton, Kansas.

As executive secretary he succeeded P. K. Regier, who retired in 1959.

STUDENTS AND RADICAL ACTION

"The Church and Radical Peace Action" was the theme of this year's intercollegiate Peace Conference held at Tabor College, Hillsboro, Kan., March 23-24. This topic was chosen because of the increasing interest among students in direct peace action. Students were present from Bethel College, Bluffton College, Eastern Mennonite College, Goshen College, Hesston College, Messiah College, Tabor College, and Mennonite Biblical Seminary.

Among the presentations were three, all on recent peace activities. Judith Hilty, a student at Bluffton College, spoke on the San Francisco to Moscow Peace Walk, in which she took part last year. She stated that the only basic point of agreement among the walkers was that war is obsolete and has been supplanted by non-violence. She also said that most of the walkers were very critical of the contemporary American church for not living its beliefs.

Willie Meyer and Kermit Yoder, both Goshen College students, spoke on the recent trip of seventeen Goshen students to Washington to protest the resumption of atmospheric nuclear testing. Willie reported that the students had not picketed the White House, but had visited a number of representatives and foreign embassies. Kermit said the students had realized the tremendous complexities involved in government decision-making. The church can only prick the conscience of the official representatives and remind them of certain neglected factors, he said.

Other speakers were Albert Meyer, dean of Bethel College, North Newton, Kan., and Glenn Smiley, a secretary of the Fellowship of Reconciliation. Officers elected for next year are: Paul Godshall, president; Darrel Bigham, vice president; and Rose Friesen, secretary-treasurer. Activities of the Intercollegiate Peace Fellowship receive support from the Schowalter Foundation.

CHURCHES PROTEST SHELTERS

In a letter sent to the United States Civil Defense Office and its Kansas office, Western District churches protested the designation of Mennonite churches as community fallout shelters. Surveys for this purpose were made without effort to secure consent of the congregations involved. Kansas congregations involved in such an experience were Bethel College Church, North Newton; First Church of Christian, Moundridge; and the Inman congregation.

Said the district peace and service committee in registering their protest: "In each of the instances reported to us concerning the investigation by engineering firms of churches, no formal permission was asked or granted by the church governing council that such investigation could be made. The survey was simply made. We consider this a grave invasion by a governmental agency into the freedom and rights of a private institution. We raise a concern on this matter, for if in time of peace such action is possible, what then will our experience be in a time of emergency? We would request that in the future the courtesy of formally approaching the church governing council of a congregation be observed."

The committee also called attention to the church's position as a peace church. They identified the construction of fallout shelters as further preparation for war. As an alternative to war and disaster appeal was made to Mennonite Disaster Service. This agency of the church attempts to serve human need arising from natural or man-made disasters.

Chairman of the district peace and service committee is Walter Neufeld, Hillsboro, Kansas.

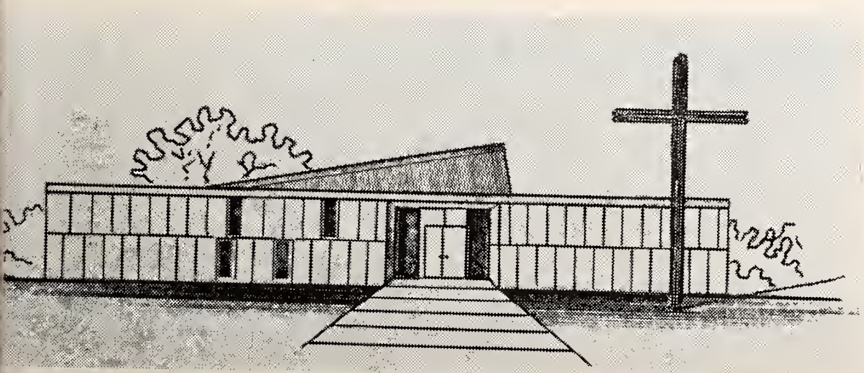
CENTRAL AND EASTERN MEETINGS

Coming up soon are the meetings of the Central and Eastern District Conferences.

Pandora, Ohio, will be the scene of the annual meeting of the Central District Conference, April 26-29. J. Herbert Fretz, Freeman, S. D., will discuss the theme "The Church at Prayer" in four lectures delivered during the four day sessions. Larry Voth, Markham, Ill., and Willard Wiebe, Mountain Lake, Minn., will speak on "Mission Strategy in This Decade" in a feature program on Sunday afternoon. Other speakers include C. J. Dyck, Elkhart, Ind., who will address the meeting of the Young People's Union, and H. N. Harder, Normal, Ill., who will conclude the conference on Sunday evening with a sermon, "When the Church Prays."

The Eastern District Conference meets in Souderton, Pa., May 3-6. Feature speakers will be Robert Kreider, Bluffton, Ohio; Kenneth Bauman, Lansdale, Pa.; and Andrew R. Shelly, Newton, Kan.

NEW CHURCH BUILDING IN FORT WAYNE



This is the architect's drawing of the new General Conference Mennonite Church in Fort Wayne, Indiana, which is now under construction. This first unit of the Maplewood Church is being largely financed by the First Church of Berne. The building encloses a chapel with seating capacity for 200, a large fellowship hall, classroom space for the above number, and a pastor's study. It is planned that the building will be finished by September 1.

CHURCH RECORD

STUDENTS

Alfred Habegger, a Bethel College senior, has been awarded a Danforth Graduate Fellowship for 1962-63. Alfred, an English major, has already been a finalist in the Rhodes Scholarship competition and is recipient of a Woodrow Wilson National Fellowship. He is the son of the Marden Habeggers of Reedley, California. This award is the third Danforth received by Bethel seniors in the past three years. In the per cent of male graduates who have received Danforths, Bethel College ranks above all other schools in the nation, with 1.65 fellowships per hundred male graduates.

Janet Juhnke, a Bethel College sophomore, won first prize in the short story division of the Religious Arts Festival for her entry, "If With All Your Heart." Second prize went to Southwestern (where the festival was sponsored) and third to the University of Kansas. Miss Juhnke wrote the story as a term project in the Sophomore English course taught by Mrs. Christine Miller. Prizes were offered in drama, poetry, and art as well as the short story. Other schools receiving recognition were Emporia State, Kansas State University, Pittsburg State, Fort Hays State, Wichita University, and Sterling College.

CALENDAR

Northern District

Apr. 29—The youth fellowship of Friedensberg Church, Avon, S. D., will sponsor the presentation of a slide set, "Highways and Hedges for Christ."

Pacific District

Apr. 27-29 — California Sunday school and C. E. convention, First Church, Shafter, Calif.

Western District

Apr. 22-29—Annual Bible Conference at First Church, Pretty Prairie, Kan., with L. R. Amstutz.

Apr. 27-28—Church Workers Conference, Friedensfeld Church, Turpin, Okla.

Apr. 28, 29—Western District Mennonite Men's Retreat at Camp Mennoscah.

Apr. 29 — Bethel College Choir sings in Eden Church, Moundridge, Kan.

May 6—Emmanuel Church, Moundridge, Kan., begins a week of evangelistic services with H. B. Schmidt.

Other

Apr. 26-29—Central District Conference, Grace Church, Pandora, O.

May 3-6—Eastern District Conference, Souderton, Pa.

May 4—Rosthern Junior College Corporation meeting, First Church, Saskatoon, Sask., 8:00 p.m.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3 — Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 21-24—Northern District Conference, Freeman, S. D.

June 23—Rosthern Junior College Corporation meeting.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

BAPTISMS

Emmanuel Church, Moundridge, Kansas, on April 22: Karen Jantz, Lonnie Jantz, Richard Kruse, Chester Russell, Jr., and Fred Wedel.

Wayland Church, Wayland, Iowa, on Feb. 25: Mike Hileman, John Kauffman, Terry Kauffman, Steven Alliman, Leland Graber, Steven Zihlman, and Cheryl Osborne.

NEW ADDRESSES

Palmer Becker, Box 2116, Taipei, Taiwan.

Paul Dyck, 245 Coventry Rd., Winnipeg 20, Man.

Mrs. Glenn Guetersloh, 2221 S. Glendale, Wichita, Kan.

Howard W. Krehbiel, Sheridan Mobile Park Lot 66, 5305 North Sheridan, Aravda, Colo.

Mrs. Wm. N. Luft, 1154 W. Stephenson, Freeport, Ill.

John Miller, Route 1, Middlebury, Ind.

Joanna Stauffer, 48 Main St., East Greenville, Pa.

Tina Quiring, Tshikapa via Leopoldville, Congo.

MINISTERS

James Dafoe of Kings Garden, Washington, will minister to the Mennonite Country Church, Monroe, Washington, until a regular pastor can be secured. Norman Bergen is the former pastor, now serving in Beatrice, Neb.

DEATHS

Peter Bartel, Waldheim, Sask., was born in Childstown, S. D. He was buried on March 12.

Henry J. Dick, Leamington, Ont., was born Jan. 20, 1901, in Sekisek, South Russia, and died March 7. He came to Canada in 1926.

John Dyck, Coaldale, Alta., was born March 18, 1884, and died Mar. 30. He was formerly elder of the congregation at Ladekopp, West Prussia.

Wayne Lee Gebhart, son of Richard and Lois Gebhart, Mohnton, Pa., was born December 20, 1961, in Ephrata and died March 24, 1962, at the age of three months and four days. He was a member of the Cradle Roll of the Pine Grove Sunday School, Bowmansville, Pa.

Amos Weaver Geigley, well-known fruit grower who was active for many years in many fields of public welfare services in Central Pennsylvania died April 4 at his home near Fairfield. He came to Adams County in 1918 and from 1927 to 1943 served as pastor of the Fairfield Church. He was a former member of the Adams County Board of Public Assistance, Adams County Child Welfare Society, and the Adams County Society for Crippled Children and Adults. He had also been a county representative in the Pennsylvania Citizen's Association. He is survived by his widow, Effie K. Beachy Geigley, a son, and three daughters. Mr. Geigley had willed his body to the Philadelphia Anatomical Society for research purposes. A memorial service was held in the church on April 8. In lieu of flowers, it was requested that donations be made to the children's book fund of the Adams County Public Library.

John Hamm of Paso Robles, Calif., was born July 22, 1891, in Beatrice, Nebraska, and died April 7 in Paso Robles, Calif. At the age of seven he came to Paso Robles with his parents and became a member of the Willow Creek church. April 11, 1918, he was joined in marriage to

J. Juhnke, A. Habegger (students); J. Herbert Fretz, A. R. Shelly, K. Bauman, R. Kreider (Central and Eastern Meetings).

Anna Dyck. A son Elmer and two daughters survive.

Peter David Janzen, Watrous, Sask., was born in 1879 in Friedensruh, South Russia, and died March 11. He was ordained as a minister in 1905 and came to Canada in 1926.

John J. Kasdorf, Chilliwack, B. C., was born January 21, 1908, in Schonenberg, South Russia, and died March 16. He suffered from asthma for the last 25 years.

Charles E. Mattern was born in Marshall Co., Ind., Sept. 14, 1891, and died April 6. He was a member of the First Church, Nappanee, and served as one of the trustees. He leaves his widow, Florence and three sons.

Helene Sawatzky Thiessen, Winnipeg, Man., was born November 30, 1898, in Steinfeld, South Russia, and died March 13. Before retiring to Winnipeg she and her husband lived near Grunthal.

Maria Rempel Schmidt, Greendale, B. C., was born Feb. 4, 1880, n Gnadenfeld, South Russia and died February 26. She came to Canada in 1925.

Henry G. Schroeder, Tofield, Alta., was born Feb. 22, 1888, in Schoenhorst, South Russia, and died March 16. He came to Canada in 1926.

WORKERS

John Amstutz, member of Grace Church, Pandora, Ohio, attended orientation classes at Mennonite Central Committee headquarters in Akron, Pa., Apr. 3-16. He will begin a two-year term of voluntary service at Kings View Hospital, Reedley, Calif., as an alternative to military service.

Mr. and Mrs. Peter Epp and children Mary and Robert have returned from MCC service in Asuncion, Paraguay. They are living at Leamington, Ontario.

J. Herbert Fretz, pastor of Salem, Church, Freeman, South Dakota, will speak at the coming sessions of the Central District Conference.

Delbert Friesen, member of First Church, Reedley, Calif., is doing alternate service with the agricultural unit in Altacomulco, Mexico.

Eva Friesen, member of Bergthaler Church, Homewood, Man., is beginning service as unit matron at Boys Village, Smithville, Ohio. She may also assist in tutoring.

John and Jeanne Zook, leaving for the Congo on April 10, had along with their belongings ninety-six layettes, prepared by the ladies of Onecho Church, Colfax, Wash.

MARRIAGES

Carrie Ediger, member of Buhler Church, Buhler, Kansas, and *Winston Krehbiel,* member of the Pretty Prairie (Kansas) Church, were married April 6.

Gary Heppner, member of Bethel Church, Winton, Calif., and *Jan Holms* were married on Feb. 10.

Sally Schwartz and *George Ohlsen* were married March 16 at the First Mennonite Church, Monroe, Wash.

LETTERS

MORE CONCERN FOR THE LOST

DEAR EDITOR: I am writing in regard o the article called "That Word Conversion" (Mar. 27). I have never read an article that was as disgusting as that. There were about wo paragraph's which had some meaning. According to the person hat wrote this, we really don't know for sure if we've been conerted or saved. In other words, we don't know what path we're on. have seen experiences that would ontradict every word that man said nd through our prayers for years, his man was saved. The old habits went and new ones come in. (Reading the Bible, going to church and ecoming concerned about his riends that are lost.) People keep remarking he's a changed man. I myself know definitely when I was onverted and it didn't come over a period of time either. I'm not rying to argue the point that it n't; only God can know that but know that I've been saved and hat's all that counts to me.

In times like these, we should be more concerned for the lost rather than some of the articles that have been published. My husband and I are not attending the Mennonite church any longer. Our church is very lukewarm in its attitude and its form of worship. I can honestly say where we are attending now, I can feel the Holy Spirit working in my life and the service. In the last days, it speaks of the conditions of the churches. I hope God can show that to us before it's too late (if we want to see). *Name withheld at editor's discretion. Minnesota.*

OPEN DEALINGS

TO THE EDITOR: I write to express my appreciation of *The Mennonite.* You deal openly and constructively with issues of vital importance, issues that should not be dodged for any reason however good in itself. Other denominations may well envy us for so good a magazine. I wish you courage and strength to continue in the way you have chosen to go. *Walter Klaassen, North Newton, Kansas.*

NOT STANDING STILL

TO THE EDITOR: We appreciate *The Mennonite.* It is not only informative, but has profound and thought provoking articles. Some of the letters to the editor are rather narrow and unconsidered. The main thing of course is that we are not standing still in our Christian life and satisfied with second best. *Ohio*

HARMLESS FUN?

DEAR YOUTH EDITOR: The article "Say No To War," together with the pictures of the Pax men and Mennonite Central Committee workers, is all very fine and should be an inspiration to many more young Mennonite young people to enter this work. I say all except the last picture showing one of the men as referee of a "prize fight." To teach young boys the "sport" of boxing perchance to make potential prize fighters out of them cannot be reconciled with Pax work. I hear someone say, this is only harmless fun, recreation for boys. The latest casualty who died only recently is still so fresh in our minds that we cannot shrug it off lightly. The young Cuban, a husband and father, was just another casualty, sacrificed on the altar of "sports." And each time it happens we hear mutterings of outlawing this brutal sport, but nothing happens. *Emil J. Waltner, Freeman, S. D.*

MENNONITE MEN

Men and Disasters

With the approaching spring season comes the reminder that weather conditions make the possibility of disasters very real. Although disasters may occur any time and most anywhere, now is the time to take inventory of our resources so that we can mobilize quickly for disaster service.

The first Mennonite Disaster Service unit was organized in the central Kansas area approximately ten years ago. This was largely the service rendered by laymen. The value of this service and witness was received enthusiastically by the recipients of this service, by those who gave it, and by those in other communities who heard about it and observed it. Mennonite Disaster Service has, thus, enjoyed a rapid growth so that today there are twenty-six units organized in the United States and Canada, which can offer assistance in local disasters.

Plans are being completed to establish a national Mennonite Disaster Service office in connection with the Mennonite Central Committee Headquarters at Akron, Pennsylvania. MDS is very closely related to men's work and is dependent upon the willingness of men to serve for its success. It would, perhaps, be relevant for Mennonite Men to accept the responsibility for assuming the cost of maintaining this office.

In recent months MDS units scattered over the nation have assisted in a number of disasters. Last September, Hurricane Carla struck the gulf coast of Texas with devastating force. The result was heavy property damage and great loss of life. MDS units from a number of Mennonite communities from central and eastern areas responded to help the storm victims.

On October 31, 1961, the fierce winds of Hurricane Hattie hit the Central American republic of British Honduras. The loss in property damage ran into millions of dollars and over three-hundred persons lost their lives in the storm. Twenty-eight men were sent to Belize, the capital city, to help repair houses and build temporary homes. These men each spent about two months of service in restoring roofs, raising houses out of the mud, straightening crooked houses, and repairing churches. This is probably the first occasion that men from MDS units went outside of the national borders to do disaster service.

In February of 1962, disastrous floods devastated large areas in southern Idaho. The area had above average rainfall last fall and above average snowfall during the winter. They also experienced severely cold weather in January which froze the ground very deeply. This was followed by an unseasonable warming trend with a week of rain in February. This caused the snow to melt very quickly, and since the ground was frozen caused a rapid runoff of water with floods resulting. Ten counties were declared disaster areas with the cities of Idaho Falls and Pocatello and other smaller towns suffering heavy flood damages.

The Idaho MDS unit mobilized for action and began clean-up operations on February 20 in Pocatello. Workers from Nampa, Filer, and Aberdeen assisted in the work, and also some Oregon churches responded to the call for help.

NORTHERN ACTIVITIES

The annual business meeting of the Northern District Mennonite Men will be held on the campus of Freeman Junior College on Saturday afternoon, June 23. This meeting will be held in connection with the 69th annual session of the Northern District Conference. The Men's organization is also in charge of the public program that will be held on Sunday afternoon, June 24. The various church men's organizations are urged to prepare reports of their own group and report at the Mennonite Men's business meeting.

In June of 1960, the Northern District purchased a diesel tractor that was sent to Old Mexico for the agricultural experimental project. Brother Fremont Regier is in charge of the work there.

Officers of the Northern District Mennonite Men are J. T. Rempel of Mountain Lake, Minnesota, president; Clarence Peters, Henderson, Nebraska, vice-president; and Ed. P. Graber, Freeman, South Dakota, secretary-treasurer.

PACIFIC DISTRICT SCHOLARSHIP

The Pacific District Mennonite men will hold their annual business meeting in the First Church of Reedley, when the Pacific District Conference convenes from May 31 to June 3. They will make available the second annual $500 Christian Service Scholarship to a qualified student preparing for either ministerial, educational, or medical missionary service supported and approved by the Board of Missions.

Any senior student from one of the Pacific District churches who is planning for full time Christian service, and who is now enrolled in a college or university is eligible to receive this scholarship.

Last year's scholarship was awarded to Wendell Rempel of the Reedley church. He is at present enrolled at Mennonite Biblical Seminary at Elkhart, preparing for Christian service.

Peter G. Fast, 3744 E. Dakota, Fresno, California, is chairman of the scholarship committee.

Editor, Richard F. Graber, Moundridge, Kan.

YOUTH & TAXES

MAYBE I'M WRONG. But sometimes I get to thinking that we young eople shouldn't be so dependent pon our elders to do all the deision-making for our society.

And just between us young peole, the reason we ought to do our wn thinking is because older peole tend to lose their fire. Adults ave to worry about getting and olding jobs, buying TV sets, and inancing college educations for heir children. They don't have the ime and energy to be idealistic. But we are different. We are young. We can afford to do some bold and angerous thinking.

Our trouble is that we so often se our excess energy and idealism n harmless activities such as yellng at basketball games or argung the relative merits of Fords nd Chevys. We're cheating the world by not giving it the benefit of our idealism. For a starter, I suggest that we lead the way for our older generation with some creative thinking on the issue of paying taxes to the government.

War isn't what it used to be when our parents were young. They used to talk quite seriously about winning a war. And in a gruesome sort of way, I suppose we were on the "winning" side in World Wars I and II. But the next global war won't produce any winners.

Another thing has changed. Today we are all involved in a fantastic peacetime war effort. The defense expenditures of our government amount to over fifty billion dollars annually, a sum we can't even comprehend. The principle of military conscription in peacetime has been accepted. Around 75 per cent of the government's budget goes for military purposes. Nuclear submarines, atomic-warhead missiles, anti-missile missiles, fallout shelters are becoming accepted parts of the American way of life. We are living in a military age.

Now what we should consider is that we are going to be paying for all this. Some of us have earned enough money to pay federal income tax. The rest of us will be paying in the future. And our parents have poured thousands of dollars into the government treasury, three-fourths of which is used for military purposes.

We believe that participation in war is wrong, and we refuse to

James C. Juhnke

Western Union announces that personal opinion messages from anywhere in the United States can be sent to the President, Vice President, senators, and representatives at their Washington offices at a rate of 15 words for 75 cents plus 8 cents tax. Tell the Western Union operator that it is a personal opinion message. The message must have the name and address of the sender, but there is no charge for this.

serve in the armed forces because of our conviction. If participation in war is wrong, what about paying taxes? Aren't we participating in war when we pay for it?

As Christians we know that we are responsible to God for our money and possessions. We have dedicated ourselves and our lives to God. We are obligated to use our money for constructive, Christian purposes. Most of our money is used to purchase things we need and want. We give up ten dollars and get a pair of shoes in return. We pay 75 cents and receive the privilege of hearing a concert or seeing a play.

Paying taxes is a little like making a purchase. Only this time for our money we get war preparations. But not only do we not want war preparations, but we have serious questions about whether a Christian should be a partner in such a transaction.

Let's not kid ourselves that we are not responsible for our tax money. No miracle happens as my money travels from my home to Washington, D. C., to transfer responsibility for what I did from myself to the government. I know that 75 per cent of what I sent in will be used for military purposes. And I know that it would not have been used in this way if I wouldn't have sent it.

But didn't Jesus tell us to "Render unto Caesar that which is Caesar's"? Right. And if we are serious about this question we will turn to the Bible for answers. However, let's not expect to find immediate and easy "proof-text" answers there. In this instance, for example, only the first half of the quotation was given. We also are to give "to God that which is God's."

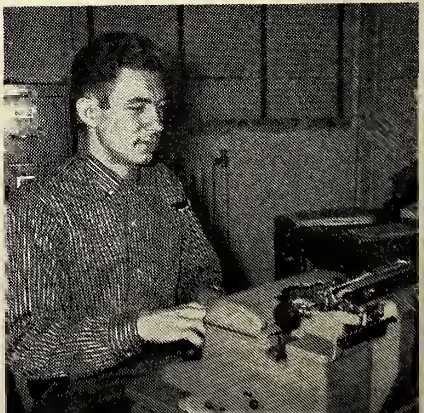
The problem for us, then, is to decide what belongs to Caesar and what belongs to God. We probably are agreed that Caesar and God are not equals and that God's claims are the most important for us. What, then is to be given to Caesar? Are we ready to say that the government should be given everything it asks of us? Would we enter military service if the government demanded it of us? Would we pay a special war tax which went exclusively for military purposes? (There have been instances in Holland and Prussia where Mennonites did this.) Or do we pay only when less than 50 per cent is used for military purposes?

Toward the end of March I attended the Inter-Collegiate Peace Fellowship Conference of Mennonite Colleges. We discussed the relationship of so-called "radical" peace action projects to the church. We talked about peace marches, nuclear testing protests, defense plant pickets, refusal to pay taxes, and similar forms of peace action. I was amazed by the general agreement that the Mennonite church should seriously study these "radical" peace projects with a view toward possible participation in similar forms of witness to the government.

Here is a good program idea for your youth group. Why not initiate a study and discussion of the problem of the Christian and taxes? Find out if anyone in your church or community has done any thinking about this. Write to the Board of Christian Service and the Mennonite Central Committee Peace Section to see what they have done in this area. Try to find out exactly what percentage of tax money actually does go for military purposes and what alternatives are available. Plan a Bible study to learn what the biblical position is with regard to taxes. Maybe you could set up a program in the form of a debate with two people taking the affirmative ("Paying taxes is a compromise of Christian principles") and two people on the negative ("Paying taxes is not a compromise of Christian principles").

At any rate, let's start thinking about issues like these. We've too often wasted all our enthusiasm on activities and problems that are here today and gone tomorrow. Answers to the taxes problem won't come easily. But we're not out to tackle easy problems. We want issues that are worth our consideration. Let's get busy soon though. The world, the church, and the older generation, need our contribution.

Says Loren Lind: "The hardest job was writing the letters."



I Wrote My Congressmen

Loren Lind

I'M ONE PERSON who always found the biblical command to pray for your rulers a bit irresponsible. Not that prayer was not a good thing—just that it seemed to be such an easy way out. Besides trying to obey traffic laws and giving a tithe to the mission board, a casual prayer was about the extent of my citizenship.

As a conscientious objector, I knew it was wrong to fight for what a person knew was right, and I wasn't even sure whether a CO ought to vote. I did serve a term in Pax and, being home, tried to be a good influence on my crowd. This was about the whole pattern.

Obviously, the prayers I did pray were vague like everyone else's. I prayed for the president, "that he might always do the will of God." Who can know the will of God in government affairs? Well, if we Christians can't, I'm sure the president can't either; so what good are such prayers?

Meanwhile, I was troubled about what was going on in our government. A pacifist, though he can't fight, still has to think. And looking at things from a Christian point of view can distress a thinking person. Take the U. S. mix-up in the Cuban affair, for instance, and the government's propaganda on fall-out shelters, and our hostile attitude toward China, and our hoarding of surplus food while others starve.

Finally, an editorial in a national magazine put me on a project. The editorial was about congressional action on the proposed Disarmament Agency for World Peace and Security that was before Congress. The article urged anyone who was interested in this thing to write to his congressmen about it.

So that's what I did. First I had to find out who my senators in Pennsylvania are. A 1961 *Almanac* produced this information plus the addresses of the two men. Senators Hugh Scott and Joseph Clark were the ones listed.

Next came the hardest job that couldn't be evaded, though I did put it off for a few days: writing the letters. First, in the rough draft, I expressed appreciation for the representation my senator was giving to me, a citizen of Pennsylvania. Then I outlined my concern—in as businesslike and distinct a way as possible. I told him the proposition of the Disarmament Agency being voted on in Congress, that it was a good move, and that I would like to see him back it. No sense in vague generalities, I figured.

I typed it up and sent it off, with my regards.

Several days later, two replies came in the mail, one from each senator. Both said they agreed with my concern, and had even voted for the Agency. One even sent me the script of an address he'd made on the floor of Congress in support of the Agency.

Of course, they didn't do all this simply because of my letter. But it did give me a new sense of *doing*. And my prayers, I think, became a bit more relevant.

I am certain, too, that a Disarmament Agency will not spell the secret of world peace, in itself. But it was a little step in the correct direction. Nor do I think that my letter will convert either the thinking or the soul of the senators. I tend to be flatfooted when it comes to estimating my influence in letters. But again, it was that much toward peace in our world.

What would happen if every Mennonite youth would put his prayers to work in this manner? I think, for one thing, there'd be a lot of more intelligent praying. And the government just might profit from a bit of advice.

Now when I pray for the government I'm bold enough to ask the Lord to influence minds in certain ways. If I'm wrong, God help me; but if I'm right, God will at least have an earnest prayer to answer.

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THE MENNONITE

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VOLUME 77 NUMBER 17

EDITORIAL

Two of the sayings of Jesus always gave me a problem. In the post-resurrection appearance He says to Mary Magdalene, "Touch me not" (John 20:17), and eight days later He says to Thomas, "Put your finger here . . . put out your hand, and place it in my side" (20:27). This is a fast change for ten verses and why? Admittedly it is an academic problem, but then academic problems are so sanitary and don't get involved in personal affairs.

We solve the problem neatly by saying that even though invited to touch Jesus, Thomas did not. Jesus knew that he wouldn't, and therefore it was safe for Him to make this request and still maintain the separation called for in the command to Mary. Now, there are some untidy aspects about this explanation, but I am sure that it comes close to the truth.

It is a rebuke to our requests for material signs to support our faith. But when they are offered to us, they look rather silly. Could the rich man returned from the dead inspire faith in those brothers who doubted? Would a legion of angels have changed the mind of Pilate? Could a finger in a gaping wound bring belief to a doubting Thomas? All of us need faith—and more faith. We spend much of our life looking for proofs to support our faith. Some turn the pages of their Bibles brown searching up and down the columns and in-between for new texts. Others delve into science and human experience for some prop for faith. All of these are good efforts; but, alas, they are futile, if this is their aim. We are just another generation of Thomases wanting to be spoonfed.

We need faith—but faith does not come from the historical and the material. Seeing is not believing. Even feeling is not believing. A hand in an empty hole doesn't bring faith. The source of faith is somewhere else and this the experience of Thomas teaches us.

And that's why I believe in doubt. I don't mean that doubt brings faith. Not at all. But faith is never far away from doubt. We usually think of doubt as black and faith as white. Before we became Christians we were filled with doubt, but since we became Christians by faith we are filled ever afterward with faith. It would be nice if it were that way—maybe. But that's not our world.

In our world doubt is the other side of the coin of faith. Faith is born in doubt, and I rejoice to see a doubting man because I know he is a man of prayer. Doubt is a prayer. The prayer of Thomas was, "Unless I see in his hands the prints of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe" (20:25). What a tremendous prayer! Read between the lines it says, "I want to believe."

And the prayer was answered, as all prayers are, when Jesus appeared. He said, "Do not be faithless, but believing" (20:27). Faith is the answer of a prayer. It is finally a gift as Paul said, "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3). Faith is a gift of God, and we search for it in doubt.

MAY 1, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE FELLOWSHIP OF ALCOHOLICS

Collie Small

IT HAS NOW been more than a quarter of a century since Alcoholics Anonymous was born, and it still cannot altogether explain its remarkable success in rehabilitating hopeless drunks. In the light of past experience there is probably not much use in trying. Some years ago, for instance, AA asked a group of prominent doctors to explain the AA program to a group at the New York Academy of Medicine. The doctors hastily declined. Surprised, AA wanted to know the reason for the brusque refusals.

"It is true that we recognize most of the forces at work in AA," the doctors said, "but we cannot explain the speed of the results. AA accomplishes things in weeks or months which ordinarily should take years. On top of that, tremendous changes follow in the personality of the alcoholic. There is something at work here we don't understand. We call it the X factor. You call it God, or at least a higher power. Well, you can't explain God and neither can we, especially at the New York Academy of Medicine."

A Forging of Principles

AA itself prudently refrains from any attempt to pinpoint the particular power that has enabled it to salvage some 300,000 wrecked and sodden lives. About all it knows in terms of the spiritual forces involved is that AA works almost unfailingly if an alcoholic genuinely *wants* it to work, and that, of course, is all it has to know. Thus has AA come of age, both statistically, in its more than 8,500 groups in approximately 82 countries, and in its working philosophy.

AA inevitably made mistakes in its early days. It was even hard for the early members of Alcoholics Anonymous to recognize what it was that was keeping them sober. But suddenly they realized they were men and women who not only had discovered their inability to control alcohol, but what was vastly more important, had *admitted* to themselves they were unable to control it.

All of AA's principles, according to co-founder Bill W., a onetime New York stockbroker, had to be "forged on the anvil of group ex

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It takes an alcoholic to help an alcoholic. Fellowship is extremely important along with humility and sacrifice.

perience." Although Bill W., along with an alcoholic physician, Doctor Bob, of Akron, Ohio, founded AA, no one invented it. It just grew. And the process was one of bitter rial, and, as often as not, painful error.

Early in its history, AA was empted to pattern itself after the high-minded Oxford Group, which had adopted a set of absolutes revolving around the precepts of total ove, honesty, purity, and unselfishness. This sounded fine until AA discovered that one of the fastest ways to get a sober alcoholic drunk again is to generate guilt and rebellion in him by demanding virually unattainable standards of behavior. As a result, no one demands anything of anyone in AA. There are no rules whatever. In fact, there s nothing in the entire program any stronger than twelve steps to obriety.

First State the Facts

The futility of trying to force an alcoholic into sobriety was learned n another way from a New York physician, William D. Silkworth, known affectionately as "the little doctor who loved drunks." After Bill W. had vainly spent six disouraging months in trying to sober up his first drunk, it was Dr. Silkworth who spotted the trouble.

"Stop preaching," he said. "That won't work. Instead, give them the brutal medical facts about their obsession with alcohol and the physical incapability of handling it. The medical facts alone are enough to righten anyone. Then maybe you an soften them up enough to make hem want to do anything to get well."

More than Will Power

Dr. Silkworth's advice was well-nigh perfect. Every alcoholic is motionally unstable. Defiance and esentment against society are ounted among his characteristics. Over the years both medicine and eligion had failed to help much, largely because the alcoholic was onvinced that no doctor or clergyman could adequately understand his problem. In many instances, the alcoholic was right. To many medical men and churchmen, the alcoholic's strange obsessions and compulsions were as mysterious as moonbeams. Says Marvin Block, chairman of the American Medical Association's committee on alcoholism, "An alcoholic's proneness to the disease is a secret between him and the bottle."

It is still a medical mystery why one person should be able to tolerate alcohol and another should not. The main thirg, however, was that while the early AA's had much to learn from both medicine and religion, they were also realizing that it takes an alcoholic to understand and help another alcoholic. As a result, 'fellowship' became an extremely important word in AA, along with humility and sacrifice, all of them qualities, ironically enough, that a troubled world does not seem to be able to assume as well as 250,000 drunks have been able to do.

Will power alone is not enough to keep an alcoholic sober. Whatever it was called, there had to be a stronger force, a higher power to be accepted by—but not forced upon—the alcoholic. If he felt that he was getting the necessary spiritual support from the hissing of a steam radiator in his room, as one perfectly sane member did, AA would encourage him in his belief. Strength from God was vital, but the interpretation of God had to be strictly an individual matter.

The 24-Hour Plan

AA was impressively hardheaded in its ready acceptance of the fact that alcoholism is an illness which cannot be cured but can only be arrested, and that its byword would have to be, "Once an alcoholic, always an alcoholic." It put great emphasis on the fact that it was the first drink that did the total damage, not the tenth or twelfth, and that switching drinks was certainly no answer. A grievous error was made by a group of AA's in Richmond, Virginia, who experimented briefly with beer instead of hard liquor. The results were disastrous.

AA also learned that long-term pledges of sobriety were meaningless. With too difficult a goal, it was inevitable that he would fall off the wagon at some point. As a result, the so-called "24-hour plan" was evolved to keep the alcoholic's goal within his reach. The 24-hour plan was a simple but powerful bit of psychology which suggested that the alcoholic relax and merely concentrate on staying sober for 24 hours.

"If I feel the urge to take a drink," he could tell himself, "I will neither yield to the temptation nor resist it. I will just defer taking the drink until tomorrow."

By this happy quirk of time, tomorrow never comes. It is always today, a day of sobriety.

There were critical group problems which had to be resolved. Was there, for example, a real need for anonymity? This was a stickier problem than it first appeared to be.

The Reasons for Anonymity

Certainly there was a crying need for publicity to call attention to AA and instill public confidence in it. When an AA group in Cleveland sobered up a famous major league baseball player and revealed his identity, the newspaper stories were so sensational as to cause deep concern. It was co-founder Bill W. who decided at this point that personal anonymity was absolutely essential to AA's survival.

He had several reasons. There were many alcoholics, of course, who desperately wanted the assurance of anonymity because of the social stigma which was then much more strongly associated with the illness than it is now. Other members, however, had become so enthusiastic over their success with AA that they were trumpeting its praises from the rooftops. It was becoming apparent that they would be doing a great deal of harm should they slip, however, briefly, and get drunk again in public, as more than a few did.

Finally, if anonymity could be sustained, it would go far toward eliminating the spawning of egocentric members who might easily wreck the unity of a group through publicity-grabbing. At the core of every group's survival lay the need for absolute humility and equality on the part of the members. This could best be safeguarded by adopting a firm policy of principle before personality.

A second decision requiring a great deal of soul-searching in AA was the decision not to accept outside contributions of money. Instead they chose the time-honored method of passing the hat at meetings. In the end, AA simply concluded that it had no use for great sums of money. It needed no temples. AA took the oath of poverty, restricting even its own members to $100 in contributions in any one year.

From the outset AA saw the wisdom of never engaging in public controversy or lending itself to any cause other than its own. This rule might have saved the Washingtonian Society, a movement among alcoholics in Baltimore a century ago. At first the Washingtonians saw themselves simply as alcoholics trying to help one another, and at one point their total membership exceeded 100,000. Then it happened. Their egos took command as they made a series of disastrous mistakes by associating themselves with various reform groups. They took violent sides on the explosive question of abolition, and took upon themselves to reform America's drinking habits.

That was the end of the Washingtonians. Their unity, in which reposed all their effectiveness, was lost for good. AA learned the lesson well. From the beginning it has tried to be neither a debating society nor a temperance society. It is concerned with no other problems than its own.

Curiously enough, many early AA groups made a whopper of a mistake on the simple question of membership. For all their high principles, they were an amazingly intolerant group in their initial determination to restrict membership only to "pure" or "qualified" alcoholics. Convicts, alcoholic inmates in mental institutions, prostitutes, drug addicts who were also alcoholics—all these had to be shunned.

An Alcoholic's Last Chance

Looking back, it is not hard to see why they tried to erect barriers.

The early AA's were afraid. They were grimly trying to keep their lives and their homes intact in the face of tremendous personal pressures, and wide open membership frightened them. Gradually, however, as their confidence increased, they began to realize that, of all groups, AA had no right to take away an alcoholic's last chance. Instead, it was AA which had to *give* him his last chance. One by one, the various groups abandoned all membership regulations until the one and only requirement for membership became a simple desire to stop drinking.

The decision to open AA to any alcoholic who wanted to stop drinking was more than a step forward in tolerance; it took AA into places it might otherwise never have penetrated. Beginning with San Quentin, in California, AA groups have established themselves in well over 400 prisons, and, added to this figure, there are now AA groups in almost 350 mental hospitals.

Moreover, the results have been genuinely spectacular. Where only some twenty per cent of the alcoholics paroled from prisons and hospitals used to make the grade on the outside, more than eighty per cent now find permanent freedom as members of Alcoholics Anonymous.

In achieving maturity, AA has traveled a long way in a remarkably short time. Both the medical profession and the clergy are convinced of the need for full partnership with AA.

The Tell-Tale Sign

The importance of AA in industry is also being increasingly appreciated, and with excellent reason. Not long ago, absenteeism among known alcoholics in American industry was estimated by the Yale University Center of Alcohol Studies at 22 days a year—virtually a full work month—with a resultant loss to industry of more than a billion dollars annually.

It was a shocking set of statistics, and many company officials are now being urged to watch for the tell-tale sign of the Monday absence, followed by the Tuesday hangover, and to do something about it.

Many companies are. At Du Pont, for instance, the alcoholic employee is urged to visit the company doctor, who in turn recommends AA (one AA member is on Du Pont's home medical staff in Wilmington, Delaware, and helps start AA groups in other Du Pont communities). Du Pont has successfully rehabilitated sixty-five per cent of its known alcoholics through AA.

There are still difficulties, of course. Probably it will always be difficult to convince some that carrying the AA message is not a gimmick, but is simply the way an alcoholic can best ensure his own continuing sobriety through expanding fellowship with other alcoholics. Unfortunately, the formation of Negro AA groups has inevitably been slow, particularly in the South, with its feeling toward interracial groups.

Moreover, there will always be alcoholics who won't admit it and are therefore tragically unreachable, and there will always be AA members who do admit it and then slip back to the bottle. All of this is inescapable, and as co-founder Bill W. once said in comparing those alcoholics who catch themselves in time and those who don't, "There is a saying that there are 'high-bottom' drunks and 'low-bottom' drunks. The difference between high-bottom drunks and low-bottom drunks is that both are lying in the gutter, but the high-bottom drunk has his head on the curb. We are all drunks. If you think you are a drunk, we invite you to join us."

Certainly the power of AA is clearly proved, if not always fully grasped. An Episcopal clergyman, Sam Shoemaker, probably paid AA its highest and most realistic compliment: "You can argue the theory of how it happens if you want to," he said, "but you can't deny that it does happen."

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A Trip by Volkswagen

Glenn Rocke

THE OTHER DAY I strained my back while lifting a heavy box of sugar being loaded for delivery to one of the refugee centers of Bakwanga. My walking around hunched over like a grandpa aroused the sympathies of the CPRA (Congo Protestant Relief Agency) gang. They ordered me off the truck deliveries for the day to take a short trip to a dispensary with the Volkswagen Kombi. The events of the rest of the day provided the inspiration for this article.

The Kombi was well loaded with rice, beans, dried fish, and milk. There was no room to pick up a group of the ever-present hitchhikers. But I shared the front with one man who flagged me down. It happened that he was a refugee going to his home in the village for which I was headed. He was employed as a carpenter at Bakwanga and had heard that two of his children were very ill. I thought it strange that his children should be suffering, living in a village where food was being given out daily. He explained that his home was three miles from the food center, and his wife did not have strength to take the children that far.

After delivering our load of food, I took him to his home. Two of his children were at the house. One of them was little more than a living skeleton. In the house we found food for only one or two meals of beans and manioc. His other two children had already been taken to a hospital by an uncle. After talking with the family and the neighbors for some time, I left the father a five-pound carton of milk powder.

At the car I was accosted by people who were going in the direction the car was facing and asked for a ride. I explained that I had come just to deliver food and was not returning to Bakwanga. One man lifted his shirt and exposed the large scar from his recent operation at Miabi hospital. He had been released three days ago and had been on the road that length of time without any food. He had covered fifteen miles on foot and had another twenty to reach home. With him was a man holding a three-month-old baby. His wife had just died at the same hospital.

Ordinarily we do not pick up hitchhikers because we operate on a close time schedule in order to get back home each day from our hospital and dispensary food deliveries. Bad roads and long distances mean that we often arrive home after dark. If one were to pick up all the hitchhikers one meets in a day, a truck would not hold them all. But today I was free and figured I should "have love."

As we drove along, the man who had had an operation related how his wife and child had stayed at the hospital because they were so weak. There they would at least receive some food. He was going home to get his other two children and bring them to the hospital. This man was a Christian.

Shortly, we arrived at the village of the man who had lost his wife. I gave him a package of milk and wished him God's comfort. I told my other passenger that I would take him to a certain bridge from where I judged he could walk the rest of the way. We arrived at the bridge about noontime. I asked him how long it would take for him to walk home now. He said it would be night before he got there. Again "love caught me," and we kept on for another ten minutes till we arrived at a very small mud-and-stick house which he called home. Before he could get out of the car, his two little ones had seen their father and were saying "Wanyi au," or "You are mine." One little frail creature had crawled onto his lap and was overjoyed to look into her father's face again. Since he had told me that he wanted to take the rest of the family to the hospital, I offered to take him right then. But he wanted some time just to rest and talk things over with his relatives before leaving. I left them a carton of milk and got their names, as I hoped to look them up at the hospital in the future.

I went on my way happy to be one of a group here in the Congo who are charged with the administration of food and relief which has been made possible through the gifts of many Christians in many church denominations in America and Europe. Surely this is a great opportunity for the church to express the love of Christ, not only in the way of sharing our material things but also expressing our faith in Christ which results in deeds of mercy, compassion, and self-sacrifice.

Witness for Peace in Japan

Ferd and Viola Ediger

As the result of a survey of Japan by W. C. Voth in 1951, the General Conference Mennonite Mission committed itself to serve Christ in the most needy rural area of Miyazaki Province. The only exceptions to our working in Miyazaki have been the Kobe Church, which emerged as a result of the witness of missionaries in language study, and cooperation in literature, relief, and peace concerns with the three other Mennonite and Brethren in Christ missions. This concern for a broader Christian service and peace witness as an integral part of gospel witness was reason for further involvement outside of the Miyazaki area.

The Japan Peace Section Advisory Committee is made up of representatives from the (Old) Mennonites, the Brethren in Christ, and our mission. Melvin Gingerich served as full-time peace worker for Mennonite Central Committee from 1955-1957 and then Paul Peachey served until 1960. Both were able specialists for this assignment. Several factors contributed toward a desire for a more integrated work, and it was agreed that someone from the missionary groups should move to Tokyo to work in inter-Mennonite liaison, study conferences on missionary and pastor level, follow-up of people coming to Tokyo from the outlying areas, witness for peace and cooperation in the United Tokyo evangelistic witness.

Our family responded to this opening as God's call. This was a difficult decision, for it meant leaving our beloved Hyuga area where three churches had been started. Pulling up roots was painful; in faith we said goodby to many who were still young in the faith, and to our home which we had planned and built.

Now in Tokyo, we are becoming involved in various things. The framework in which we work spells this out. The General Conference Mennonite Mission considers us their missionaries, but our work fund and counsel come from MCC Peace Section and we work under an advisory committee composed of the chairmen of the cooperating missions in Japan.

Tokyo has had Mennonite missionaries for six years. In 1955, the Don McCammons of the (Old) Mennonite Church began work here and now the Don Rebers are working directly with the established Honan Cho Christian Church. Our first task was to encourage the believers from our General Conference area and Brethren in Christ area to identify themselves with the established church and to help in the united evangelistic outreach. We have been asked to help with the preaching.

Also a part of the Tokyo witness is the Thursday night Bible study and prayer meeting in our home for our area which is located about an hour from the Honan Cho meeting place. Next door to our rented house is Wakeijuku, a university student dormitory with approximately 500 students, where we teach a Bible class on Sunday evenings and English class on Wednesdays. Through contact with one of the believers from the Miyazaki area, we also teach the Gospel of John at the Student Christian Association weekly gathering at Meiji Gakuin University. Valuable contacts are also made through English classes taught in our home.

The inter-Mennonite projects take considerable time and effort. Last year we had a Christian Workers Study Seminar for pastors and lay leaders of the three areas. Anabaptist library sets have been placed in many of the seminaries and colleges. Work camps have been held after severe typhoon damage. Last year Professors Charles and Pannabecker were shared by the missions in their teaching programs. Then there is the Japan Mennonite Fellowship that meets every eighteen months and the interdenominational Hayama Study Seminar which meets each year in January where Ferd has been chairman of arrangements. This seminar came into being for the purpose of confrontation with leaders of other denominations on the subjects of peace, the church, and evangelism.

The peace witness is really our primary assignment. Japan is the first nation in history to embody the principle of pacifism in its constitution and many people are pledged to preserve this constitution. Unfortunately, opposition to war is often based on humanitarian interests instead of moral principles, and therefore there is a real need to present the biblical basis of a life of love.

The biblical basis of peace can be presented in different ways. First of all, messages are asked for by the various churches of the three missions, and discussions usually follow these. We sponsor university students peace seminars and summer camps in coordination with the total church program. The day has come, though, for crossing lines and boundaries that man has made and so we go to different areas. through the help of a Japanese pastor or a missionary, seminars and conferences are held on a local level with missionaries and pastors of all denominational backgrounds participating. Through this method the participants are all encouraged to share their convictions, and people come with a sense of expectancy: "What has the Lord to say to me through my brother and what does He want to say to my brother through me?" The results of this approach are gratifying, to say the least. Then there are individuals to contact, peace groups to study, and actual involvement in reconciliation of missionaries and Japanese. The Japanese are responding well to a proposal for attempts at reconciliation between Korean Christians and Japanese Christians as a result of others' and our efforts.

Eastern Churches Aid Juveniles

There has always been an interest in work with children and youth among Pennsylvania Mennonite congregations. The development of the camp program as seen in the growth of Men-O-Lan is an indication of this. Concern for unfortunate or deprived children is a continued concern of the district and is carried out through an orphanage society. Becoming aware of the fact that one neglected area has been that of juvenile delinquents, the district conference at its 1961 session authorized its Peace and Service Committee to initiate some study on this concern and determine how the district might become more intimately involved in such a ministry.

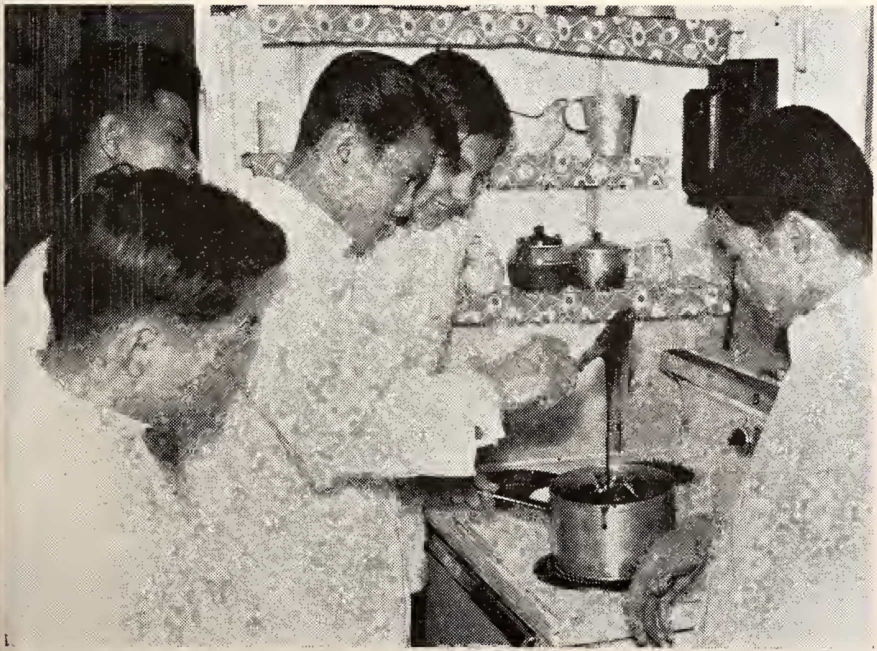
Throughout the past year preliminary discussions were held with individuals in associated activities in the Philadelphia area. Contacts were made with some treatment centers of varying philosophies and administrative patterns. At the annual meeting of the Conference this week the Peace and Service Committee will suggest the areas of possible involvement: pre-delinquency work with young people not yet in the hands of courts but in an underprivileged area and requiring wholesome activities and counseling assistance; offering our homes for foster home placement of delinquents assigned to agencies for treatment by courts; establishing a professionally staffed residential treatment program for delinquents, accepting assignees from agencies now functioning; and establishing a new agency with professional staff for accepting cases from the courts to handle both foster home placement, and residential treatment.

The discussion on a juvenile ministry will contribute to the Conference theme, "Our Witness." This theme is also in keeping with the special emphasis on evangelism throughout the General Conference. Speakers who will discuss this topic further at the May 3 to 6 meeting in Zion Church, Souderton, Pa., are Robert Kreider, dean of Bluffton College, Andrew R. Shelly, executive secretary of the Board of Missions; Kenneth Bauman, Union Biblical Seminary, Yeotmal, India. They will analyze the content of the Christian witness, but also reflect on its responsibility and opportunity.

Mission endeavors and church extension will receive close attention. Congregations are becoming accustomed to the idea of "harvest fields" at home. As the idea is accepted, methods are studied and analyzed. The city of Philadelphia and surrounding suburbia continues to present challenges to the District. Interracial ministries, not only to the Negro but also to Spanish-speaking persons, present good possibilities. The Missions Committee will encourage greater involvement in such programs and is continuing to seek new areas of outreach. A major survey of a geographical area to determine possible outreach strategy has been completed. The financial involvement for all such activity and outreach is great and it becomes clear that a continuation in this type of activity will mean even bigger congregational and District budgets.

One of the more important responsibilities facing the District in the immediate future is that of hosting the General Conference. In its

NEW JOBS FOR HONG KONG REFUGEES



CHINESE REFUGEES TRAIN TO BE HOTEL CHEFS. To meet an estimated demand for 8,000 employees to staff the large new hotels now being built in Hong Kong, the Lutheran World Federation is training refugees to be hotel workers. They report that there is already an acute shortage of domestic staff, so that the larger hotels and restaurants are offering increased wages to attract efficient workers. All present and future graduates of the cookery class will have no difficulty in finding satisfactory employment in this trade after they have completed an intensive twelve months' course which covers all aspects of the hotel industry.

report the Executive Committee will reveal that a sizable number of persons have already been involved in the work of numerous committees. Others will be given opportunity to participate by volunteering services, hospitality and abilities.

Officers of the Eastern District are: president, David Habegger, Allentown, Pa.; vice president, Wilmer Denlinger, Quakertown, Pa.; treasurer, Erwin Miller, Jr., Quakertown, Pa.; secretary, Claude Boyer, Akron, Pa. A new president, vice president and secretary will be elected this year.

Highlights of this session include:

Thursday, May 3: 2:00 p.m. "Our Witness: Appreciation of Missions" by Robert Kreider; reports of the conference officers, the business administration committee, presentation of conference budget. 7:15 p.m. "Our Witness: South America, Land of Destiny" by Andrew R. Shelly; reports of the missions and education and publication committees.

Friday, May 4: 9:15 a.m. "Our Witness: Its Content — God or Gods" by Kenneth Bauman; reports of Mennonite Home for the Aged, ministerial committee; 1:45 p.m. "Our Witness: Its Intent—Prophet or People" by Kenneth Bauman; reports of the peace and service committee, Brook Lane Farm, Bluffton College, Mennonite Biblical Seminary.

Saturday, May 5: 9:15 a.m. "Our Witness: Its Extent—Church or Unchurched" by Kenneth Bauman; reports of the retreat committee.

The women's program will be held Friday evening, 7:30 p.m. The women and men's business meeting will be held Saturday afternoon. The youth program will be Saturday evening and the sessions will close with the Sunday evening Communion service.

VARIED SERVICE OPENINGS

If you are interested in a job to tie in with Christian service, such an opportunity awaits you in Montana. Mr. and Mrs. James L. Mullin, owners and operators of the Lame Deer Trading Company, who have been in correspondence with the Board of Christian Service, offer jobs to persons interested in merchandising but at the same time in missions.

They write, "The opportunities for employment we are writing about in particular would be connected with our store. However, there is another field in which Mennonites might be interested — teaching in our public school, which has 250 pupils. . . . We want people who would help in some way in promoting the work of the Mennonite Mission in Lame Deer."

Self-supporting missionaries are needed in the work of the church. Lame Deer, Montana, offers possibilities. The Board of Missions of the General Conference Mennonite Church operates four missions to Indians in Montana: Ashland, Birney, Busby, and Lame Deer. The churches together form the United Cheyenne Church, which is a member of the Northern District Conference. Other General Conference congregations in Montana are at Bloomfield, Glendive, and Wolf Point.

Describing the Lame Deer area, the Mullins write that there are mountains, pine trees, and grassland. There is wheat farming and cattle ranching. Lame Deer is a half-day's drive from Yellowstone Park, and a ten-minute drive in any direction reaches a picnic spot under the pines. Lame Deer is not far from where Custer and the Indians fought the last great battle.

The Board of Christian Service is calling for eleven volunteers to fill positions in the General Conference mission-related service program this summer. Consider these qualifications and interests in planning your future:

Agriculturalists. Two in Mexico for agricultural demonstration and extension work; one to assist in a Mexican high school in English instruction. Low German and/or Spanish helpful.

Two for Mennonite Youth Farm, Rosthern, Saskatchewan, assisting in dairy and farm operation. General farm background preferred.

Mechanic. One couple needed for maintenance, mechanic, and teaching work on the Arizona mission station. Should be capable of vehicle repairs, diesel maintenance, and general construction. Wife to assist in youth and children's work and general duties.

Elementary Teachers. One elementary teacher needed for Gulfport, Mississippi, mission in the heart of the southern United States. Work with Negro children in Bible classes and community center work.

Church Secretary and Clerk. One trained secretary to assist the pastor of Woodlawn Mennonite Church and also as clerk and community worker in the Quiet Place, a reading room and bookstore in the Woodlawn area in Chicago.

Nurses and Aides. One male orderly for service at Mennonite Youth Farm in Rosthern, Sask.

Two practical nurses or nurse aides for a crippled children's hospital near Woodlawn Church in Chicago.

Write to Board of Christian Service, General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

COLONY IS 25 YEARS OLD

The Friesland Colony in Paraguay will celebrate its twenty-fifth anniversary in September. Frank Dyck, General Conference worker in Friesland, reports progress being made in the colony. "People are busy bringing in their corn crop which is good this year. Roads are being built and improved between villages, and the newly bought land *Primavera* (former Hutterite Colony) is being settled. A new village strip has been cut in the jungle and the first crop is growing and ripening."

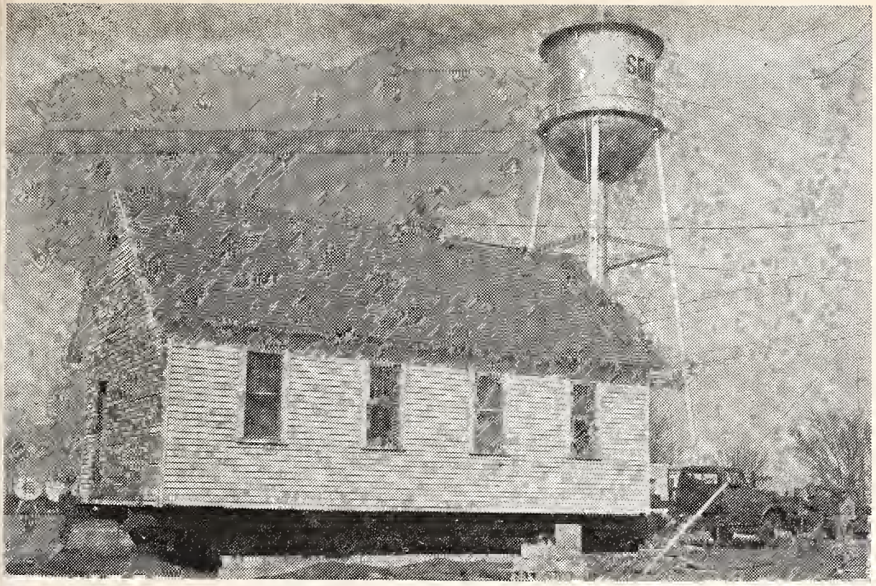
YOUNG PEOPLE WANT TO WORK

More applications have been received for the two work camps being sponsored by the Summer Service program of the General Conference Mennonite Church than can be accommodated. That young people want to work has been proved again.

For most of the other summer service projects applications are coming in steadily. At least one hundred applications have been received for the total Summer Service program.

The project still in need of applicants is the educational teams. Two teams are to visit congregations in two district conferences and interpret the Living Faith graded Sunday school curriculum to those who work in the education programs of the church. Applicants should be college graduates with teaching experience.

Applications may be sent to the Board of Christian Service, 722 Main Street, Newton, Kansas.



Several important events recently took place in the General Conference Mennonite Church in Seiling, Oklahoma. On February 4 seven persons were baptized. On March 14 the old church building (above) at Fonda was moved to Seiling to be used as a fellowship and recreation hall. On March 17 the first church wedding was celebrated.

HISTORIC CHURCH MOVED

A landmark was removed recently when the first permanent church building at Fonda, Oklahoma, was moved to Seiling. Built in 1906 the building served the Cheyenne Indians until a few years ago, when services were discontinued at Fonda because so many of the people had moved to Seiling. A new church was built in Seiling in 1955. The old building will be used as a recreation and fellowship hall.

The mission of the General Conference Mennonite Church in this area of Oklahoma was begun by Rodolphe Petter in 1891. At that time Indians camped in large camps near Cantonment, near the present location of Canton. Gradually they settled along the North Canadian River as far west as Taloga. Later some of the camps joined near Fonda. In 1903 Chief Mower, father of a present member of the Seiling congregation and grandfather of another, invited Doctor Petter to conduct worship services in his camp and offered his lodge for this purpose. The following year a house tent was built.

Church was so well attended that a permanent building became a necessity. A building was constructed in 1906 and dedicated in January of 1907. It served the Cheyenne Mennonites until a few years ago.

In 1921 Missionary H. T. Neufeldt moved the church building a mile south of its original location onto land purchased by the Board of Missions. Later the building was moved a few hundred yards east, where it stood until the final move in March. The bell has been removed and shipped to Newton, Kan., for the Kauffman Museum.

Missionaries now at Seiling are Mr. and Mrs. Clifford Koehn, who have served since May 1960.

MEDICAL DOCTORS NEEDED

Medical doctors are urgently needed by the Mennonite Central Committee for assignment to several areas abroad.

On New World Island, Newfoundland, a doctor is needed to serve the island population of 5,000. A new residence and clinic is furnished for the doctor. This position should be filled during the summer of 1962. A teacher couple is also needed for New World Island.

Another doctor is needed for assignment to the Congo with the Congo Protestant Relief Agency's "Operation Doctor" program. Three doctors went out under this program in the past year; another is under appointment, and one more is needed.

The Menno Colony Hospital in Paraguay needs a replacement for the present doctor, who is coming to the U. S. for additional training. This 30-bed hospital is operated by Menno Colony.

Another opening is with the Missionary Church Association in Sierra Leone, at a location 100 miles from the nearest doctor. In this area are two tribes totalling 90,000 people not presently served by a doctor.

There is also a possible opening with American Leprosy Mission in Angola.

Medical doctors interested in any of these assignments should write to the Personnel Office, Mennonite Central Committee, Akron, Pa.

Mennonites in Africa Meet

For the first time in the 50-year history of Mennonite and Brethren in Christ church work in Africa, representatives from all groups south of the Sahara met together in Christian fellowship and consultation. The meeting, with particular emphasis on discipleship in today's Africa, was held March 28 to April 1 at the Limuru Conference Center of the Christian Council of Kenya, near Nairobi.

The 19 Mennonite and Brethren in Christ participants represented eight church groups in seven difference countries—Republic of Congo (two Mennonite groups), the Rhodesias, Tanganyika, Ethiopia, Somalia, Ghana, and Nigeria. Orie Miller, in speaking to the conference, estimated that these groups represent approximately 45,000 Christians, a group roughly similar in size to those in Asia and Latin America.

The meeting was called through the cooperative efforts of the Mennonite and Brethren in Christ mission boards, the Mennonite Central Committee, and the churches in Africa. It grew out of contacts made in 1960 by Henry Hostetter, Brethren in Christ mission secretary, on an assignment jointly sponsored by the mission boards and the MCC Peace Section. The Tanganyika

Mennonites who met in a historic meeting in Kenya on March 28 included: first row, left to right: David Climenhaga, Don Jacobs, Elam Stauffer, Daniel Sensenig; second row: Mangisi Sibanda, Zedekiah, Kisare, Leonard Kakesa, Imeh Udo Nsasak, Daniel Lemma, and Edwin Weaver; third row: Elmer Neufeld, Orie Miller, Ezekiel Muganda, Sampson Mudenda, S. J. Hostetler, Nasoni Moyo, Glenn Rocke, Paul Nganga.

Mennonite Church served as the host group. Don Jacobs, missionary in Tanganyika, coordinated the conference planning. Zedekiah Kisare, senior pastor in the Tanganyika church opened the conference with a word of welcome.

Part of the delegation from the young Somali Mennonite Church was detained because of current difficulties in that largely Islam country.

The program included an opening presentation by Don Jacobs on the theme of the Lamb that was slain; sketches of the eight church groups represented; personal testimony and historical observations by Orie Miller; "The Protestant Christian and the State Church" by Daniel Lemma of Ethiopia; "Christians in a Newly Independent Country" by Zedekiah Kisare; "The Prophetic Christian and Local and National Politics" by Sampson Mudenda of Rhodesia; "The Ministry of Reconciliation in Africa" by Edwin Weaver of Nigeria; and Bible studies by Elmer Neufeld of the Congo. Both English and Swahili were used throughout the conference, with additional personal translation into Tshiluba for a representative from the Congo.

Particularly stirring was a report from Canon Elijah Kisanja on Mau Mau and Christianity in Kenya. In the Christian martyrs among the Kikuyu tribes people of Kenya the world has seen again the loving and sacrificial spirit of first century Christianity.

A deep sense of spiritual unity and a united witness for Christ pervaded the conference sessions. In the midst of a world broken by hostilities of race, tribe, and nation, the church offers a deep oneness together and a common purpose. Spontaneous testimonies in the closing session emphasized the renewed strength received from this spiritual unity and consciousness of each other.

The spirit that pervaded the meetings, and some of the issues that received special consideration, are reflected in the following brief statement which grew out of this experience together:

"We express our sincere gratitude for the work that God has done through the Mennonite Central Committee, the Tanganyika Mennonite Church, our host, and related mission boards in bringing us together in this conference.

"God, through His Word, has reminded us that the lamb-like spirit of Christ is the true spirit in which to witness. We recognize that only as Christ dwells within us and rules in our hearts can we love all mankind and give a witness of peace in this world of strife, intimidation, violence, and bloodshed.

"We are keenly aware of critical problems facing us as African churches today in the matter of political changes, leadership training which will enable the churches to reach the total community, race relations, church unity, and, in particular, our relations together as Christians in carrying out the complete integration of church and mission.

"We feel that because of our common faith and our common problems we ought to strengthen our fellowship and cooperation together by an exchange of personnel for Bible conferences and evangelistic work, by sharing of information, and by further conferences of this nature."

The persons participating in the Limuru Conference with the group they represent are as follows: Leonard Kakesa and Glenn Rocke, Congo Inland Mission and Evangelical Mennonite Church, Congo; Paul Nganga, American Mennonite Brethren Mission, Congo; Don Jacobs, Zedekiah Kisare, Ezekiel Muganda, and Elam Stauffer, Mennonite Church, Tanganyika, David Climenhaga, Nasoni Moyo, Sampson Mudenda, and Mangisi Sibanda, Brethren in Christ Church, Rhodesia; Daniel Lemma and Daniel Sensenig, Mennonite Mission, Ethiopia; Imeh Udo Nsasak and Edwin Weaver, Mennonite Mission, Nigeria; S. J. Hostetler, Mennonite Mission, Ghana; Ivan Leaman, Mennonite Mission, Somalia; and Orie Miller and Elmer Neufeld, Mennonite Central Committee.

CHURCH RECORD

PUBLISHED

Church and Society Study Conference Papers are available, including the findings of the conference, for $1.50 from the Board of Christian Service, 722 Main, Newton, Kansas.

A list of 1-W men has been prepared by the Board of Christian service. This list is shared with Mennonite colleges and Mennonite Biblical Seminary and is available to interested persons on request.

India Calling, spring issue, fea

tures the Bethesda Leprosy Hospital at Champa, Madhya Pradesh, India. The introductory article reviews the history of the leprosy mission and describes the disease. Arthur Thiessen, one of the few specialists in India is restoring diseased hands, writes of the effects and treatment of leprosy patients. Write to Board of Missions, 722 Main Street, Newton, Kansas, for extra copies.

Guiding Policies and Principles for Missionaries is the Board of Missions, first printed manual for missionaries. Prepared under the direction of Orlando A. Waltner, associate executive secretary of the Board of Missions, the manual sets forth guiding policies and principles for missionaries and for missionary candidates. (Not for general distribution.)

MINISTERS

Harry Spaeth, a senior student at Mennonite Biblical Seminary, has accepted a call to serve the First Mennonite Church in Chicago as pastor. He will serve on a part-time basis until school closes and take full charge in early June. Spaeth served churches at Marshall and Paint Rock, North Carolina, prior to enrolling in the seminary. He is a member of the First Church, Philadelphia, Pa.

WORKERS

Paul and Lois Dyck and their three children arrived in Winnipeg, Manitoba, on April 9. They served in India since March 1956. They were accompanied by Mrs. Dyck's father Hugo Bartel, of Drake, Saskatchewan, who visited them several months.

Ralph Ewert, a medical doctor in he Congo since August 1961 will eave for Belgium on May 6. Dr. and Mrs. John Zook, who will have arrived in Congo by that time, will ake over the hospital at Tshikapa. Mrs. Ewert, who remained in Mountain Lake, Minnesota, during Dr. Ewert's stay in Congo, will join her husband in Belgium later in May. In Belgium the Ewerts will study French and take a tropical medicine course either in Antwerp or in London.

Harry Spaeth

(see Ministers)

Dr. and Mrs. S. F. Pannabecker returned to the United States on April 19 after an extended tour of General Conference missions overseas. Dr. Pannabecker will report on his trip to the Board of Missions at its meeting in Chicago on May 7-9.

Vernon J. Sprunger, executive secretary of the Congo Inland Mission, has announced his engagement to be married to Irena Liechty, missionary in the Congo, in early summer.

NEW ADDRESSES

Gustav Becker, 315 S. Commercial, Emporia, Kan.

Michael R. Carlson, Box 95, Connally AFB, Waco, Tex.

Hugo Hildebrand, 9440 Russell Way, Thornton, Colo.

Raymond R. Nebel, Lot 9, Gulfaire Trailer Park, Biloxi, Miss.

Edith Neufeld, 1232 W. Michigan St., Indianapolis, Ind.

Leonard Peters, 209 Sumac Dr., Security, Colo.

Waldemar P. Regier, Box 208, Laird, Sask.

John S. Reimer, 14714 E. Capella, LaMirada, Calif.

Mrs. Everett Weesner, 218½ S. College, Salina, Kan.

Melvin Wingard, 2552 E. Houston St., San Antonio 2, Tex.

CALENDAR

Central

May 10—Dr. Lillian Rich speaks to Bethel Dorcas Society, at Morton (Ill.) Savings and Loan, 1:30.

Western District

May 2—Grace Hill, Whitewater, Kan., 8:00 p.m., family mission program with Dr. and Mrs. Walter Klaassen.

May 2-6—New Hopedale, Meno, Okla., 7:30 p.m., special meetings with Harold Graber.

May 6—Emmanuel Church, Moundridge, Kan., begins a week of evangelistic services with H. B. Schmidt.

Other

May 3-6—Eastern District Conference, Souderton, Pa.

May 4—Rosthern Junior College Corporation meeting, First Church, Saskatoon, Sask., 8:00 p.m.

May 6—Annual Mennonite Song Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3 — Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 3—Bethel College Commencement.

June 4—Bluffton College Commencement.

June 21-24—Northern District Conference, Freeman, S. D.

July 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

MARRIAGES

Helen Edith Entz and *Jake Kaufman,* member of the Eden Church of Moundridge, Kan., were married April 14 in the First Church, Newton, Kansas.

Stanley Lohrenz, member of Bethel, Mt. Lake, Minn., and *Marjorie Wall,* Mennonite Brethren, Mt. Lake, were married on March 10. They will live in Mankato, Minn.

Sue Marie Miller, Route 1, Sugarcreek, First Mennonite, *James Jaberg,* United Church of Christ, Trail, Ohio, were married April 14.

William Paulson, member of Bethel, Mt. Lake, Minn., and *Marcia Nelson,* member of First Methodist, Rochester, Minn., were married on March 25. They will live at Butterfield, Minn.

Charlotte Ruth Schrag was married to *Eugene W. Jahn,* member of the Immanuel Lutheran Church, Canton, Kansas, on April 14 in the Eden Mennonite Church, Moundridge, Kan.

BAPTISMS

Bethel Church, Fortuna, Mo., on April 15: Melvin Lee Gerber and Joanne Lehman.

Calvary Church, Barlow, Ore., on April 15: Vivian Nelson.

Emmanuel Church, Moundridge, Kan., on April 22: Karen Jantz, Chester Russell, Jr., Lonnie Lantz, Richard Kruse, Freddie Wedel.

First Church, Normal, Ill., on April 15: Elmer Alsene, Angelyn Dively, Roberta Fischer, Hazel Hieser, George King, Linda Miller, Stefan Miller, Janet Patton, Debbie

Roth, Larry Stahly.

First Church, Sugarcreek, Ohio, on April 15: Gloria Bear, Marcia Bear, Brian Crilow, Robert Gerber, Gloria Jaberg, Karen Hamsher, Billy Hostetler, Gary Keim, Greg Maust, Cathy Miller, Terry Nelson, Bonnie Raber, Ronnie Raber, Joey Wengerd.

Flatland Church, Quakertown, Pa., on April 15: Linda Frei, Linda and Barbara Fosbenner.

DEATHS

Doris Ives Beck, Wadsworth, Ohio, was born August 23, 1923, and died March 31. She endured a long illness with unusual courage. She was received into the church on October 1, 1961.

William A. Beechy, Sugarcreek, Ohio, was born June 22, 1879, in Holmes County and died April 1.

Lester E. Conrad, Canby, Ore., was born December 30, 1893, at Tangent, Oregon, and died April 3. He was a charter member of the Calvary Church at Barlow.

Helena Dyck Friesen, Mt. Lake, Minn., was born Sept. 1, 1886, in Manitoba and died March 30 after a long illness.

Katharina Janzen, Winnipeg, Man., was born Nov. 27, 1894, in Schoenfeld, South Russia, and died March 13.

Anna Kliewer, Mt. Lake, Minn., was born Feb. 9, 1873, in South Russia, and died April 1. She was a resident of Eventide Home for several years.

Agnes Rempel Martens, Waterloo, Ont., was born Nov. 7, 1880, in Russia, and died April 2. From 1925 to 1933 she lived in Drake, Sask.

Larry A. Paulson, Mt. Lake, Minn., was born Jan. 24, 1906, in Houston, Minn., and died April 5. He was the editor of the Mt. Lake *Observer*.

Anna Ratzlaff, wife of Dan Ratzlaff, member of Pretty Prairie Mennonite Church was born Sept. 19, 1895, and died April 13, 1962. Survivors include three sons, Milford, Pretty Prairie, Richard, Holland, Pa., and Marlin, Moundridge.

Peter P. Ratzlaff, Clearbrook, B. C., was born Jan. 8, 1891, in Gnadenfeld, South Russia, and died March 31.

Jacob Riesen, Watson, Sask., died on March 25 at the age of 86 years.

Margaret Schmidt Rutschman, Newton, Kan., was born Jan. 6, 1885, in Newton, and died April 15. She married David Rutschman on March 27, 1955.

Nikolai Peter Schmidt, Greendale, B. C., was born Feb. 9, 1899, in South Russia and died March 16. He came to Canada in 1925 and was chosen as a deacon of the Greendale congregation in 1940.

Mrs. Elizabeth Schrag was born in Moundridge, Kan., October 4, 1879, and died April 13, 1962, in the Mercy Hospital in Moundridge. Surviving are her husband, John, four sons, and five daughters. She was a member of the Eden Church, Moundridge, Kan.

Jacob E. Voth, Mt. Lake, Minn., was born April 8, 1909, at Mt. Lake, Minn., and died Dec. 31, 1961. He was a member of First Church, Mt. Lake. He leaves his wife and son John and daughter Rachel.

Erna Lepp Wall, St. Davids, Ont., was born in Orenburg, Russia, and died March 23. Married to John Wall in 1947 she was the mother of three daughters.

Vernon Jene Wiebe, infant son of Mr. and Mrs. Waldimar F. Wiebe, Whitewater, Kansas, was born January 18, 1962, died April 11, 1962.

LETTERS

UNFAMILIAR NAMES

DEAR SIR: We have not been in the Mennonite church very long and we certainly appreciate receiving your publication every week. It speaks well for the denomination to have such an excellent magazine.

I particularly have enjoyed the series on church unity, also the editorials which you write. I believe that we have to read and also to have knowledge of both viewpoints in relation to Christian beliefs. Although I find myself believing things of a more conservative line of religious thought, I still am happy to read other ideas in *The Mennonite*. I think we have to know what we are arguing "against." Some people probably do not agree with this. I mention this in reference to some people questioning why you publish certain articles. I certainly disagree with things said at times but still want to know both sides of the issue.

Also I like to read the letters you print every week. It is good to know what others are thinking of your publication and issues in the church.

What has prompted me to write this letter concerns your section entitled Church Record. This is an observation I had as I scanned the mail recently. In one day we received *The Mennonite*, Central District *Reporter*, *The Menno-Lite* (Bluffton First Mennonite's paper), and the next day came the Bluffton College Bulletin. I noticed so much repetition in the things which would come under Church Record. Therefore, I wonder if you might not find things to print in this section, other articles, etc., which might not be more worthwhile. I also might add that possibly I don't appreciate all this because I am so unfamiliar with the names, not being of Mennonite heritage. I also wonder if perhaps the Mennonite faith, like so many others, isn't having more like myself coming into the denomination who wouldn't be interested in this type of thing. *Diane Cremean, Bluffton, Ohio.*

UNADDRESSED MEANING

Dear Friend: May I express my views in regard to John A. Esau's letter (April 3): Telephone directory is all those names under New Addresses mean to me and to many, many other readers. Where do they come from? Who are they? Why the new addresses? Why not use that precious space for some uplifting articles? I know many of us agree with John A. Esau's view in his letter. *Mrs. Charles Bachman, Pulaski, Iowa.*

Addresses are selected from our weekly corrections to our mailing list. The aim is to keep our people in touch with each other especially as they move. If this feature serves no valid purpose it will be discontinued. Editor.

Catherine Brandt

a mind of his own

The moving van stood angled at the next door sidewalk when Steve came home. Mitch, almost two years older than Steve, had just gotten his driver's license and had driven Steve home. For a few minutes the two sat talking.

"New people moving in?" asked Mitch.

"Yeh. Sawyer boys," Steve replied. He turned his head so he wouldn't have to look at the next door house.

"You mean Rod and Jim Sawyer?"

"Yeh. How'd you know them?"

"Play on the team for Roosevelt High."

Steve let out his breath. The rivalry between the two schools was keen and, in common with most of Central High's students, he had a dislike for anyone from Roosevelt High.

Mitch scowled. "They're a couple of hoods."

Steve turned to stare at the moving van and the sick feeling returned, a feeling he'd had off and on since he knew his old neighbors were moving. It was as though he had been punched below the belt.

Steve couldn't imagine anyone but the Harmons living in that house. He had known them all of his fourteen years. He'd run in and out of that house almost as often as his own. Friends they were, the Harmons, sending over Christmas and birthday gifts, letting him sleep at their house when his parents were gone on trips, paying him for cutting their grass and shoveling their snow. Whenever Steve needed special information for class all he had to do was ring the bell next door and look it up in their encyclopedias, meanwhile munching one of Mrs. Harmon's doughnuts. Now all that would be changed. He'd be a stranger in that house.

"Here they come," hissed Mitch. A car pulled up behind the moving van and a man and two boys jumped out. "That's Rod with the long black hair."

Steve watched as the man strode up the walk and the boys, carrying heavy cartons, followed purposefully. "As if they owned the place," thought Steve gloomily.

"Couple of hoods," repeated Mitch. "All the kids at Roosevelt High are hoods." Then he started his car. Steve jumped out and slammed the door. He cringed at Mitch's rubber-peeling start. It wasn't going to be much fun living next door to a couple of hoods.

At the dinner table Steve's father talked about the new neighbors. "Boys look about your age," he told Steve.

"Won't that be fun?" his mother said brightly. "You've never had pals your own age next door."

Pals, thought Steve derisively. As though he would be pals with those boys.

Fourteen, Steve decided, was old enough for a fellow to start to think for himself.

"Good idea if you run over and invite the boys to church," Steve's father said.

Steve stared. "Church? What for?" Just because his father was the Sunday school superintendent was no reason Steve should barge in.

"They're new in the neighborhood," his father said evenly. "We're looking for new members."

"You can run over right after dinner," Steve's mother said.

"You that hard up?" Steve asked.

"What do you mean?" his father replied.

Steve stuffed his mouth so he wouldn't have to answer right away.

"They seem like such a nice family, dear," his mother put in.

"What have you got against them?" his father persisted.

Steve swallowed. "They're hoods."

"What?" asked Steve's mother laying down her fork.

"What makes you say that?" his father asked sternly.

"Mitch says so."

"How would Mitch know?"

At his father's glowering look, Steve wished he had kept his information to himself.

"Go to Roosevelt High," Steve said defensively. "Hoods."

"You shouldn't jump to conclusions, Steve. Mitch is not always right," his mother said.

His father laid down his napkin. "Do you always let Mitch do your thinking for you?" As he left the table he added, "You better invite those boys to church."

That was the trouble with parents. Never trusting your opinions, or your friend's. Always telling you what to do. Mitch was two years older than Steve and he knew about the boys next door. Still Steve couldn't deliberately go against his father's command.

The rain kept him awake for some time that night, so he had time to think of his neighbors. In a way his parents were right. Jesus Christ came to all kinds of people. Perhaps he should invite the Sawyer boys to Sunday school and then clear out. He wouldn't have to get friendly with them. Just do his duty.

It was still raining as the alarm went off in the morning, but by the time Mitch picked him up for school, it had quit. Mitch tore around one street corner too fast and his right front wheel sank into the soft shoulder above the hub cap. Steve climbed out with Mitch to see the damage.

The Sawyer boys were just turning the corner. "Trouble?" asked Rod.

Steve nodded and Mitch said in a commanding tone,

"Give us a push here."

Rod and Jim bent down to see how far the wheel had sunk in the soft shoulder. Rod said, "Push won't do it. Jack it up. Cramp your wheels and then we'll shove her toward the center of the road."

With a black look, Mitch yanked the jack from the trunk. Rod reached for it and set it under the front bumper. Jim began hoisting it up. When the wheel was out of the mud, Rod looked up.

"Cramp your wheels now and we'll shove her toward the center of the road," he told Mitch.

Mitch climbed into the car and started the engine. With a plop the car fell off the jack and gained footing on the road. Steve picked up the muddy jack.

"Hope you didn't ruin your shoes," he told Rod and Jim.

"Dry off," said Rod, wiping his shoes on the wet grass.

Steve thanked the boys and ran after Mitch and the car. "Good thing they came along," he said.

"I'd have managed," Mitch said crossly. "What took you so long?"

The rest of the way to school Steve was silent. Why hadn't Mitch offered the Sawyer boys a ride? Pretty decent of Rod and Jim to slosh around in the mud and help them. Could it be that Mitch was mistaken in the kind of boys they were? Why had Mitch left without thanking the boys? Was Mitch trying to run him? All day the questions disturbed him. By the end of classes his mind was made up. He would invite the Sawyer boys to the young people's social next Friday night. He didn't have to get friendly with them. He told Mitch of his plans on the way home.

"You better cancel out of that," Mitch said. "Friday night is the big auto show in the city. You want to go?"

"Boy, do I want to go," Steve said eagerly.

"Friday's the only night," Mitch said.

"Well," Steve said uncomfortably, "I can ask the Sawyer boys another time."

He had finished his homework that evening when the back doorbell rang.

It was the Sawyer boys asking, "Want to come over and play Ping-pong?"

"O.K.," Steve said. He had a good time, too, beating three games out of five. When Mrs. Sawyer brought down a bowl of popcorn, Steve felt at home.

"What do you do around this part of town for excitement?"

"Not much," Steve said evasively, while he munched the popcorn. He was sorry about Friday night. Tonight he had had a good time with Rod and Jim. He was beginning to suspect Mitch was wrong in his appraisal of them. Steve would like to invite them to the young people's social, but he had promised to go to the auto show with Mitch.

Friday night Steve was ready ten minutes ahead of time. He peered out the window for Mitch's head lights and listened for the ugh-ugh of his horn. Impatiently he saw that Mitch was ten minutes late, then fifteen. He took off his jacket because he was getting warm. Still Mitch failed to drive up. Finally Steve called his house.

"Mitch?" Mitch's sister answered the phone. "Oh, he left an hour ago."

"Did he say where he was going?"

"Yes. Had a date—a double date. They went to the city to the auto show."

"Oh!—Well, thanks anyway," Steve said slowly. He hung up. Why hadn't Mitch let him know? He could have gone to the social. He could have asked the Sawyer boys to go. He was disgusted with Mitch and ashamed of himself. Why had he let Mitch push him around?

It was too late for tonight, but he might as well go over and invite Rod and Jim for Sunday.

Sunday morning when the phone rang, Steve heard Mitch on the other end of the wire.

"Pick you up for Sunday school?"

"Nope," Steve said loudly. "I'm hiking with a couple of prospects."

"Who you mean?"

"Sawyer boys."

"Those hoods?"

"They're not hoods—they're my friends." Steve heard the receiver on the other end of the line click. He had a feeling of power. Fourteen wasn't a bit too young for a fellow to have a mind of his own.

MEET WILLY WALTER

To the Youth Editor: I am in receipt of your letter dated 28th February 1962 in which you have asked me to write about myself. A formidable task though it is, even then I will try to do it. You may drop out the facts which you might consider to be unnecessary.

I was born on 8th March 1934 at Champa, M. P., and spent my early childhood at Mauhadih where I received my primary education. Then I was sent to Jansen Memorial School at Jagdeeshpur to get my high school education. I matriculated in the year 1951 from this high school. Then I taught there for one year. I graduated from Hislop College, Nagpur, in the year 1957. From then on I have been a teacher in Jansen Memorial School at Jagdeeshpur. This year I attended the Teachers' Training College at Raipur and have appeared at the examination for my Bachelor's degree in Education. I shall now go back to my school at Jagdeeshpur in the beginning of April 1962.

My father is the pastor of Mauhadih Church. My mother teaches in the primary school there. I am the second in a family of seven brothers. We have no sisters.

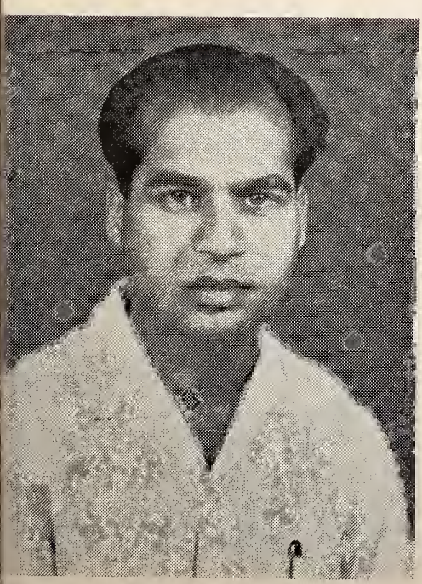
I got my college education which takes four years, by the kind help extended to me by Mrs. Mariam Schmidt, daughter of P. A. Penner. My gratitude to her for this help is beyond expression.

I have chosen teaching as the career of my life. I find it very inspiring to train young and eager minds and to instill in them all that we consider good and noble.

I do not know what life has in store for me but I wish that I could be of help to my church, community, and my school.

I am very thankful to you for introducing me to your readers so that when we meet, we shall not face one another as strangers. I am sending a copy of my photo with this letter.

Yours sincerely, William Walter



YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
Street scene in a Japanese city. Japan is the first nation in history to embody the principle of pacifism in its constitution and many of its people are pledged to preserve this constitution.

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Collie Small lives in Washington, D. C.
Glenn Rocke is a missionary in the Congo.
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THE MENNONITE

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VOLUME 77 NUMBER 18

Guest Editorial by Enola Chamberlin

I so well remember my first sight of the redwoods along the northern California coast. Here was something no other tree had prepared me for. Huge columns, they were, standing in such close formation that few sun rays penetrated through them to the green, small-growing things at their bases. Trunks that rushed up and up, high, high to the first branches, themselves larger than ordinary trees; feathery tops that stretched to brush the sky.

My father came up to me as I stood, head thrown back, awe struck, drinking in the unnameable beauty. Something in my attitude must have told him that I was worshiping what I was seeing. He put his hand on my shoulder.

"Remember always," he said, "that the all is never in the thing itself. You must look beyond, or in, or both. In seeing the size, the height, the age of these trees, you must see what made them large and tall and aged. In seeing their beauty you must see what made them beautiful."

I brought my gaze down to look into my father's eyes. In that instant, because his heart was so exposed, I felt, not just what he was, but what made him what he was. It was a soul-stirring realization. Never again would he or any other human be but flesh and bone. From that moment forward all humanity would be for me the very essence of love, an extension of the spirit of God.

"Look at the trees again, now," he said. "Look and look. Drink in not just the majesty of the trees themselves but the miracle of the love of God beyond and in them."

And I did look. I realized that the trees in all their loveliness were but symbols of God's love for all of His created things. I saw beyond the trees and into them and felt the plan of God being carried out in them.

With a neck tired from its strained position, I let my head fall forward onto my chest. My eyes picked up the little plant called oxalis or sheep-shour growing in pink and yellow profusion at my feet. And there too I saw that all was not in the dainty blossoms, the green, clover-like leaves, but in what had made them what they were.

All this was many years ago. It has opened doors to me which might otherwise have stayed closed. And this penetrating light has not confined itself to the things of nature only; the things which God has done alone. It has cut through and shown me the spirit which lies beyond and in the things which men through God have wrought.

I look at a house and see not just a house, but the love, the dedication, the loyalty of the men who built it. I see a cathedral and think how much more than manual labor went into the rose windows, the sky-defying spires. I look at a book and feel the spirit of the person who wrote it. I look at a cake—well, did you ever stop to think of the love that is mixed with the sugar and flour and eggs that a mother has stirred up to form a birthday cake for a beloved child?

It is the same with all things. You know the Taj Mahal of India. Beautiful, perfect, a marvel in design and structure. And you know the why and the how of such loveliness, such perfection. It is made of love, the love of a man for his wife. It is her sepulchre. To many Indians it has become a symbol of the soul of India. They feel and see not just a building but the spirit which brought it into being. Many of them will go and sit for hours, some even for days, just looking at it. They do this that they may carry some of its spirit home with them, enrich their lives with what it holds.

The Shrine of Remembrance, in Melbourne, Australia, has the same quality as the Taj Mahal. Built in love for those who gave their lives in World War I, its spirit permeates its material building as perfume permeates a room. But the builders there raised the spirit to its climax. Astronomers worked with architects, who in turn worked with engineers and carpenters and steel workers. A memorial slab is sunken in the floor. Every November the 11th at eleven o'clock in the morning, the date of the signing of the Armistice, a tiny slit opens in the roof. Through it a shaft of light strikes to the slab illuminating the word 'love.'

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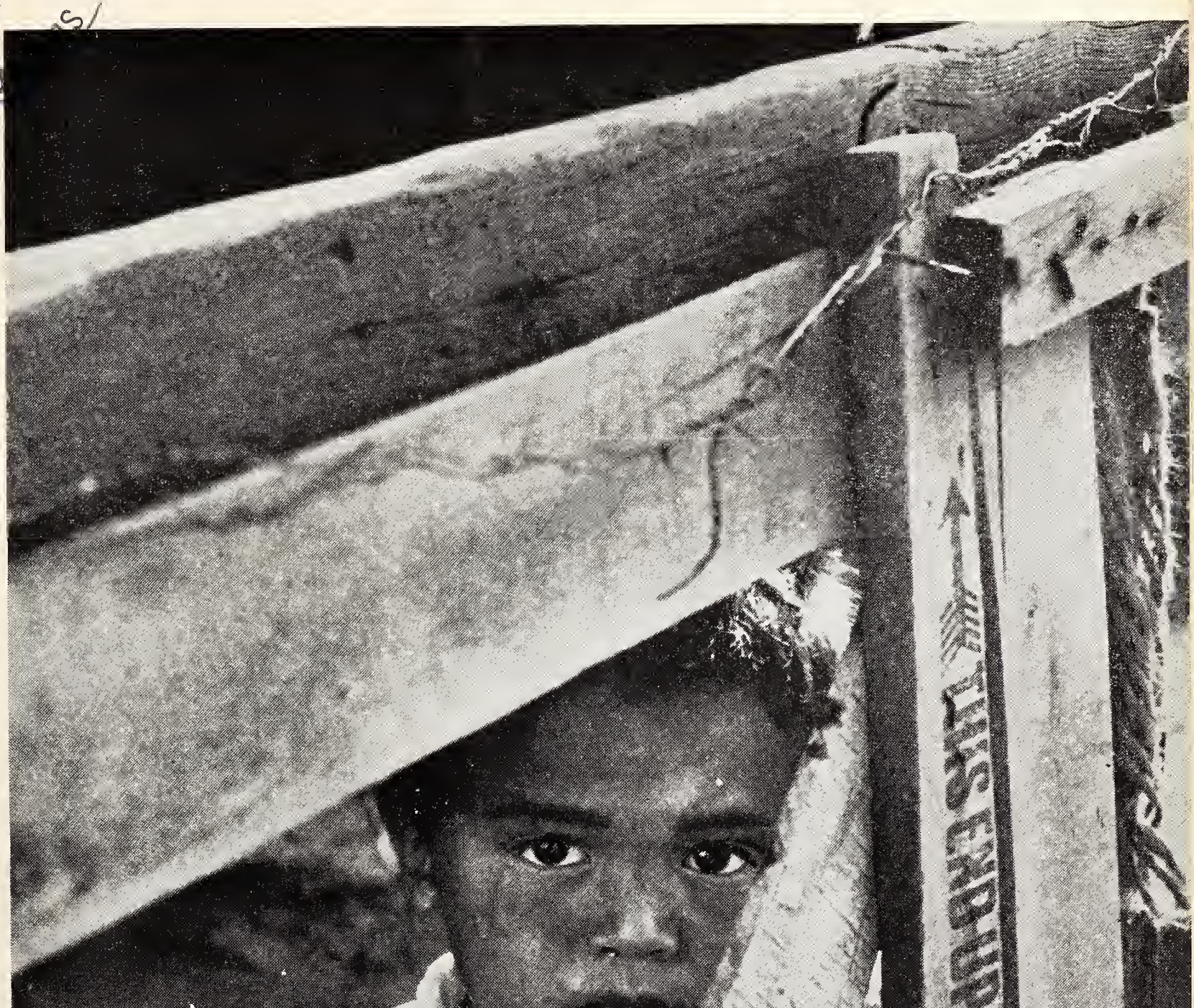
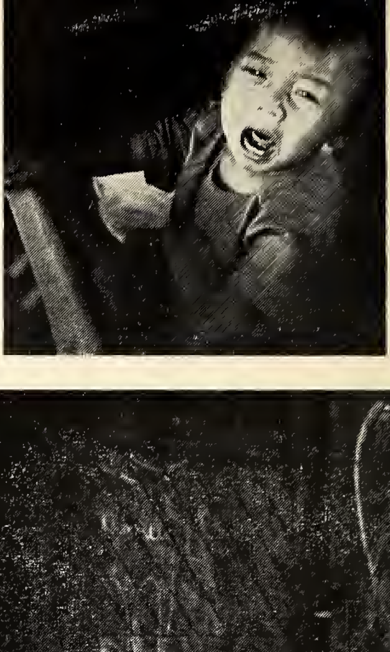
MAY 8, 1962



Sons, may you starve the maggot fears that ate our spirit's meat
and stride with brother strangers in your seven league bare feet.



A Loud Song, Mother

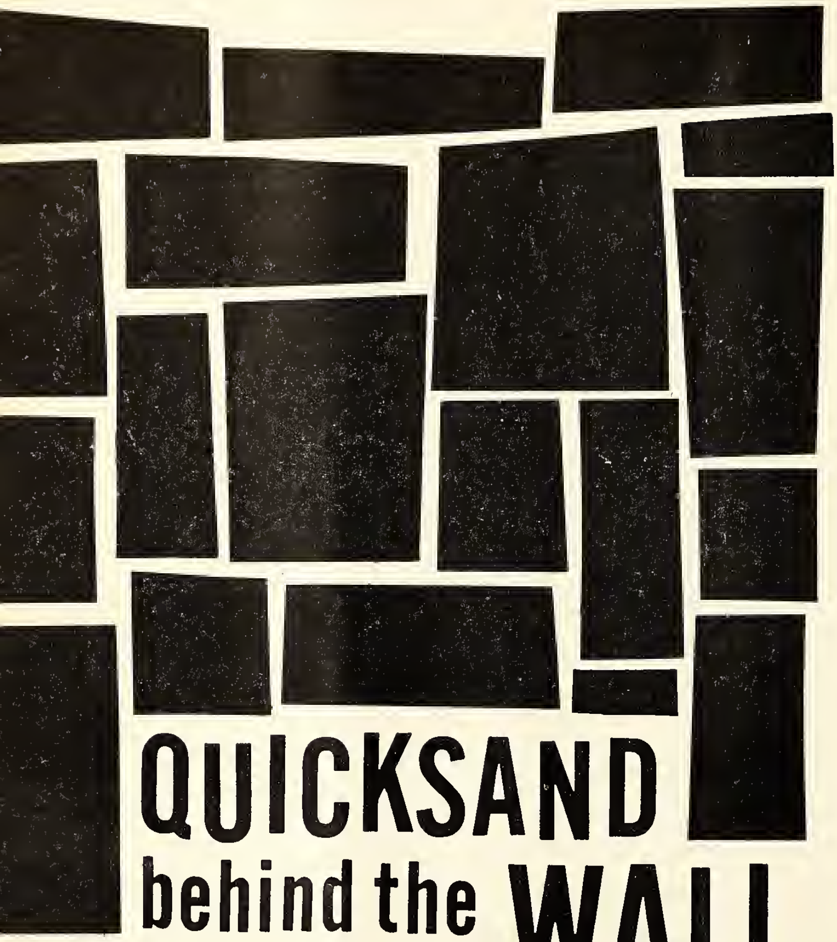
Isabella Gardner

My son is five years old and tonight he sang this song to me.
He said, it's a loud song, Mother, block up your ears a little, he
said wait I must get my voice ready first. Then tunelessly
but with a bursting beat he chanted from his room enormously,
strangers is my name
strangers all around me
strangers running toward me
strangers all over the world
strangers running on stars
A deafening declaration this jubilant shout of grief
that trumpets final fellowship and flutes a whole belief.
Alone and in the dark he clears his throat to yawp his truth
that each living human creature's name is Ruth.
He sings a world of strangers running on the burning stars
a race on every-colored feet with freshly calloused scars.

Our stark still strangers waited back of doors and under beds
their socket eyes stared at us out of closets; in our heads.
We crawled on hob-nailed knees across our wasted starless land
each smugly thinking his the only face that wore a brand.

Sons, may you starve the maggot fears that ate our spirit's meat
and stride with brother strangers in your seven league bare feet.

Reprinted from "The Looking Glass" by Isabella Gardner by permission of the University of Chicago Press, copyright 1961. Cover photograph by Marion Palfi from "The Family of Man"; news boy by Chris Mackey, courtesy of "motive" magazine; crying child, courtesy of CARE; Japanese children by S. F. Pannabecker; Moroccan schoolboys by Gerda Bohm, UNESCO.



QUICKSAND behind the WALL

Marjorie Thomas

My past life, with me running it, was a complete, utter failure. I couldn't think of what to require of myself. So finally, after supposedly having been a Christian all my life, I turned my life over to God.

When someone commits suicide, it's usually big news. People think it is a mystery why anyone should resort to such a drastic measure—but it's no mystery to me. It's rather late for people who have already committed suicide to tell other people how they have been feeling and thinking. But it's not too late for me, and for two reasons: first, I basically believed that suicide was the wrong way out and signed myself into a mental hospital when I came to a point beyond just *thinking* of suicide; and, much more important, I happened to meet Dr. Mowrer and began trying to follow through by living the ideas he presented.

I was at the hospital approximately a month before having the good fortune to be included in a small, especially selected group. During this time I had seen two patients on my ward go home; but what made a much bigger impression on me was the fact that, for a considerable number of other girls, this was not the first visit to a mental hospital.

My husband and I had been planning to seek outside psychiatric help. I felt that staying in the hospital those weeks had done nothing for me except to give me the incentive to go on existing. I could see my life reverting to the same old pattern of depression and getting "rested up" in the hospital for a couple of months every year or more often. Miserable as I had been, the future didn't look any better. I was still alive, physically, and that was about it.

Then one day one of the girls asked me if I was to be in the guilt complex group which was meeting the next Monday. I didn't know. I had thought I was going to go home before then. In fact, I had thought several other times that I was going home. So when the time came for the group meeting, and I still wasn't allowed to leave the hospital, I began to wonder whether I would spend the rest of my life there. Everyone else had the same feeling. So, when Dr. Mowrer suggested a "way out," I

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had nothing to lose—because I had nothing anyway.

Some of these ideas are from the book, *Magnificent Obsession* by Lloyd C. Douglas. I had read the book five years before, and it had made a great impact on me. I had even tried the "experiment," but didn't know enough about what was meant. At the time I was a student nurse with very little time outside the hospital routine, and next to no money. So I became busy with other things.

Anyway, when Dr. M. read his article about confession of past misdeeds and concealment of "good works," it sounded very reasonable. And, as I have said, I had nothing to lose. So, with much clever prodding, I started out. It was extremely difficult to tell the rest of the girls in the group what I had done that was bothering me most. The words had to be forced out. I wasn't any good as a mother because I had been horribly rough on my younger daughter, almost killing her on one occasion.

Not the Hatred I Expected

After supper that day, I was talking to two of my special friends on the ward. I used the opportunity to tell these people "who I was." I fully expected them to walk away and not have anything to do with me. My "wall" had worked so well that these girls had thought and said that there was nothing wrong with me, and I had no business in the hospital. So I told them of the incident of my almost killing my own daughter. They were indeed shocked, but whatever they felt it was not the hatred I expected. I had hated myself for such a long time that I expected everyone else to hate me, too. And if for some obscure season they didn't already hate me, they *would* if they knew what I had done. But these two continued to be good to me even after I told them my story. After that I picked out different people to talk to, and continued to be amazed at how they reacted.

Soon afterward I was allowed to go home, and more important I was also allowed to come back for those meetings with the class and Dr. M.

When I next saw my parents I tried to talk with them, but when I told of this bad incident they were so shocked I immediately changed the subject. Later I found I could accomplish more by writing to them.

Then came a birthday party at which all of my husband's immediate family were present. I talked to them about what I had done, and also showed them papers Dr. M. had given us. After all this was accomplished, I gradually felt an ever-increasing sense of relief. It became a feeling of having been "born again." (This term has been overworked, without many people really knowing what it means.) Everything seemed different. Even the colors of the outside world looked sharper and more beautiful. Everything I read had a different meaning. I had a new life just waiting to be filled with something other than deceit and pretense.

Not Telling Enough

But the future also held some failures. I had one more brief depression, which I now think and hope was final. I discovered I had not been telling quite enough. And, worse than this, I even tried to think of some way to say the things I now knew had to be said in a way that would not sound quite so bad. But when I decided to leave what I had to say up to God, my depression suddenly disappeared. Then I found another reason I had been depressed; almost killing my daughter was not the whole story. I'd been horribly rough on her. It's a wonder she didn't have any broken bones. I literally threw her into bed. She cried loudly and often as a young baby, and I couldn't stand it. When she was three or four months old I choked her fairly often to keep her from crying. It almost kept her from crying forever. And then I worried that I had made a cerebral palsied or mentally retarded child of her. Only later did I allow myself to discover why I had been so rough. I have a violent temper— I hadn't realized how violent.

These incidents are bad enough. But perhaps even worse, I'd been pretending all this time to be a "good" person. I put on such a good front that no one knew any different. Our immediate families suspected something was wrong, but they had no idea what my problems were. I had told no one. In fact, it came to a point where I talked very little with any-

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O. H. Mowrer, the doctor referred to in this article, teaches in the department of psychology at the University of Illinois and is the author of The Crisis in Psychology and Religion. *Every two weeks he visits a mental hospital where, among other activities he meets with a group of twelve to fifteen patients. It was in one such group that Mrs. Thomas began her struggle for wholeness. Of this experience, Dr. Mowrer says: "When she made her first confession in the group setting, she received a great deal of approval and support from the other patients, even though they were totally inexperienced in this sort of thing. Her courageous example and the dramatic lifting of her depression has, in turn, been an inspiration for them all. Many of them, in their own ways, have since followed her example.*

"Some readers may feel that Mrs. Thomas is now overdoing her openness a bit. As soon as she alters her life in the way which her confessions require, I predict she will feel no further need to tell her story, except when it can help someone else. It is her hope, and mine, that its appearance in this magazine will have such an effect."

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one about anything. My husband knew that more than just "something" was wrong, and so I finally told him. I was glad he knew the truth, but it still didn't stop my depression. All my life I have been rather deceitful, pretending to be someone I wasn't, hiding behind my carefully built wall so no one would know me, thinking it was "safer" back there. But there was quicksand behind the wall. I just kept sinking deeper and deeper.

Now I am working hard in what I know to be the right direction. It sounds wild to most people. My parents and one of my special friends thought it was all right for me to tell *them* who I was, but they felt it unnecessary for anyone else to know. I am glad they like me enough to be considerate, but at the moment I feel that to be true to myself I have to let people know the truth about me.

These lines from the Bible have a special meaning to me now. Matthew 10:39: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Reprinted from "Faith and Work," 8 West 40 St., New York 18, N. Y.

Mother Is Blessed

Elda Bachman

Recently I took time to ponder my blessings as a mother of a growing family.

Mother is important—even more so than the president of the United States—in the eyes of her children. And each new day brings responsibilities which she can fill better than anyone else. She is a trusted source of information. Questions come: "Where was I when you were a little girl, Mommie?" or "Who made God?" Thanks to the Scriptures, she may answer many questions with authority and if she does not know all the answers she needn't fear. Mystery is good for our children.

Mother is blessed when she listens. I look forward to late afternoon and try to be unoccupied when the door bursts open with "Mommie." After listening to each one, I may again go on with the task at hand. Bedtime brings its blessings with information, good and bad. Sometimes confessions need to be made before the bedtime prayer and goodnight kiss. My resolution for this year was to listen more and talk less. Perhaps some children do not learn to speak plainly because parents do not listen.

Mother is blessed because she can share the manifold daily material blessings of our land. "I'm hungry, Mom." Wouldn't it be tragic to hear these words from children who really were hungry? Meal planning, marketing, and preparation take much of our time. We often wonder what to eat, but most of us have never wondered *if* we would eat. Mother is blessed with stacks of dirty dishes which indicate that her family has eaten well. Mothers are blessed with piles of soiled clothes and dirty floors. Kneeless jeans and healless stockings come to mother to patch when she would rather sew a new dress. These show that our families are healthy and able to work and play and make traffic through the house.

Often mother is blessed with a surprise bonus. I received this one when our boisterous boy of eight sat down and wrote a poem after one rather hectic Saturday evening: Spring is here now/ It's time for thanksgiving./ We thank Thee, dear God/ That we are still living./ We thank Thee for food./ We thank Thee for home./ We thank Thee dear God/ That we are Thy own/ So we thank Thee dear God/ For everything./ And we know Thou art God,/ The eternal King.

To say the least, mother is blessed with a big job. An old Chinese proverb puts it this way: "When there is harmony in the home, there is contentment in the community. When there is contentment in the community, there is prosperity in the nation. When there is harmony in the home, contentment in the communities, and prosperity in the nations, there is peace in the world."

NEWS

Conference Program Examines Service

When the General Conference meets n August, it will put the spotlight on service. The Conference theme, “Fervent in spirit, serving the Lord” (Rom. 12:11), will set the stage for a review of Conference work in missions, relief, education, publication, and stewardship.

Besides reports from Conference boards and institutions, special reports will be given to the coming meeting on the Moravian College campus, Bethlehem, Pa., August 8-15. These include reports on church polity, higher education, and on the inspiration of the scriptures. These three reports are the result of three years of work by three different study commissions appointed as a result of the last Conference meeting in Bluffton, Ohio, in 1959.

Special features in the program include concerts by the choirs of Bethel College, Bluffton College, and Canadian Mennonite Bible College. A choral drama, “The Circle Beyond Fear,” will be presented by the Young People’s Union. Among those presenting special addresses to the Conference are A. J. Metzler, Scottdale, Pennsylvania, executive secretary of the (Old) Mennonite Church who will speak on “The Church’s Responsibility for Christian Literature.” Metzler was formerly publishing agent for the Mennonite Publishing House, Scottdale, Pennsylvania. Also addressing the Conference will be Herman Tan, Mennonite minister from Indonesia who will speak on Sunday morning, August 12.

All other speakers will be members of the General Conference and include: Erland Waltner and S. F. Pannabecker, Elkhart, Ind.; Orlando Waltner and Andrew R. Shelly, Newton, Kansas; J. N. Smucker, Goshen, Indiana; Robert Kreider, Bluffton, Ohio. Two panel discussions will probe the dimensions of Conference service. One panel of faculty members will present the work of Mennonite Biblical Seminary. The closing session of conference will feature a panel of the chairmen of the four Conference boards. Erland Waltner, president of the Conference, will preside at this last panel discussion, as well as at all other Conference business sessions.

Delegates to the Conference will be able to register morning or afternoon on August 8. The first general session will begin that evening at 7:30 p.m. The business sessions will begin the following morning at 9:00 a.m. All sessions will operate on Eastern Daylight Time.

On August 15, following the conference business sessions, there will be all day tours of eastern Pennsylvania sponsored by the Historical Committee of the Eastern District.

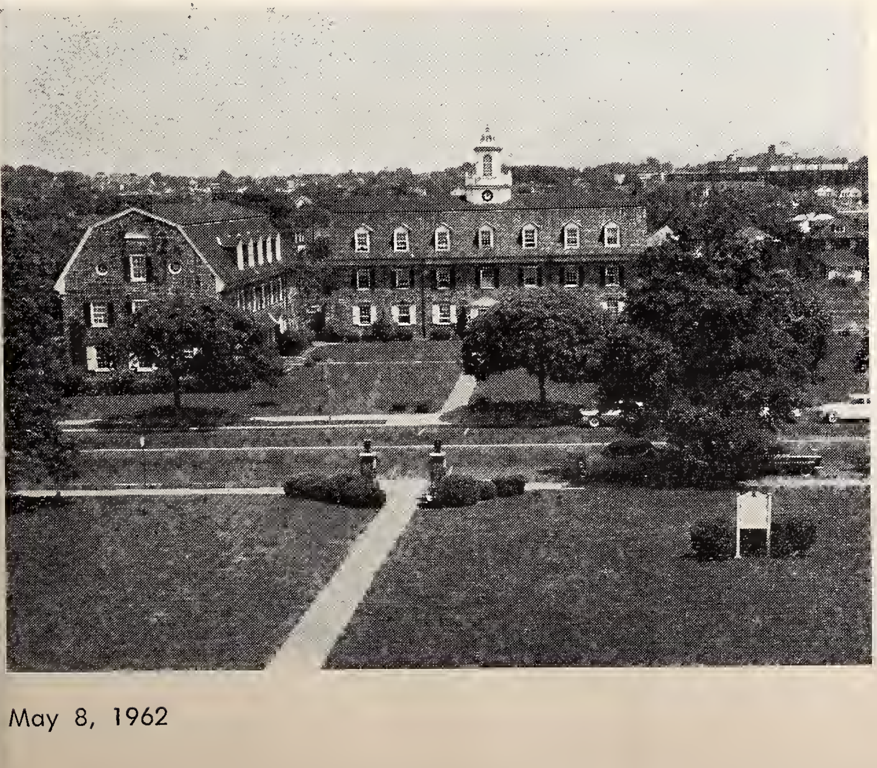
Following is the official program of the conference as released by Eldon Graber, chairman of the Program Committee.

General Conference Program: August 8-15, 1962; Johnston Hall, Moravian College, Bethlehem, Pennsylvania. Theme: “Fervent in spirit, serving the Lord” (Rom. 12:11). All sessions on Eastern Daylight Time.

Wednesday, August 8, 7:30 p.m. Welcoming Program; Erwin C. Goering, Chairman; welcome by city officials and Moravian College; music by choirs from Bethel College, Bluffton College, and Canadian Mennonite Bible College.

Thursday, August 9, 9:00 a.m. I. I. Friesen, chairman; hymn, scripture, prayer; conference sermon by Erland Waltner; welcome by Eastern District Conference officers; official opening of Conference sessions; committee appointments; minutes of the 1959 sessions by Harris Waltner; order of the day by program committee. Report of the Executive Committee; Harris Waltner, Conference Secretary; Erwin C. Goering, Executive Secretary; William L. Friesen, Conference Treasurer. Presentation of new

Moravian College, Bethlehem, Pa.



PENNSYLVANIA LANDMARKS

The Germantown Mennonite Church is a stone building constructed in 1770 and still in active use. It replaced an earlier log house erected in 1708, twenty-five years after the first settlement of the Mennonites in America in 1683. Prior to the erection of the first house the group of settlers met for religious worship in private homes.

In 1690 they selected their first minister, William Rittenhouse, who was by trade a paper-maker. Rittenhouse owned Lot No. 19 of the Germantown lots on Main Street. In 1701 he conveyed a part of the lot to Arnold Van Fossen, who in turn on February 10, 1702-03, conveyed that part to Jan Neues as trustee on behalf of the Mennonites to build a place of worship, the lot containing three perches. On September 5, 1714, thirty-five more perches were added to provide a place to bury their dead.

Preacher Rittenhouse was made a bishop in 1703 and had planned for the baptism of new members and for a first Communion. Unfortunately, however, he was unable to complete these plans, for he died in 1708. Jacob Gaetschalk (Gottschalk), his successor as minister and also bishop, consummated the plans. In the month of May, following the construction of the log building, the first baptism service was held and two weeks later the Lord's supper was observed for the first time in America.

The cost of this stone building was 204 pounds, 4 shillings, and 10 pence (about $970).

Much material on the history of the church has been accumulated and it is now possible to publish a permanent history if time and financial assistance will be found. The church at Germantown is certainly not the least of her sisters in our great city of Philadelphia's landmarks; it has indubitable claims to a respectful reference, for her unpretending structure and for the labors of her love as a pioneer in the vineyard of Him who commanded His disciples to go and work in it. *William H. Shelly*

congregations by Bruno Penner, Chairman, Church Unity Committee. Report of Schowalter Foundation by H. J. Andres; report of the Nominating Committee by Lester Janzen, chairman. Election of Conference officers, program committee member, and Schowalter Foundation trustee.

1:30 p.m. Board of Missions; Willard Wiebe, chairman. Hymn, scripture, prayer; "The Urgency of Missions Today" by S. F. Pannabecker; report of the executive secretary by Andrew R. Shelly; discussion; election of board members.

7:30 p.m. Special reports; Erland Waltner, chairman; worship by Harris Waltner. Study commission reports: Church Polity and Conference Relationships by Walter Gering, chairman; Institutions of Higher Learning by Andrew R. Shelly, chairman; Inspiration of the Scriptures by Vernon Neufeld, chairman.

Friday, August 10, 9:00 a.m. Board of Missions; Walter Dyck, chairman; hymn, scripture, prayer by John P. Suderman. Special reports: American Bible Society; Congo Inland Mission by Vernon Sprunger, city churches by Peter Ediger, Latin America by Ernst Harder; address and presentation of missionaries by Orlando A. Waltner.

Mennonite Biblical Seminary; A. S. Rosenberger, chairman; report by Erland Waltner; discussion; election of board members.

7:30 p.m. Board of Education and Publication; Lloyd L. Ramseyer, chairman; hymn, scripture, prayer by Elmer Friesen; introduction to board report, Lloyd L. Ramseyer; report by Willard Claassen; presentation of a statement on the family. Discussion of current concerns in Christian education and publication by L. L. Ramseyer, Vernon Neufeld, Jacob T. Friesen, Paul R. Shelly, and E. J. Miller. Election of board members.

Discussion Groups: 5:00 p.m. Educational institutions alumni and friends meeting.

7:30 p.m. Hymn, scripture, and prayer by Henry Poettcker; filmslides on the ministry of education and publication; "The Church's Responsibility for Christian Literature" by A. J. Metzler.

Saturday, August 11, 9:00 a.m. Hymn, scripture, and prayer by George G. Dick; report for educational institutions; discussion of statement on the family; unfinished business.

Mennonite Biblical Seminary faculty panel: "The Christian Ministry Today."

1:30 p.m. Meeting of conference auxiliaries: Young People's Union; Women's Missionary **Organization**; Mennonite Men.

7:30 p.m. Young People's Union program. Choral Drama: "The Circle Beyond Fear."

SUNDAY, AUGUST 12, 9:30 a.m. Worship Service, Erland Waltner, chairman; sermon by Herman Tan, Indonesia; discussion on Sunday school lesson by Jacob J. Enz (English) and Henry Poettcker (German).

2:30 p.m. George Groening, chairman; hymn, scripture, prayer; address by Willard Wiebe; "God So Loved the World" by Andrew R. Shelly; greetings by delegates from foreign countries; special music.

7:30 p.m. Memorial and communion service; Henry Goossen, chairman; message by J. N. Smucker.

MONDAY, AUGUST 13, 9:00 a.m. Board of Christian Service; Robert Kreider, chairman; hymn, scripture, prayer by Peter G. Sawatzky; board presentation with focus on problems and issues; introduction of Mennonite Central Committee Conference guests.

Discussion Groups: 1:30 p.m. Hymn, scripture, prayer by Leonard Kingsley; resolutions committee; Board of Christian Service discussion; statement on Christianity and Communism; election of board members; unfinished business.

7:30 p.m. David Schroeder, chairman; hymn, scripture, prayer by Walter Neufeld; greetings from Europe, South America, Asia, and Africa; "The Mennonite Church—Our Involvement in World Witness" by Robert Kreider.

TUESDAY, AUGUST 14, 9:00 a.m. Board of Business Administration; hymn, scripture, prayer; special music; introduction to report by C. J. Dyck; "Joys and Sorrows" by William L. Friesen; Pension Committee; Trustees; Finance Committee; Church Extension Services.

Discussion Groups: 1:30 p.m. Hymn, scripture, and prayer; report of Findings Committee; election; special music; dramatization of the stewardship story; unfinished business; adjournment of business session.

NEW CHURCH IN CHILLIWACK April 29, 1962, marked the official opening date and dedication service of the new Eden Mennonite Church of Chilliwack, British Columbia. The new church replaces the former East Chilliwack Mennonite Church on Prest Road. H. H. Neufeld, leading pastor, officiated, assisted by guest speakers N. N. Friesen, Wm. Block, J. T. McNair, and P. J. Froese. The open beam sanctuary of the church has a seating capacity of 450. The two-story educational wing has twenty-two classrooms, a library, and a pastor's study. The basement auditorium has a stage at one end and a well planned kitchen at the other end.

7:30 p.m. Music by Eastern District churches; panel discussion on Conference witness: Erland Waltner, chairman; C. J. Dyck, Robert Kreider, Willard Wiebe, Lloyd Ramseyer.

WEDNESDAY, AUGUST 15. Tours of eastern Pennsylvania.

S. F. PANNABECKER REPORTS

Members of the Board of Missions will hear a report on the Orient and Asia at their May 7-9 meeting in Chicago. S. F. Pannabecker, who has just returned from an eight-months tour of General Conference Mennonite Missions in Taiwan, Japan, and India as well as other missions in Hong Kong and Korea, will give the report.

Other reports will be given by Ernst Harder, faculty member of Mennonite Biblical Seminary in Montevideo, Uruguay, on Latin American concerns and by Orlando A. Waltner, associate executive secretary of the Board of Missions, on his studies at the Institute on Church Growth at Eugene, Oregon, where he has studied since January.

Plans will be made for the Mennonite World Conference and the General Conference. Delegates from each General Conference mission will attend these conferences.

Financial matters will take up considerable time during the three days of meetings. Only one-half of the operating field budgets were sent in April. The board will have to decide whether or not to send new missionaries to the fields when funds are low. They will have to determine how much income can be expected from the congregations and how much work can be continued or undertaken on the strength of it.

Chairman Willard Wiebe has assigned topics for consideration by the board for discussion besides the actual business. "The Bible and World Missions" is to be presented by Esther Wiens, "Christ and World Missions" by John P. Suderman, "The Holy Spirit and World Missions" by George Groening, and "The Church and World Missions" by Leland Harder.

The board will take time for "Sharing Our Concerns" in a season of prayer, for "Sharing Our Sin" in prayers of confession and intercession, and for "Sharing Our Faith."

The prayers of the constituency are requested. Pray for the Holy Spirit's guidance of those responsible for administration of the Conference's mission work and for sufficient funds to carry out the portion of the work assigned to our Conference.

Besides those already mentioned, board members are Elmer Neufeld, Henry H. Epp, W. Harley King, Walter H. Dyck, Lotus E. Troyer, and Ward Shelly. Andrew R. Shelly is executive secretary of the board.

JOINT COMMUNION SERVICE

On Good Friday the Summerfield (Ill.) Church participated in a union communion service with a neighboring congregation of the United Church of Christ. This was the first time that these congregations had communed together. The Summerfield Church also held its customary communion service on Easter. Pastor of the Summerfield Church is Harold Thiessen.

TRAINING FOR TEACHERS

Sunday school and vacation Bible school teachers of Menno Church, Ritzville, Washington, were given a chance to study their curriculum on May 5 and 6. Willard Claassen, executive secretary of the Board of Education and Publication, and Mrs. Herbert Miller of the office staff, were the workshop leaders.

REEDLEY HOSTS PACIFIC DISTRICT

Delegates from Idaho, Washington, Oregon, and California will meet in the First Church, Reedley, Calif., May 31 to June 3 for the annual Pacific District Conference. Theme for the conference will be "That They Might Hear." Guest speakers will be William Klassen, Mennonite seminary professor of New Testament; J. N. Smucker, pastor of First Church, Upland, Calif.; and Joseph J. Duerksen, medical missionary to India.

BLUFFTON SUMMER COURSE

Eldon Graber, Bluffton College registrar and director of summer sessions, announced that three new professors will be teaching courses in the first session, June 5 to 22.

Honora Becker, who will be teaching Shakespeare, is now professor of English at Bethel College, North Newton, Kansas. Marjorie Ruth, an instructor in the Beatrice, Nebraska, elementary schools, is to teach children's literature. Teaching the course in Teaching Skills will be Arlene Hartzler, teacher from Goshen, Indiana.

CHURCH RECORD

NEW ADDRESSES

Alvin Bachman, Secor, Ill.

Wm. T. Buckley, 916 Neville, Hanford, Calif.

Wm. Craig, R. 3, Canfield, Ohio

Carl Ebersole, Orange County Hospital, Orange, Calif.

Mrs. Virgil Hanes, 13746-12 St., SW, Seattle 66, Wash.

Wilbur Hiebert, Rt. 3, Box 82, Perryton, Tex.

Dean Krehbiel, 305 N. Hays, Hutchinson, Kan.

Duane Kroeker, 965 Gretchen Lane, San Jose 28, Calif.

Clara Latschar, 3220 Colgate, Dallas 25, Tex.

Samuel F. Lehman, 1505 S. 14, Goshen, Ind.

Eugene Mierau, 8433 Olive St., Ontario, Calif.

Abe Plenert, R. 1, LaFayette, Colo.

Wilbur Rostetter, 758 Cole Creek Dr., Omaha, Neb.

Robert Unrau, Wagnerstrassen 38, Hinterbruhl bei Wien, Austria

Carl Wubben, R.R. 1, Minier, Ill.

BAPTISMS

Calvary Church, Washington, Ill., on April 15: Bruce Faubel, Fred Faubel, Carma Graber, Robert Guth, Linda Heiser, Sally Hess, Coleen Kamp, Mary Rider, Ralph Ruble, Deborah Schertz, Keith Schrock, Jeanette Springer, Kathleen Streid, Joanne Springer, Polly Tomlinson, Beth Vercler, Patricia Springer, Rudy Vercler.

Grace Church, Pandora, Ohio, on April 8, 1962: Marjorie Amstutz, Debra Basinger, Mark Benton, Dorothy Bixler, Norma Bucher, Richard Bucher, Betty Burkholder, David Gerig, Timothy Hartzler, Daniel Hilty, Terry Schey, Philip Sommer, Fred Suter, James Sutter.

Hope Church, Columbiana, Ohio, on April 22: Herbert Van Horn.

Meadows Church, Meadows, Ill., on April 15: Anita and Christine Schrag, Stephen Bertsche, Marjorie Troyer, Linda Bachman, Mikel and Patti Streid, Eddie Graber, Marcia Smith, Jimmy Reimer, and Dean Kirkton.

Summerfield Church, Summerfield, Ill., on April 15; Beth Baer, Monica Ross, Sue Combs, Linda True, Caroline la Chance, Dennis Korte.

PUBLISHED

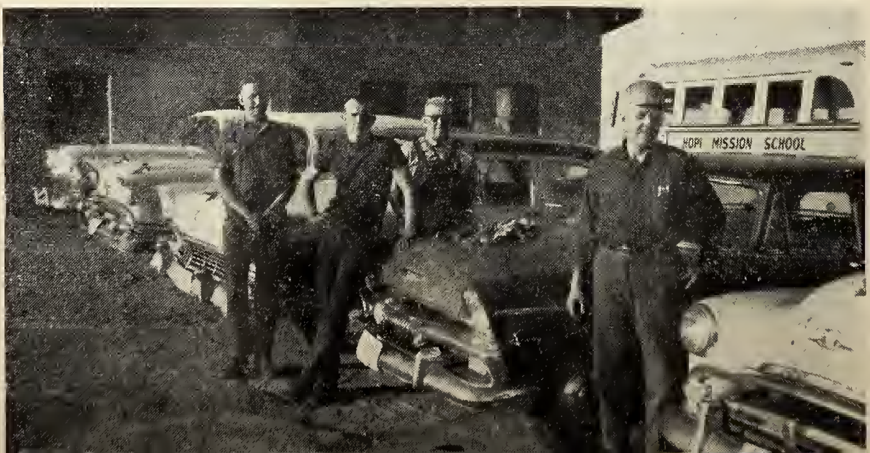
Mennonitische Lexikon, Installments (*Lieferung*) 47/48 have just been published. Installments 45/46 were published in 1961. Three similar installments remain to be published to complete the fourth and last volume. Volumes 1 through 3 can be purchased for $8.75 each, until September 1 when the price will be $11.25 per volume. Volume 4 begins with Installment 43/44. Each of these double installments can be purchased for $2.25. All orders should be sent to Verlag Heinrich Schneider, Karlstrasse 90, Karlsruhe, Germany. Volumes 1 and 2 are also available from the Bethel College Historical Library, North Newton, Kan.

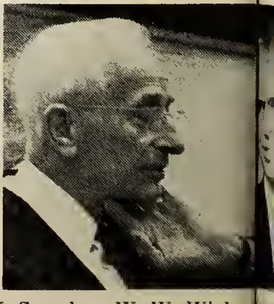
MINISTERS

C. B. Friesen, Hesston, Kan., has been supplying the pulpit at Faith

KANSAS MECHANICS IN ARIZONA

Leroy Hiebert and Virgil Claassen, Elbing, Kansas, and David Duerksen and Ed Wiens, Inman, Kansas, spent April 3 to 10 repairing the vehicles used on the Northern Arizona Mennonite Mission. Equipment serviced included the mission's school bus and station wagon plus work on missionary automobiles. Value of brake, transmission and motor overhauls, and body repairs was estimated at $1,200 worth plus the cost of parts which were contributed. Some body upholstery repair needs to be done. Anyone interested in helping should write to Albert L. Jantzen, Hotevilla, Arizona.





J. N. Smucker, W. W. Wiebe

Church, Greensburg,, Kan., since February. Beginning in June he will serve the Herold Church, Bessie, Okla.

Victor Sawatzky, who is currently pastor in Pawnee Rock, will move to Newton, Kansas, at the beginning of June, where he will serve the Faith Church.

Gary Stenson will be the next pastor of the Bergthal Church at Pawnee Rock, Kansas. He is a senior at Mennonite Biblical Seminary and will assume the pastorate in summer. Last year he served as summer pastor of First Church in Beatrice, Neb.

Peter A. Unger, Calgary, Alta., has accepted a call to the Grace Church, Brandon, Man. He will succeed Henry Isaac, who is planning to attend Bethel College in the fall.

DEATHS

David J. Becker, Aberdeen, Idaho, was born January 5, 1872, in Pastiva, South Russia, and died April 12, 1962, at the age of 90 years. At the time of his death, Mr. Becker was the oldest member of the First Church of Aberdeen and had served the church as a teacher, trustee, and deacon. Five children survive.

Elvina Hilty Bucker was born Sept. 12, 1883, near Columbus Grove, Ohio, and died April 21, 1962. She was the wife of Ezra Bucher and mother of eight children, and a member of Grace Church, Pandora, Ohio.

Mrs. Gerhard D. Ewert, Hillsboro, Kansas, was born Helena Peters at Bingham Lake, Minnesota, on Mar. 11, 1881. She was a member of the First Mennonite Church. She passed away on April 11, 1962.

Mrs. Effie B. Geigley, Fairfield, Pa., born June 8, 1899, at Somerset County, Pa., and died at her home April 20. Her husband preceded her in death, just 16 days. As her husband had done, she willed her body to the Philadelphia Anatomical Society for research purposes. A memorial service to be held April 29 at 4 o'clock at the Fairfield Mennonite Church with Gerhard Klassen officiating.

Mrs. Henry S. Schmidt, Goessel, Kansas was born February 21, 1870, in Klefeld, Russia, and died April 21, 1962. She was a member of the Tabor Church, Newton, Kan.

WORKERS

E. W. Baumgartner was re-elected chairman of the Board of Trustees of Bluffton College, Bluffton, Ohio, at their April 3 meeting.

Eleanor Camp, who has served in the Central Office for fifteen years as treasurer of the Women's Missionary Association, will retire in Summerfield, Ill., in late summer.

Deborah Hunsberger, Wadsworth, Ohio, who is doing graduate work at the University of Marburg, Germany, spent one month of her spring vacation in assisting MCC workers in Nachbarschaftsheim in Berlin. Her duties took her several times across the border into East Berlin.

Mrs. Lubin Jantzen (missionary to India) and *Vernelle Yoder* (missionary to Colombia) have been chosen as the speakers for the Women's Missionary Association program in connection with this year's sessions of the Conference.

Mrs. Helen Neuenschwander of Bluffton will replace Mrs. Meta Dean who has been head dietician of Bluffton College dining hall since 1938. Mrs. Neuenschwander and her husband are operating the Edelweiss Restaurant in Bluffton.

MARRIAGES

Bill Paulson (member of Bethel Church, Mountain Lake) and *Marcia Nelson,* member of Methodist Church, Rochester, Minn., where they were married March 25, 1962.

Marilyn Peters, member of Bethel Church, Mountain Lake, and *Leonard Dunkelberger,* member of Methodist Church, Jeffers, Maine, were married in Bethel Church, Jan. 26, 1962.

Jim Ratzloff, Hillsboro, Kan., member of Johannestal Church and *Shirley Jost,* Hillsboro, Kan., member of the M.B. Church at Hillsboro, were married in the M.B. Church at Hillsboro on April 7, 1962.

Sheril Springer and *Raymond Hamlet* were married April 14, 1962, by Heinz Janzen in Calvary Church, Washington, Ill.

Leatha Unger, member of the Bethel Lustre Mennonite Church and *Edward Brown* of Lanigan, Sask., were married April 13.

CALENDAR

Central

May 10—Dr. Lillian Rich speaks to Bethel Dorcas Society, at Morton (Ill.) Savings and Loan, 1:30.

May 13—Spring program of music, Bethel Church, Pekin, Ill., 7:30.

Eastern

May 18-20—125th anniversary, Flatland Church, Quakertown, Pa. Speakers are A. J. Neuenschwander, Andrew Shelly, and Stanley Beidler. Sunday evening, service by Latvian Baptist Church Choir.

Northern

May 20—Children's Day and dedication of new Sunday school wing, Bethel Church, Mountain Lake, Minn.

Western

May 13—Ernst Harder speaks at First Church, Newton, Kan., 7:30.

Other

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

am); V. Sawatzky (Ministers); E. W. Baumgartner, Mrs. Lubin Jantzen (Workers); the Misses Becker, Ruth, Hartzler (Summer course).

June 3—Bethel College Commencement.

June 4—Bluffton College Commencement.

June 21-24—Northern District Conference, Freeman, S. D.

July 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

LETTERS

TEACHING IN THE RING

Dear Youth Editor: In a recent issue of *The Mennonite,* a reader expressed his disapproval of a picture showing the refereeing of a boxing match by myself as a VSer serving at Ailsa Craig Boys Farm.

First of all, let me state quite emphatically that the farthest thought from our minds was to make professional boxers out of these boys. Further, it was our purpose to provide for these boys an environment where they can be boys and enjoy doing all the things any normal boy enjoys, and this includes boxing and other sports under well-supervised conditions. All of us as youngsters have engaged in contests of strength and skill, whether it be boxing, wrestling, or foot-racing; for a boy it is as normal as eating or sleeping. Yet how many of us have made boxing a career?

Sports, especially at an institution such as Ailsa Craig, is an ideal outlet for a boy's pentup energies. If the boys in the picture were not at Boys Farm, they would likely be running the streets of some large city, armed with knives, clubs, and engaging in fights which would have far more serious consequences than a well-supervised boxing match.

To work with youngsters, you have to first of all take an interest in their interests. You can't expect a boy to forego boxing just because you as an adult disapprove. The world of boys is in a sense far removed from that of adults, especially the world of emotionally-disturbed boys. Therefore, any attempt to limit or restrict their activities (within reason, of course) is met with increased hostility making it more difficult to reach them. Indeed, if he is interested in boxing and you in working with him also take an interest it may serve as a basis for communication whereas otherwise he may remain hostile and withdrawn. Boys such as this need love and attention. They need to be treated as boys. But most important of all, these boys, by the example of staff members, can be taught to live by Christian principles and sportsmanship, even in the boxing ring, where to a boy these can be most readily applied.

No, it is not intention to develop prizefighters. Instead, we are to take a sincere interest in their interests so that we can understand them and they can understand us. Only then can we begin to show a homeless boy that someone cares. Once this is done, then the boy can be steered toward more meaningful interests.

I would suggest that we look a little beyond the picture. Rather than seeing future prizefighters, one should see an attempt at understanding, an attempt to show love and interest to an emotionally disturbed boy in perhaps the only way he understands. You cannot proclaim Christianity without first meeting the basic needs of individuals. In this case the need was love, and strange as it may seem, the basis to meet that need was the boxing ring. *Myron Schrag, Anthony, Kansas.*

THE OTHER SIDE

To the Editor: In the April 10 issue of *The Mennonite* J. F. Sawatzky of Newton, Kansas, expresses concern that "Our Conference publication, *The Mennonite,* has lately published repeated articles about the ecumenical movement apparently favoring the same," and expresses a desire to "hear the other side also."

In an article in *Christianity Today* of March 30, 1962, Harold Lindsell points out that certain activities connected with the New Delhi meetings give this "the appearance of Protestantism toward Rome." He refers also to Bishop Oxnam's address of 1948 in which he pleaded for an organic union that allows but two churches—one Protestant and one Roman Catholic—expressing the further desire that these two might someday be merged into one holy, catholic church.

An editorial in the *Sunday School Times* of April 14, 1962, concludes with the paragraph: "We must remember that it is not sufficient to oppose something simply because it is ecumenical. The danger is not in the idea, but in what the movement generally represents theologically and doctrinally. This is not to dispute the fact that there are gospel preachers and gospel churches within the movement. But it is to say that much of the leadership is not in line with historic, biblical truth. It appears that rougher days are ahead for those evangelical pastors and laymen who are in NCC-member denominations, but who so far have resisted the inclusivism and watering down of doctrinal distinctiveness that are part of the effort to promote church unity at any price."

Historically, the ecumenical movement owes its very existence to foreign missions, but the original ecumenical missionary spirit has been dissipated by the inroads of theological liberalism. Of this Dr. Lindsell says, "What had begun as a genuinely ecumenical and theological orthodox movement now became fragments, its witness based on theological inclusivism. . . ."

Concerning this matter, A. Morgan Derham, London, England, in a brief review on the volume "New Delhi Speaks," asks: "And what accounts for the general acknowledgment that the greater part of the current missionary effort stems from churches and movements that are not even affiliated with the World Council. . . ?"

This has already taken more space than was anticipated, and others may wish to make contributions as well. But if it is desired, a comparison can be given in a later issue between the missionary work being done outside the ecumenical framework, and that being done inside this framework—a comparison that is both interesting and enlightening, but might be embarrassing to ecumenists who favor the movement for an allegedly greater missionary effort. *C. B. Friesen, Hesston, Kansas.*

YOUTH WORK IN HOLLAND

Klaas Maarse

It is a fact that the Christian church in the Netherlands, and also in many other countries, has a very weak approach to its young people, and consequently, the young people have an equally weak contact with the gospel. I will tell you about our Mennonite youth work in the Netherlands, as started at Aalsmeer. You will decide whether or not it has something worthwhile to offer.

When Robert Raikes founded the Sunday school movement at Gloucester, England, in 1770, it was a tremendous step in the history of the Christian church. For the first time there was someone willing to organize something for the religious education of the child; and, imperfect as it was, it has done very much for millions of children.

But there is a great difference in the position of the church in the nineteenth and twentieth centuries. In the nineteenth century there was the quietness and silence; the church was the center of community life. Everybody was baptized and a member of the church.

But now the church is in a different position. A growing majority of young people lost contact with their respect for the church.

Any person born in Europe since the First World War has never known anything but a world of great disorder. Now they grow up —nourished by cinema, TV, danc-

YOUTH

ing, their school knowledge, and their Sunday sports. Already in many congregations only older people are attending the services.

The Mennonite church in Holland is aware of this. The "Algemene Doopsgesinde Societeit" (the General Committee) established a board for youth problems in 1946 and in some congregations in the cities have a special youth minister.

And that is the reason why "The Westhill," a special youth work for children and young people, was started in Aalsmeer, my home town.

First, something about Aalsmeer itself. This "flower center of Europe" has 15,000 inhabitants and is twelve miles south of Amsterdam.

We also have a very old Mennonite parish. The first Mennonite refugees in Holland were very glad to come to "the jungle" of Aalsmeer, between many lakes where they could hide themselves. During four centuries their ideas were living in our parish. The keen remembrance of the old lay-preaching is the "credit" side of the youth work.

But we also have a "debit" side. We have a liberal parish. American Mennonites cannot understand perhaps how difficult it is to bring the gospel to people who are quite satisfied with their life. When you are living well, it seems that is all that matters. It is not necessary to go to church services, they say. But they make no objection to paying a contribution to the church. It is difficult to come in touch with the parents. But for the children they will do all that is possible—and even accept the help of the church.

And now our approach. In 1927 we founded, in our parish, a graded children service according to the ideas which the late Hamilton Archibald of Canada had introduced into England in 1903. We didn't speak about "Sunday school and preachers" but intended a real children's service.

We always speak about "children's service and helpers" because we don't want to "teach" them in the first place, but join in with them in a devotional service to give them the gospel suitable to their age.

We begin with children of four years age and finish with those of sixteen. During this period of twelve years, they pass seven different services. This system started at Westhill-College near Birmingham, and that is the origin of the name of this youth work "Westhill."

The three principles of the graded children's service are: 1) to give the child exactly what the child in that special age needs and understands. Therefore we have different departments, each with a leader and three to five helpers; each with a group of four to eight children. 2) No impression without expression. Every child must have the opportunity to create something as expression of the impression made in the story and the service. This expression is not usually in the

own at the far left is Aalsmeer;
ame of this particular street is
lstaartseweg Driesprong.
occasion for the picture of
ueraders is "een bonte middag,"
ternoon of fun. The picture on
317 was taken in Amsterdam.

senior department for those of 12-18 years. 3) The atmosphere—the spirit of the department is very important. Only when the children are *willing* to cooperate can we help them.

The leader of the children's service starts the service with prayer, songs, and a preliminary discussion. Then the helpers tell the story to the children, who are sitting in circles around them. After the commentary there is the opportunity to expression at different ways.

Very important is the training class—the keystone of our system where we prepare for the next Sunday.

Mostly there is a general course of stories on Jesus' life, the mission, and there is also a special theme for the services. In the training class (one for each department) one of the helpers tells the story to the rest of us. Following is a general explanation and discussion. There is not always general agreement with the leading idea or with the whole story and often it is a very lively and interesting hour. Each helper receives a pencil with the story to help him to prepare it at home.

All the services, more than twenty different ones, are on Sunday morning at different places. The first one starts at 9:30 and the last one finishes at 1:00 o'clock.

Our youth program includes other things: the united devotional together with the members of the church which we begin in September and finish the Sunday before Pentecost. The young people bring flowers and fruit to the services which they afterward take to patients and old people.

We have five big festivals at Christmas; at Easter we give on two evenings a pageant of the Children of Jerusalem; then the harvest festival; and in the summer our camps—this year six.

In 1927 we started with one department, in 1932 there were three, five in 1937, and in 1961 we have twenty-seven departments and more than 850 children and young people attended the Westhill. Sixty per cent of these are of not members of our 650-member church.

The number of helpers we use is more than 150; it is difficult to find every year new helpers.

Of course we lose some young people in the years between four and sixteen, but each year there comes a new group of youth to the Youth Church, which we have especially for the Youth above 16 years, and each year we found a new club of the seniors of the Westhill, this year 45 new members, so that also our youth organization (six societies), for people from sixteen to twenty-four years of age, is rising and at the moment we have 160 members.

You might ask, what is the leading power in this youth work? The answer: the intense interest of the children and young people. Weeks before we begin, they ask, "Please, when does Westhill begin again?" The word "Westhill" is a magic word, which opens the doors and the hearts.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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CONTRIBUTORS

Marjorie Thomas, a fictitious name, is used not at the writer's request, but for other reasons. Elda (Mrs. Dale) Bachman is a homemaker in Newton, Kansas. Klaas Maarse is currently working in Berne, Indiana, having come to the United States under Mennonite Central Committee's Trainee Program.

CREDITS

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THE MENNONITE

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VOLUME 77 NUMBER 19

EDITORIAL

It starts like this. Someone says, "Why aren't our brightest young men going into the ministry?" and just like that we have a full-blown discussion on *the* shortage. And many reasons are offered, most of them valid. But one reason is overlooked. Perhaps it is not the major reason, but it does hold a clue.

One reason our brightest young men aren't going into the ministry is that too many people have been going around asking why our brightest young men aren't going into the ministry. (That's all right, I'll wait here until you go over that again.) It has slowly dawned on me that it is high time to stop trying to answer questions and to start trying to listen. And when I listen to this hackneyed question, I hear a number of things being said.

One is, "The men going into the ministry now are not our bright young men." Now this isn't true, of course, and that's why it is never said in such bald words. But it does reflect a deep pattern in our brotherhood of casting a poor light on the ability of our ministers. Let's begin at home. I've written a number of things in this vein. Happily for the grand jury, the incriminating evidence was put down in black and white and can be found easily. Of course, ministers do occasionally undercut each other and on many occasions bring valid criticism upon themselves. But it is nothing compared to the carping that goes on in all too many congregations. Ministers certainly are not above reproach, but the spirit of forgiveness and understanding has been all too thin in many of our fellowships. The gospel that the minister has to preach will always cause some dissent in every congregation. Both ministers and congregations need to learn to live with differences of opinion and conviction. We should at least realize that the unpopularity of the minister derives from the unpopularity of the gospel.

Again when I hear the bright-boy lament, I know it is also the bright boy's lament. (Yes, I'll be here when you get back.) For the question asker is really saying, "You see, I'm bright. That's why I'm not a minister." I agree with those who answer this question head-on that we would have more ministers if we asked more men to become ministers. But while we have not tried hard enough on some people, we have tried too hard on others. It is not reasonable to expect every ruddy-cheeked fairheaded boy to be a minister. There are many things to be done for the Lord in many areas of life, both in and out of the church. We need to call people to serve the Lord, but there is danger in being too specific too soon. So I sympathize with those who are guilt-ridden because they feel they should be in the ministry. Perhaps both they and we need a broader concept of the Christian vocation. But perhaps they should be in the ministry, after all. In which case, I wish they would at least stop kidding themselves.

And finally I hear a voice under the question saying, "See, I told you so." Having cast doubt on the status of the ministry, other people begin repeating it. Now the social scientist can move in and start counting the people who are repeating an idle comment. This justifies a report that there is a trend. The report brings more doubt and confusion. The water is muddy. People making decisions are perplexed. Besides that, they're mixed up. And so some bright boy may consciously decide not to go into the ministry because he heard someone somewhere say bright boys don't. And so, there you have Exhibit A. And so we go around in circles. Talking and griping have made it so. No, let's not be afraid to ask leading questions, but let's also ask why we ask.

The shortage of ministers is cause for concern, though not for alarm. There is no easy answer to any of these needs, but the hardest easy answer says that a church that prays for its minister both before and after they get him will have its needs supplied.

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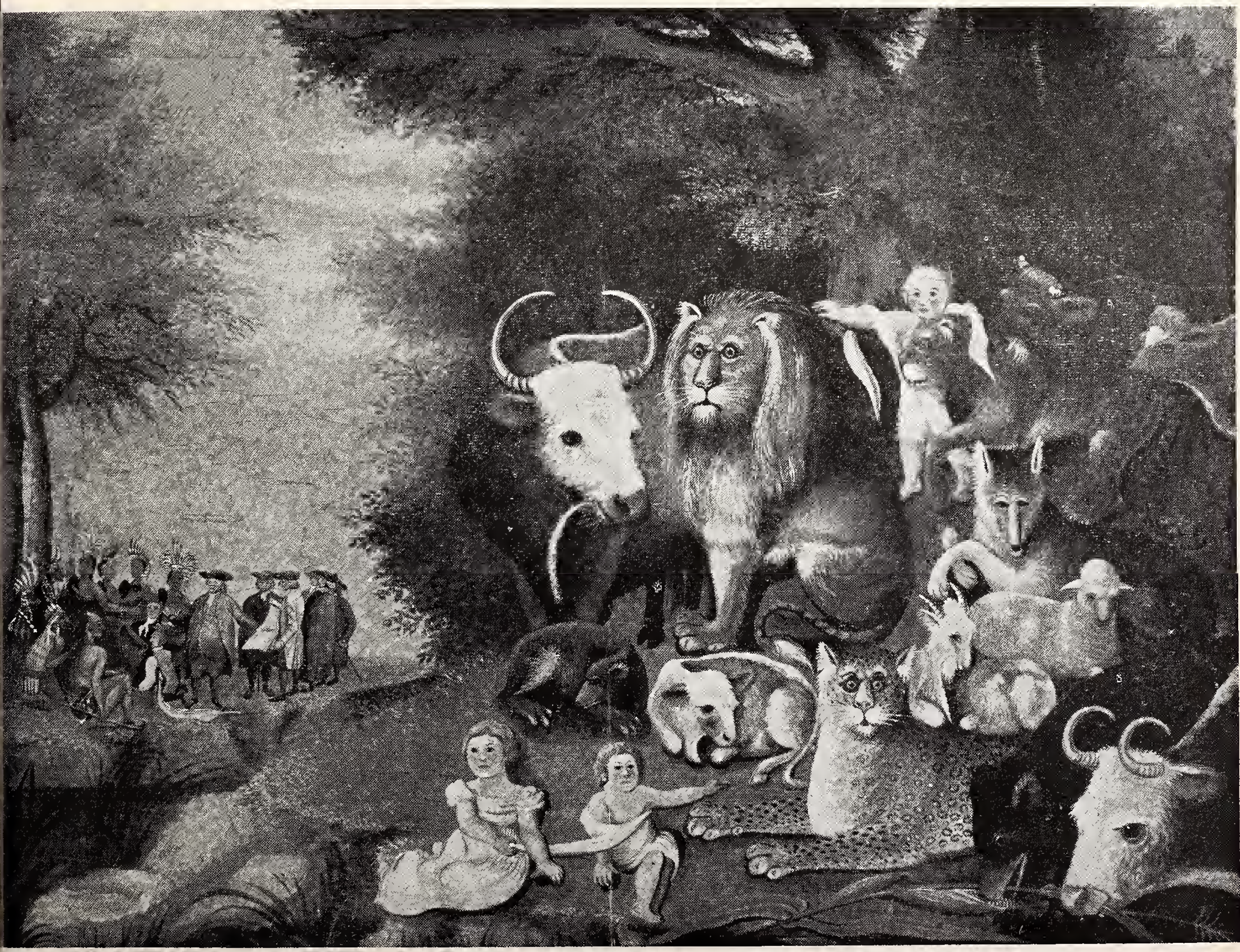
MAY 15, 1962

THE MENNONITE

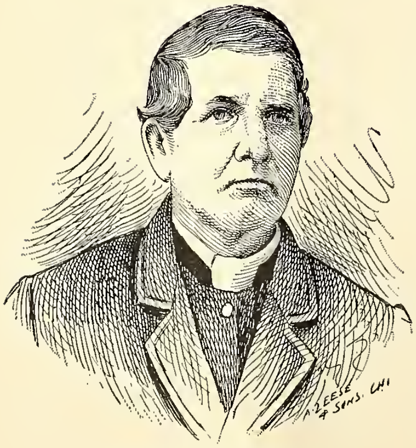
OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Birthplace of the General Conference

An interpretation of the community in which the General Conference meets in August

Alvin J. Beachy



John H. Oberholtzer

WHEN THE GENERAL Conference meets on the campus of Moravian College in Bethlehem, Pennsylvania, delegates and guests will find that they have returned not only to the cradle of American Mennonitism but also to the birthplace of one of the founders of the General Conference. Germantown, which is now a part of the city of Philadelphia, Pennsylvania, is the site where the first Mennonite Meetinghouse in America was erected in 1708. A log structure, it stood until 1770 when it was replaced by the present stone structure, which is still in use, although it was enlarged in 1916. North of Germantown and southeast of Bethlehem lies the village of Milford Square, the hometown of John H. Oberholtzer, one of the founders of the General Conference and publisher of the *Religiöser Botschafter,* the first Mennonite church paper to be published in America. Delegates and visitors to the Conference will also have opportunity to visit the cemetery of the Lower Skippack Meetinghouse, where Christopher Dock is buried.

Delegates to the Conference who come from Canada and the western United States will wonder how the Pennsylvania Mennonites got that way. General Conference Mennonites who came from Kansas or the Dakotas or Canada are mostly descendants of the Mennonites who immigrated to this country from Russia after 1874. Many of the older members there were born in Russia. Mennonite immigrants to Pennsylvania, however, began coming to William Penn's woodland shortly after the colony was established in the latter part of the seventeenth century, and immigration reached its peak during the first quarter of the eighteenth century.

These original Mennonite colonists in America came largely from the Palatinate in South Germany along the upper Rhine. Here Anabaptist groups had been formed and nurtured under the leadership of such men as Hans Denk, Hans Hut, and Pilgram Marpeck during the first half of the sixteenth century, but severe persecution had all but emptied the Palatinate of its original Anabaptist converts by 1600.

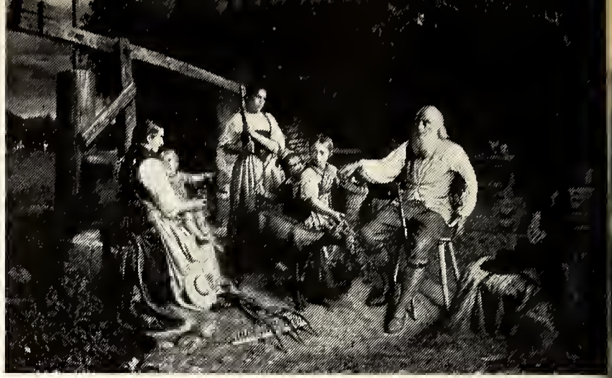
During the Thirty Years' War, 1618-1648, the Palatinate was laid waste and its population so decimated that persons who had earlier been banished were now welcomed back. As persecution against the Anabaptists in Switzerland was renewed with increased vigor about this time, some of them migrated to the Palatinate. The earliest settlers from Switzerland arrived in that region in 1652. However, the largest immigration from Switzerland to the Palatinate took place after 1671, when an especially severe persecution against the Swiss Brethren or Mennonites took place

the cantons of Zurich and Bern.
omen and children were impris-
ed or banished, and in some cases
en were sold as galley slaves to
alian seamen. By 1672 over six
ndred of these former Swiss citi-
ns were in the Palatinate. Among
em were cripples and old people
to ninety years of age. Many ar-
ved in the Palatinate nearly desti-
te, their property having been con-
scated. Since the native Palatinate
ennonites were poverty-stricken
emselves, they appealed to the
utch Mennonites, who as early
1660 had formed the Commit-
e for Foreign Needs in order to
ssist their Swiss brethren. Eleven
ousand gulden or $150,000 was
iven by the Dutch Mennonites for
e relief of the Swiss Brethren.
fter a time the severity of the
ersecution in Switzerland abated
mewhat only to flare up in 1709.

Although these Swiss immigrants
ere not permitted to live in their
ew homes without restrictions,
ch restrictions as they had to
ndergo were preferable by far to
e absolute intolerance they had
xperienced in Switzerland. As early
s 1658 concessions that were un-
sual for any except Catholics,
utherans, or Reformed were grant-
d to the Hugenots of France as
ell as to the Hutterites of Hun-
ary. In 1664 somewhat similar
rivileges were granted by Count
arl Ludwig to the Mennonites who had survived the long years of oppression within the Palatinate. These concessions were evidently not made so much for the benefit of the native Mennonites themselves, but in the hope of attracting honest and industrious farmers from other lands. They were granted freedom of worship but not in public meetinghouses. No more than twenty families were to meet at any given place. No outsiders were to be received into the church by baptism, and every family was required to pay $90 per person per year as protection money. Failure to comply could mean expulsion from the country.

During the latter half of the seventeenth century the ruling courts were of the Reformed faith. These counts were often not unkindly disposed toward the Mennonites, and the concessions granted by Karl Ludwig in 1664 were continued by his successors in 1682, 1686, and 1698. However, during all of the eighteenth century the Palatinate was under a line of Catholic rulers, and religious bigotry again had full sway. Also the need for an industrious farmer class to build up the devastated land of the region was no longer so urgent. In the Catholic barony of Rheydt near Crefeld the peaceful Mennonite community that was going about its daily activities as usual was set upon one morning in July in the year 1694 by a group of armed peasants led by the baron himself and several Roman Catholic priests. Those who could not escape were hastily herded together and driven like cattle to a nearby castle where they were kept for some weeks in filthy prisons. After the authorities had tried in vain by threats and by several executions to obtain a recantation of faith from the prisoners, most of them were given their freedom. The conditions of their being set free, however, called for a fine of 8,000 Rix dollars, which they had to collect from their more fortunate neighbors. After payment they were conducted to the border, banished, and exiled, with the penalty set at forfeiture of life and property should they return.

Mennonites in the Palatinate were not permitted to live in towns nor to enter the trades. They were thus forced to restrict their activities to farming and on occasion complained that they could not properly educate their children. Their meetinghouses had to be built without benefit of bell or tower, and after the ruling counts became Catholic restrictions regarding burial of the dead were imposed on them. Prior to this the burial of Mennonite dead within the common burying grounds had been permitted. After this it was in many cases not allowed. Rigid limitations were also placed on the right to marriage in order



"Bernese Anabaptist Farm Family" by Aure LeRobert. Severe persecution in 1671 drove the Mennonites from the Swiss cantons of Zurich and Berne to the German Palatinate and finally to Pennsylvania.

to check the growth of the Mennonite population. The revival of an old law, *jus retractus*, or right of redemption, made it extremely difficult for Mennonites to own land. Under this law land which had at one time been bought by a Mennonite could at any time be reclaimed by the orignal owner upon the payment of the purchase price originally paid by the Mennonite purchaser. Thus a Mennonite might purchase a farm, work for years to build it up, only to lose it to the original owner without remuneration for the improvement on the land while it was in his possession. A Mennonite farmer by the name of Landis, one of the Swiss refugees who had lived in the Palatinate for twenty-five years, lost a farm in 1726 under this law which he had purchased two years earlier. A petition by the Mennonites to the elector modified the law to the extent that it was not to apply to those farms which had been in the possession of the Mennonites for some years, but only to future purchases.

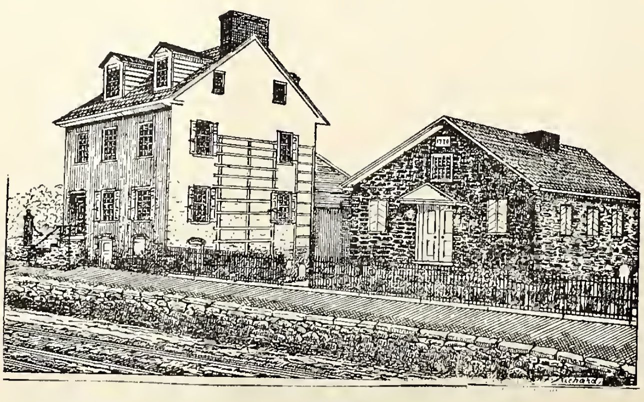
Immigration to Pennsylvania

Such was the situation of the Mennonites in the Palatinate when they came to America at the invitation of William Penn and founded the first permanent Mennonite colony in America in what is now known as Germantown, Pennsylvania. Most Mennonite historians are of the opinion that the settlers of Germantown were originally of Mennonite stock, although at the time the settlement was established some of them had become Quakers. The first founders of Germantown came from Crefeld, Germany, where a Mennonite family had founded a silk industry which grew until Crefeld was one of the largest silk centers in Europe. On May 10, 1682, William Penn granted to Jacob Telner, a merchant from Crefeld, to Jan Striepers, a merchant from a nearby village, and to Dirck Sipman, also from Crefeld, each 5,000 acres of land somewhere in Pennsylvania. All three of these men were Mennonites at the time the purchases were made.

Other people from Crefeld and vicinity made additional purchases of land the following month, and on July 24, 1683, thirteen Crefeld families, numbering in all perhaps forty souls, set sail for America from London in the ship Concord. They landed at Philadelphia on October 6, 1683, and lost little time digging in for the winter. On October 12 of that same year a warrant was issued to Francis Daniel Pastorious as trustee for 6,000 acres of land, half of which he reserved for a land company from Frankfort on the Main and the other for the Crefelders. On the 24th of October the land was surveyed and at the advice of William Penn the first settlers decided to lay out a village rather than to settle on isolated farms, as the Palatines, who had been farmers, did later on. The Crefelders had been weavers in their native European habitat.

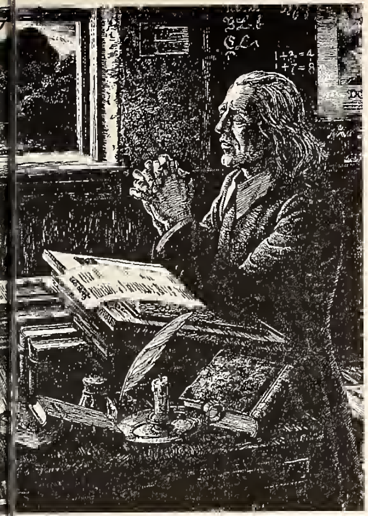
The argument as to whether these first settlers were Mennonites or Quakers need not concern us here. Once established, the colony grew steadily. It was saved from the ravages of Indian raids and famine to which many of the frontier colonies were subjected. Although for the first ten or fifteen years after its establishment immigration to Germantown was limited largely to those who were of either Mennonite or Quaker persuasion, soon thereafter Lutheran and Reformed began to outnumber them. There was also a small number of Dunkards and various other sects. Germantown became not only the cradle of American Mennonites but also the religious cradle of German America. It was the site of the first German Reformed, German Lutheran, German Moravian, and many years later of the first German Methodist congregations.

Quakers and Mennonites appear to have worshiped jointly until about 1690. A letter from a Reformed pastor visiting Philadelphia and reporting to Amsterdam records the fact that the Mennonites met sep-



The Germantown Church was built next to the home of Francis Daniel Pastorious, the Pietist friend of the Mennonites, organizer and mayor of Germantown, and active Christian leader until his death in 1719.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**



hristopher Dock'' by Oliver Wendell henk. The famous Mennonite hoolteacher is buried in the Lower ippack Cemetery near the spot where taught until his death in 1771.

ately for worship and that one of ieir number, a Dirk Keyser from msterdam, read a sermon for them om a book by Jobst Harmensen. was in this same year that Wilam Rittenhouse was chosen as the rst Mennonite minister in Amera, and Jan Neus as the first dean. On October 8, 1702, Jacob Gotthalk and Hans Neus, previously ected as deacons, were also chon as ministers. In 1708 the conregation erected its first public eetinghouse, and on May 9 of e same year Bishop Jacob Gotthalk, successor to Bishop Rittenouse, who had died in the month f February of that year, baptized leven applicants for membership at e first Mennonite baptism to be eld in this country. The memberhip of the church at that time is ariously listed as 52 and 45.

The first settlers in Germantown ere Hollanders or Germans of utch descent, but in 1709 a steady tream of immigration from the alatinate began. The stream, at rst a mere trickle, swelled into a orrent between the years 1727 and 732, during which time 3,000 Palanate Mennonites passed through olland on their way to Pennsylania. In 1935 Christian Hege estinated these German settlers had 50,000 descendants among the Amercan Mennonites scattered throughut the United States and Canada. he family names which they rought with them are still prevaent in the area, and so is the dialect popularly known as Pennsylvania Dutch but more properly designated as Pennsylvania German. The dialect, incidentally, was not a denominational dialect, but was peculiar to the area from which these immigrants came. It was spoken by German Lutheran and German Reformed as well as by these Mennonite immigrants from the Palatinate. Such names as Alderfer, Bergey, Bechtel, Moyer, Kulp, Rosenberger, Detweiler, Derstine, Fretz, Swartz, Wenger, Wismer, and Ziegler came from the Palatinate. These later immigrants, who had been farmers in the Palatinate, bypassed the Germantown settlement for more fertile land which lay north along the Skippack. From this point the Mennonites expanded westward as far as Lancaster County, though the larger settlements were concentrated in Chester and Montgomery counties and eastward into what is now eastern Bucks County.

Origin of the General Conference

The original settlements continued to grow both by natural increase of population and by further immigration from Europe. By 1840 the Franconia Conference alone had grown to twenty-two congregations. These were located principally in Bucks and Montgomery counties. The twenty-two congregations had five bishops, forty ministers, and twenty-five deacons, who met semiannually as a council to oversee the life of their churches. Apparently these semiannual meetings were presided over by the oldest of the five bishops. No minutes of the proceedings of previous meetings of the council were kept.

John H. Oberholtzer of the Swamp congregation, a former schoolteacher who became one of these forty ministers in 1842, felt that some changes were in order in the manner in which the council conducted its affairs. The accounts of the episode vary according to the sympathies of the historian writing about the incident. Since the history of the Eastern District Conference has not yet been written, Oberholtzer has not yet been allowed to speak for himself. It is my opinion, based on sources now available, that the conflict between Oberholtzer and the other ministers was a conflict between authoritarianism in church life and a more democratic spirit. By his insistence that minutes of the semiannual meetings of the council be kept and by his proposed constitution by which the proceedings of the council were to be given an ordered structure that was consistent, Oberholtzer hoped to overcome what appeared to him to be the arbitrary authority of a single individual or of a majority of individuals.

From the time of his ordination onward Oberholtzer had refused to wear the regulation plain collarless frock coat, which the Franconia Conference then required all its ministers to wear. Because it was collarless with rounded corners, it was sometimes referred to by nonclericals as a "shad belly" coat. Oberholtzer defended his refusal to wear the coat on the basis of his freedom in the gospel. The result was that by 1844 he and his followers were denied the right to vote in council meetings. Although he later consented to wear the clerical coat at the advice of one of his more conciliatory members, it was then too late to achieve the desired goal of continued unity. Hoping to overcome the arbitrary powers which enabled the majority of the bishops to refuse the minority a hearing with his proposed constitution, Oberholtzer was disappointed.

The constitution was submitted to the spring meeting of the council in 1847. Ministers and bishops had the summer months to read it over and to familiarize themselves with it. When the council met in the fall of the same year, instead of hearing Oberholtzer's constitution read, those who had proposed the constitution heard themselves read out of the council. Oberholtzer along with fifteen other ministers now formed a new conference which soon came to be known as the East Pennsylvania District. The new conference claimed a majority in six of the congregations, and hence claimed the meetinghouses at these places as well. These were located at Upper Milford, Schwenksville, Skippack, East Swamp, West Swamp, and Flatland. At seven other places both groups worshiped in the same meetinghouse but on alternate Sundays for a number of years. These were at Saucon, Springfield, Providence, Worcester, Hereford, Boyertown, and Rockhill.

In this manner was formed what was later to grow into the Eastern District Conference of the General

Conference Mennonite Church. Its importance in the early years lay not in its rapid numerical growth but in the pioneer work which it fostered among the Mennonites in America. Oberholtzer was among the earliest of American Mennonite leaders to recognize the importance of Sunday school and young people's work. The purpose of his paper on this subject was to establish and promote unity among the various Mennonite sects that were then developing within the country. To John H. Oberholtzer must go much of the credit for promoting the movement that led to the first meeting of the General Conference at Wayland, Iowa, in 1860. Within the locality where the Eastern District Conference originated there are still large concentrations of Franconia Conference Mennonites. The appellation used to designate the difference between the two groups in this vicinity is *New Mennonites* and *Old Mennonites*. *New Mennonites* is somewhat confusing when applied to the General Conference Mennonites because an earlier division occurred among the Mennonites in Lancaster County in 1812. In this case those who broke away from the main body designated themselves as Reformed Mennonites and became far more conservative than the parent body, and within Lancaster County and in other areas where they have established scattered congregations in Ohio and Michigan, these people are sometimes called *New Mennonites*.

Today the Eastern District Conference has 29 congregations which are spread geographically from Kitchener, Ontario, Canada, where there is a General Conference Mennonite Church located on Stirling Avenue, to Marshall and Paint Rock, North Carolina, where the Eastern District Conference is carrying on some of its most recently begun home mission work. These congregations vary in size from 700 members with full-time salaried ministers to unorganized groups of less than two score who manage to survive without any regular ministry. The Eastern District Conference has had annual meetings since its inception in 1847. For many years it has also held quarterly conferences, a feature which is not a part of many of the other districts of the General Conference. The Eastern District Conference has an active Home Missions Committee, and in cooperation with the Church Extension Committee of the General Conference is currently engaged in establishing a new church in the vicinity of Churchville, which is a suburb of growing Philadelphia. One of the successful new congregations that has been established within the past two decades is the Bethel Church in Lancaster, of which Ward Shelly, chairman of the Home Missions Committee of the District, is the pastor. In addition to carrying on an active home missions program of its own, the Eastern District Conference cooperates fully with the Board of Missions of the General Conference in its work in Africa, Asia, and South America. The Eastern District Conference constituency supports Bluffton College and elects two members to its Board of Trustees. The Eastern District Conference also owns and operates the Home for Aged at Frederick, Pa

ABEL

Demetrios Capetanakis

My brother Cain, the wounded, liked to sit
Brushing my shoulder, by the staring water
Of life, or death, in cinemas half-lit
By scenes of peace that always turned to slaughter.

He liked to talk to me. His eager voice
Whispered the puzzle of his bleeding thirst,
Or prayed me not to make my final choice,
Unless we had a chat about it first.

And then he chose the final pain for me.
I do not blame his nature: he's my brother;
Nor what you call the times: our love was free,
Would be the same at any time; but rather

The ageless ambiguity of things
Which makes our life mean death, our love be hate.
My blood that streams across the bedroom sings:
"I am my brother opening the gate!"

From "War and the Poet" edited by Richard Eberhart and
Selden Rodman, published in 1945 by Devin-Adair, New York.

Ministers' Salaries Below Average

e average salary of the Protes- t minister is at least a thousand llars below that of the average nerican family, a study made by e National Council of Churches licates. The two-year study, made ssible by a grant from the Rockeler Brothers Fund, was requested eleven denominations in an effort secure a "more equitable and st determination" of salaries paid the clergy.

The study shows that, since 1940, nisters' salaries have been sever- reduced by inflation and the in- easing cost of living, despite any ises they may have received. In scussing "adequate support" of inisters by their churches, the udy urges that their ages, number of dependents, and expenses incurred in their work be taken into account. Young ministers often have education debts and the expense of young children, says the study, while older ones must educate their children and provide for retirement.

The assumption that clerical discounts compensate the minister's income is detrimental to the dignity of the church, it says, and is not a fact in practice. Fees for weddings, baptisms, and funerals in most parishes average less than $200 a year and should be provided free of charge by the church, anyway.

While a church is entitled to its minister's selfless dedication, the study continues, it is also responsible for making that dedication materially possible. In addition to provisions in the church budget for salary, housing, health insurance and pension, it is recommended that the minister have an expense account to cover the use of his car in pastoral work, travel to conferences, and necessary entertaining.

HE EDUCATION OF TAIWAN ORPHANS Miss Chiu, a graduate of the Taiwan eminary kindergarten course, joined the Taichung Babies Home staff last August. ne is in charge of seventeen children in one age group. In groups of three, four, five she takes them shopping, for a walk, to the market, or for a visit to a home. he children look forward to this, and there is always much discussion about the tivities when they return. Once she took the kindergarten children out into the ce fields and told them to see how many different kinds of insects and bugs they uld find. They came back all excited and could hardly wait to show the others hat they had collected. Taichung Babies Home is a cooperative project with the ristian Children's Fund. Glenn and June Graber direct the work. The Mennonite ntral Committee has supplied clothing, shoes, whole milk, Christmas bundles, meat.

KITCHENER TO KANSAS TOUR

Following the Seventh Mennonite World Conference at Kitchener, Ontario, next August 1-7, North American Mennonites will be hosts to some 350 European Mennonites. From Holland will come about 100, from Germany 170, from Switzerland 50 and from France 30.

Many of the European guests are looking forward eagerly to visiting a large number of the Mennonite communities in the three weeks following the conference before their planes depart from New York for Europe on August 31. About 200 will take a tour sponsored by the World Conference office. Five chartered busses will cover a 3500-mile circuit from Kitchener to Newton, Kansas, and back to New York. It will include the cities of Detroit, Washington, Philadelphia and New York in addition to fifteen major Mennonite communities.

About two thousand Mennonite families will have the privilege of entertaining at least two European Mennonites in their homes. The fifteen Mennonite communities could each arrange for at least one large joint meeting with a carry-in dinner and joint program in which both Europeans and Americans would take part. In each of these communities the plan to entertain the 200 visitors should be arranged by a local committee representing all conference groups. Tour leaders and guides who are thoroughly familiar with the geography and history of the Mennonite communities on the route will accompany the busses.

The World Conference office in-

PENNSYLVANIA LANDMARKS

The West Swamp Mennonite Church in Milford Township, Bucks County, Pennsylvania, was one of the earliest Mennonite churches in the county. One reason for the early organization of the Swamp Mennonite Church was the coming in 1717 of a Mennonite bishop, Valentine Clemmer, from Germany to what was then called the Great Swamp. Shortly after he arrived the Mennonites began to meet for worship in homes until 1735 when the first Swamp Mennonite Meetinghouse was erected.

In 1790 this structure was razed and rebuilt on a site one-half mile to the west which continues to be the present site of the West Swamp Church. This building, like nearly all early church buildings at that early date, served the double purpose of a schoolhouse and a house of worship. This was the arrangement until 1819 when it was replaced by a more commodious structure built of stone, in which besides the church services, school was likewise held, until the congregation in 1839 erected a separate school building by its side. This building in turn, in 1873, made room for the present church, a two-story building built of stone, 45 by 60 feet in size. In recent years two additions were attached to this building.

In 1847 there was a division in the Franconia Conference of which the Swamp churches were members. John H. Oberholtzer, who had been ordained a minister in the Swamp District only five years earlier, was one of the leaders of the group which split off from the Conference and formed a separate Conference now known as the Eastern District Conference.

John H. Oberholtzer was a man in advance of some of his fellow ministers. This being the case one can readily appreciate the reasons why West Swamp can claim several firsts in the annals of American Mennonite history. On March 25, 1844, West Swamp accepted a congregational constitution—probably the first of its kind among the Mennonites of America. On October 26, 1850, the ministers and deacons drew up a written plan for the aid of "poor and suffering members of the Christian community," the first Mennonite mutual aid plan. In 1854 the church decided to collect funds for the support of their ministers, probably the first move of this kind among the American Mennonites. The West Swamp Church was the first which introduced Sunday school work, the first school being organized in the spring of 1857. On November 7, 1874, a new pipe organ was dedicated, possibly the first American Mennonite congregation to use a musical instrument. *Ray Hacker*

vites and welcomes suggestions for the improvement of the tour, particularly the itinerary. In due time invitations will be sent to leaders in the local communities as to their desires to accept the proposed visits.

The proposed itinerary is as follows (asterisk indicates overnight stop): Aug. 8, Kitchener-Detroit-*Archbold, Ohio; Aug. 9, Archbold to *Bluffton; Aug. 10 to Aug. 12 (Sun.), Bluffton to *Goshen-Elkhart, Ind., to *Chicago; Aug. 13, Chicago to *Kalona, Iowa; Aug. 14, Kalona to *Beatrice-*Henderson, Neb.; Aug. 15, Beatrice-Henderson to *Hillsboro, Kan.; Aug. 16, 17, Hillsboro to *Newton and Hesston; Aug. 18, Newton to *Eureka, Ill.; Aug. 19 (Sun.), forenoon at churches in Eureka-Washington area, evening in *Berne church; Aug. 20, Berne to *Orrville-Smithville, Ohio; Aug. 21, Smithville to Scottdale and *Springs, Pa.; Aug. 22, Springs to *Harrisonburg, Va.; Aug. 23, 24, Harrisonburg to *Washington, D. C.; Aug. 25, Washington via Grantham, Pa., to *Lancaster; Aug. 26 (Sun.), to Aug. 27, Lancaster County; Aug. 28, via Philadelphia to *Lansdale-*Souderton; Aug. 29, *Franconia; Aug. 30, Souderton to *New York; Aug. 31, leave New York 6:00 p.m. for Europe.

CONRAD GREBEL COLLEGE

Conrad Grebel College is the name of a college chartered by Ontario Mennonites and Brethren in Christ on April 21, 1961. At the present time the college has no teachers, no classes, no buildings, and no students. But it does have a board of governors, a charter, and a building site title. Most important, it does have an affiliation agreement with the University of Waterloo (Ont.).

Under this agreement students enrolled in Conrad Grebel College will attend the University of Waterloo. Upon completion of a course of study, the University will grant the appropriate degree. In addition to university courses, students will be able to take courses offered by Conrad Grebel College. In the beginning there may be only one class. Most of the college's courses will deal with religion and will be developed in harmony with Mennonite beliefs.

Cost of developing the church college campus, which is to be completed within five years, will be $100,000. The university and three ther denominational groups will hare in this cost leaving the cost Conrad Grebel to be $17,000. In rder to fully establish the college's rogram a capital fund of $100,000 ill need to be raised during the ext five years.

Ontario groups supporting Conrad rebel College are the Brethren in hrist, Mennonite Brethren, Mennoite Church, Amish Mennonite, nited Mennonite (G.C.), and Stirng Avenue Church. Officers of ne Board of Governors are M. R. ood, H. H. Epp, J. W. Snyder.

.N. POLICE FORCE DISCUSSED

he Historic Peace Churches (Brethen, Friends, Mennonites) and the nternational Fellowship of Reconiliation held a conference at the ienenberg, Switzerland, April 10 to 3, on the theme "Positive Actions r World Peace." Each of the sponoring groups presented to the thir-five representatives at the confernce its own particular programs r approaches to world peace.

E. Philip Eastman, general secreary for the IFOR, spoke on "Direct ction," defining it as positive noniolent action inspired by love. "Dipmatic Contacts and a U.N. Police orce" was presented by Kenneth ee, secretary of the Friends Peace ommittee, London. A United Naons police force as an instrument assist in maintaining world order ithout the necessity for resorting war was given some consideraon. Kurtis F. Naylor, director of e Brethren Service Commission uropean program, Geneva, told of e long history of the Church of e Brethren with its parallel conerns for peace and ecumenics as tegral to each other. "Peace rough Service and Evangelism" as dealt with by two speakers, ugo Janz, Mennonite Brethren misonary at Neuwied, Germany, and hn Thiessen, Mennonite Central ommittee representative in Vienna, ustria. The speakers emphasized e ministry of the church to the hole man, which leads to peace, llowship, and harmony through e love of Christ.

A panel discussion of the speakers as chaired by John Howard Yoer, administrative assistant for the ennonite Board of Missions and harities, Boucq, France. The various approaches were reviewed by centering in three foci which were posed in the form of a question, "What do we hope for the world, the church, and the individual?" Andre Trocme, pastor of the Maison Paroissale de l'Eglise St. Gervais, Geneva, Switzerland, had the opening message for the conference. Peter J. Dyck, European director for the Mennonite Central Committee, gave the closing address.

ARRANGE LODGING BY JULY 1

Those who plan to attend the General Conference sessions in Bethlehem, Pa., August 8-15, should make reservation before July 1. The blank below should be used and mailed to W. H. Mohr, 1213 Chew St., Allentown, Pa.

The Conference will be held on the Moravian College campus in Bethlehem. Here there are rooms for 300 in dormitories at a price of $33 each which includes meals, linens, and towels for six days. (The price of meals and rooms is a special one and cannot be separated. Additional night is $2.50.)

Rooms are available in Bethlehem hotels and in the YMCA. One hotel with airconditioned rooms has rooms for $5.50, single; $4.50 per person for two in a room; and $3.50 per person for three in a room. Children under fourteen will be accommodated free in this hotel.

There will also be rooms in dormitories in nearby Allentown for $2.50 per day with bedding and towels furnished. Lodging in Mennonite homes within a 20-mile radius is available at no cost, though preference here is given to families.

Camping and cabin facilities are available at the district's camp site, Men-O-Lan, 20 miles from Bethlehem. There is plenty of room for

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APPLICATION FOR GENERAL CONFERENCE LODGING

Name____

Address____

Congregation_______________ District Conference____________

Traveling by: ____Car; ____Train; ____Bus; ____Plane.

Date of Arrival_________________ Time of Arrival____________

Number of accommodations requested: ______Couple(s); ______Children under 14; ______Young People; ______Men; ______Women.

Number your preference for lodging: _____Moravian dormitory; _____Other dormitory; _____Mennonite home; _____Hotel; _____Motel; _____Men-O-Lan.

Are you willing to share accommodations? _______________

Staying for entire session?____________ If not, what nights? ____________________ Have you a particular need? If so, what is it? ____

____

Have you made arrangements to stay with relatives or friends? If so, with whom (Give name and address)?_________________

____

Mail to: W. H. Mohr, Lodging Chairman, 1213 Chew Street,
Allentown, Pa.

tents and trailers. The camp has modern sanitary facilities and a swimming pool. Breakfast will be served at a small charge, but there will be no charge for the use of the camp.

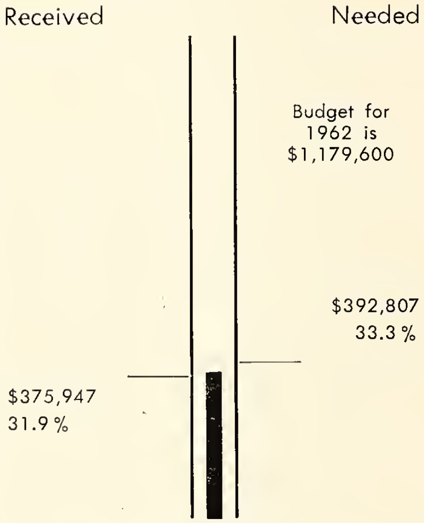
In making reservations, do not forget to make plans for the tour of eastern Pennsylvania arranged for Wednesday, August 15, immediately following the close of conference.

CONFERENCE GIVING—APRIL

Receipts at Central Offices in support of the program of your General Conference continue to be quite good. With the end of April, one-third of 1962 has become history. We are less than 2% behind the budgetary goal. Not all boards however, have fared equally well. Christian Service received 34.3% of its budget during the first four months. The Mission Board received 32.5% during this same period. Education and Publication and Business Administration received 25.8% and 15.7% respectively.

If you so desire, your contributions may be earmarked "where most needed." This helps to equalize receipts for the four boards.

We know from past experience that receipts diminish during the summer months. This creates a problem for us, and we trust that all who read this will endeavor to equalize their contributions over the entire year. *Wm. L. Friesen, Conference Treasurer.*



KANSANS SEEK FOOD FOR CHINA

With a goal of 100,000 signatures by May 1, the Kansas Freedom from Hunger Committee, Box 2037, Topeka, Kansas, has been circulating an open letter to President Kennedy. The letter calls for the United States to offer famine relief for the Chinese people under Title II of Public Law 480, which permits grants of food to friendly people regardless of the friendliness of their government. The letter further suggests that this aid be extended through United Nations channels. The Chinese would be expected to pay toward a fund which would be used to meet future food emergencies.

Among the eighteen Kansas community and church leaders signing the petition is Ralph Weber, Moundridge, Kansas, president of the Western District Conference.

SERVICE IN NEW BUILDING

The Southern Hills Church in Topeka, Kansas, which has been under construction during the past winter, is far enough finished so that the congregation began using it for meetings on April 15. Considerable work remains, particularly in the basement. Formal dedication however, is planned for September 16 in fall. The cost of the building (without completely finishing out the basement) will be about $36,000. A vacation Bible school is being planned for the first two weeks of June at the new building.

CHURCH RECORD

MINISTERS

Henry P. Friesen, Steinbach, Man., has accepted a call to serve as pastor of the Elmwood Bethel Mennonite Church, Winnipeg, Man. Currently he is one of the ministers of the Steinbach congregation.

WORKERS

Curt and Olga Claassen and their four sons will leave their home at Whitewater, Kansas, for India on May 14. They will sail on the SS Independence (Pier 84, North River) from New York on May 18 and plan to arrive in Bombay on June 13.

The Claassens are returning to India for their third term of missionary service under the Board of Missions. They will be stationed at Champa, where Claassen will supervise the evangelistic work of the northern stations. Mrs. Claassen will be engaged in women's work. During their furlough the Claassens itinerated in Canada, Kansas, Nebraska, Ohio, Oklahoma, and Pennsylvania. They are members of the Swiss Mennonite Church at Whitewater, Kansas. Mrs. Claassen is from Dallas, Oregon.

Otto Dirks, from Mennonite Biblical Seminary, Elkhart, Ind., will be the summer assistant pastor at Bethel Church, Mountain Lake, Minn.

Merle Franz, member of Bethel Church, Mountain Lake, Minn., began 1-W Service in the Twin Cities, Minn.

Archie Graber of the Congo Inland Mission was in Elizabethville at the request of the United Nations in March. Purpose of the trip was to see what the Congo Protestant Relief Agency of which he is director could do for the more than 42,000 refugees in a political prison camp there. Graber reports that conditions in the camp are very poor. One-hundred tons of food are needed to feed the people each week. Along with five U. N. officials, Graber attempted to make arrangements to send the Baluba and Lulua people back to Kasai. Plans are being made to airlift them to Bakwanga, Luluabourg, and other parts of the Congo.

Curt and Olga Claassen

ALENDAR

entral

May 20—Musical program, 7:30 .m., Bethel (Pekin) and Hopedale, ll., congregations at Hopedale.

astern

May 18-20—125th anniversary, latland Church, Quakertown, Pa. peakers are A. J. Neuenschwander, ndrew Shelly, and Stanley Beider. Sunday evening, service by atvian Baptist Church Choir.

orthern

May 20—Children's Day and dediation of new Sunday school wing, ethel Church, Mountain Lake, inn.

May 27—Sunday school convenion at Lustre (Montana) Bible cademy, 10:00 a.m., 1:30 p.m., and :30 p.m.

May 26—Vacation Bible school vorkshop, Bethel and First hurches, Mountain Lake, Minn.

June 3-6—Youth conference for he four churches of the Dresden, orth Dakota, community.

June 10—Farewell for John R. chmidt family at Bethel Church, ountain Lake, Minn.

ther

May 27—Rosthern Junior College raduation.

May 27—Baccalaureate at Mennoite Biblical Seminary.

May 27—Baccalaureate at Freenan Junior College.

May 31-June 3—Pacific District onference, Reedley, Calif.

June 1—Commencement at Menonite Biblical Seminary.

June 1—Commencement at Freenan Junior College.

June 3 — Bethel College Comnencement.

June 4 — Bluffton College Comnencement.

June 6-July 10—Freeman Junior ollege summer session.

June 14, 15—Annual Spring Misions Conference, Canadian Mennoite Bible College.

June 17—Commencement at Caadian Mennonite Bible College.

June 21-24—Northern District Conerence, Freeman, S. D.

June 28-31—Canadian Conference, t. Catharines, Ont.

Aug. 1-7—Mennonite World Conerence, Kitchener, Ont.

Aug. 8-15 — General Conference, ethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

BAPTISMS

Hereford Church, Bally Pa., on April 15: *Peter Mutter.*

Olivet Mission Church, Abbotsford, B. C., on April 22: Martha Peters and Henry Hiebert.

West Zion Church, Moundridge, Kan., on May 20: Celia Krehbiel, Nancy Rupp, Roger Lehmberg, Royce Jantz, Wayne Unruh, Norman Galle, Allen Gaeddert, William Kemph, Louis Wedel.

NEW ADDRESSES

Donald Brightwell, 1414 Pine St., Selma, Calif.

Dennis Dirksen, Harrison Heights A-22, Sunnyside, Wash.

Mrs. Walter Elfes, 50 W. 13 Mile Rd., Royal Oak, Mich.

Harold Friesen, 7655 W. 54, Arvada, Colo.

Marilyn Janzen, 2505 Kingston, Houston 6, Texas.

Maynard Kaufman, 5131 S. Blackstone Ave., Chicago 15, Ill.

Howard W. Krehbiel, 5305 Sheridian Rd., Arvada, Colo.

Charles Marhoefer, 404 Wesley, Oak Park, Ill.

John Neustadter, Box 218, Vernon, N. Y.

Clayton Rosenberger, Mennonite Home, Frederick, Pa.

LaVern Stucky, Route 2, Galva, Kansas.

Walter Dean Thieszen, Boys Village, Smithville, Ohio.

Don L. Waltner, 10640 W. 38 Pl., Wheatridge, Colo.

Ronald A. D. Yoder, 116 Friesen Ave., Reedley, Calif.

MARRIAGES

Clara Latschar of Kansas City, Kansas, was married to *Oakley Pittman,* of Dallas, Texas, at the Kansas City Mennonite Church on April 15, 1962.

Carol Litwiller was married to *Clare Maltby* at the Stirling Avenue (Kitchener, Ont.) Church, April 28.

Hilda Yost, member of Hill Lutheran Church, and *Arthur Landis,* member of West Swamp Mennonite Church, were married at Hereford Church, Bally, Pa., on April 14.

Margaret Zacharias, member of United Church, Rosthern, Sask., and *Frank Braun* were married on April 28. Mr. Braun is from Rhineland, Sask.

PUBLISHED

Strength for Today, a booklet written by Arnold J. Regier (chaplain of Bethel Deaconess Hospital in Newton, Kansas), is the newest publication of Faith and Life Press, for ministers and hospital chaplains in connection with their ministry to the sick. The booklet is made up of brief devotionals suitable for the hospital patient. Copies will be given to patients by the visiting ministers. Sample copies are being mailed to ministers of Conference congregations and to chaplains of all Protestant general hospitals. The booklet is available in Mennonite bookstores.

DEATHS

Mrs. Sarah Giesbrecht, member of Grace Church, Prince Albert, Sask., was born at Hague, Sask., on Sept. 1, 1902, and died in Holy Family Hospital on April 3, 1962. She is survived by her husband Peter; one daughter, Helen Rotter; and four brothers, one sister, and five grandchildren.

Mrs. Sarah Harder, Abbotsford, B. C., Can., was born in Russia, on March 9, 1884, died in MSA Hospital April 14. She had been in the district seven years. She is survived by four sons, one in Uruguay, three in Russia; two daughters, one in Germany, one in Abbotsford; two sisters, in Paraguay and Russia.

Hilda Becker Kruse, member of First Church, Halstead, Kansas, was born August 14, 1897, and died March 22, 1962. She is survived by her husband Otto Kruse, two sons, and two daughters.

John Mayeska was born Jan. 28, 1878, in Ostrock, Russia, and died April 30 in Bethesda Hospital, Goessel, Kansas. His wife, Julia (Shultz) Mayeska, passed away June 13, 1959. Both were members of Lehigh (Kansas) Mennonite Church.

Peter Nickel, Leamington, Ont., was born Aug. 9, 1889, in Poland and died April 7. He went to Russia when twelve years of age and left Russia for Germany in 1943. In 1948 he came with his family to Canada. He was a carpenter.

Luise Klassen Peters, Eigenheim, Sask., was born Nov. 9, 1906, in Wiesenfeld, South Russia, and died Mar. 30. She was the wife of Jacob D. Peters.

Frank P. Quiring, Rosthern, Sask., died in his home April 16 at the age of 75 years. He was born in Carson, Cottonwood County, Minnesota, in 1886, and came to Canada in 1911. He is survived by his wife Helen (nee Letkeman), one son Frank, and four daughters (Mrs. Herman Friesen, Mrs. Brandt, Mrs. Dave Reed, Mrs. Fred Leyland).

Mrs. J. J. Ratzlaff, Hillsboro, Kansas, was born Nov. 8, 1877, near Moundridge, Kansas. She was born Mary Decker, daughter of John and Elizabeth Decker. Her husband, J. J. Ratzlaff, served as minister at the New Hopedale Church, at Meno, Oklahoma, for many years. Mrs. Ratzlaff died April 26, 1962. She was a member of the First Mennonite Church at Hillsboro.

Joanna Stauffer, Star Route, Bally, Pa., was born Jan. 20, 1878, and died April 20. She was born in the house where she lived all her life. She was the last of two brothers and two sisters that lived together, none of whom was married and they all died in the last eight months.

Frank J. Thiessen, Langham, Sask., was born May 29, 1889, in Minnesota, and died on March 31.

LETTERS

NO LOOPHOLE FOR EICHMANN

Dear Editor: I found "The Riddle of Adolf Eichmann" (April 24) to be a real fascinating and absorbing article. Certainly it was the most realistic of any that I have read of the Eichmann story. The conclusion of the author's thinking leaves neither a loophole for Eichmann to escape nor a condoning of the death penalty. This type of positive thinking needs not only to be suggested in theory but put to direct application.

I appreciate articles of this nature that come to grips with problems stemming from society at large—articles taken out of their main stream of world events that make us aware of a much larger brotherhood than our own. *Menno Schmidt, Buhler, Ks.*

CONDEMNED WITH EICHMANN

To the Editor: "The Riddle of Adolf Eichmann" was a timely subject. The only unfortunate aspect of the suggested punishment lies in the fact that we are asking the Jewish people to act like the Christians we have failed to be. One is reminded of the Jewish tradition that the Messiah will come when the Jews will be the world's practitioners of Christian principles.

We, the representatives of Christendom and the Western Community, share the dock with the prisoner. We have blandly accepted the push-button philosophy of war, where the responsibility of killing diminishes with the distance at which it is done. As organization men we have fragmented tasks and attendant responsibility so that every action involves a faceless, and, we hope, therefore, guiltless perpetrator. And suddenly Eichmann is in the hall of judgment, and once again we hear the voice of God: "Adam, where art thou?"

How few of our own community faced the facts of Eichmann and his masters in the thirties? Many Mennonites were receptive to the anti-semitism of the times, whose base was far broader than Nazi Germany and had exponents in North America. Many who felt uneasy about this evil nevertheless condoned it in the name of anti-communism, hoping that a military overthrow of communism would lead to a speedy restoration of status and property lost in the Bolshevik Revolution.

If ever there were evidence for danger of substitution anti-communism (even the so-called Christian variety) for the gospel of Christ, it is the man in the dock. Devils are not driven out by Beelzebub. Eichmann and his ilk did not destroy communism, they started by making their own country incapable of winning a war when they destroyed the German university communities, as so well described by Robert Jungk. Then they turned on innocent people, and finally their own people. Their challenge that their existence was proof that God was not did not go unanswered; Eichmann's fate is part of that answer.

There but for the grace of God go we. An attitude of humility and repentance on our part might help achieve a solution in the New Testament framework, as proposed by Mr. Miller. If we have learned something from all this horror, and from our own tragic failure in the exercise of Christian responsibility, the trial will have served a very worthwhile purpose. The best answer to the fears and frustrations of the thirties was still the Cross, not the *Hackenkreuz* with its violence, ruthlessness and promises of victory; with its slogans and its "final solutions."

We will do well to remember this at a time when once again there is clamor for this type of an approach. Adolf Eichmann reminds us all that the last time it was tried the result was unspeakable disaster; even if we refuse to accept responsibility for that evil, we are still under obligation to learn from it. As Walter Lippmann points out in the May issue of *Atlantic,* those who urge a reckless course to "total victory" are offering a counsel of insanity. We do well to remember the words of Christ: "Blessed are the peacemakers, for they shall inherit the earth." *Victor A. Dirks, 12800 Dupont Ave., S., Savage, Minn.*

THEOLOGY OF THE CROSS

Dear Brother Editor: Thanks for the penetrating article by William R. Miller in your April 24 issue. We sing our songs about the Cross, we pray (or repeat) the Lord's Prayer and then go right on living in a spirit of massive retaliation (unlimited vengeance; as practiced before Moses came with an eye for an eye), and wonder why Christianity is so powerless amid the problems of juvenile (and adult) delinquency, war and peace. Each year we celebrate Palm Sunday, Good Friday, and Easter, but how many of us pray sincerely, "Father, forgive them, for they know not what they do"?

Miller's article is a rich contribution concerning the theology of the Cross, in everyday living. *Carl J. Landis, Box 8112, Guilford College, N. C.*

Are You a Christian?

A Christian is a person who has yielded his life to Christ and who lives daily under the Lordship of Christ. If you have this kind of relationship to Christ, you need not doubt concerning your salvation, no matter how you arrived at your faith.

Milton Harder

I COULD STILL take you to the exact spot on the back balcony of the high school auditorium where it happened.

It was during a series of evangelistic meetings when I was in my middle teens. The evangelist was pleading for decisions while all heads were bowed. Then a personal worker put his hand on my shoulder from behind and whispered, "Are you saved?"

I broke out in a cold sweat while trying to decide what to answer. Finally my honest reply was "I think so." "Why don't you go up to the front and make sure tonight?" was the quick response of the personal worker. I shook my head and he left, but I was confused and bewildered.

This incident took place about twenty years ago, but it is still vivid in my memory. I relate it not because it was an unusual experience, although it was to me at the time, but because I believe that many of you have similar experiences.

Recently when I discussed conversion with a group of students in one of our Bible schools, a Mennonite girl stated that although she had always considered herself to be a Christian she did not remember ever having had a conversion experience. This had troubled her so she had decided to respond to an altar call at an evangelistic meeting because she sincerely wanted to be a Christian. But she confessed that this experience had been a disappointment to her because nothing had really happened to her that night.

This present-day young person apparently had found herself in the same predicament that I was in when the personal worker tapped me on the shoulder. She, however, chose to respond to the call of the evangelist whereas I didn't, but both of us ended up being honestly embarrassed by the incident. Why?

Four years ago Harris Waltner, then president of the Young People's Union, conducted a rather extensive survey among General Conference Mennonite young people, primarily from the central Kansas area, on the subject of evangelism. Six hundred and forty-two young people from nineteen congregations and two colleges returned the questionnaire. Of these, 73% definitely confessed to be Christians, 22% said they were but were not too sure, while 5% definitely said they were not Christians. When asked concerning their conversion experience, only 22% could recall a definite experience at a certain time and place; 42% could not recall a definite time and place but said they had been aware of a change of heart; and 36% said their Christian experience had been continuous growth without any climactic experience.

Why are some uncertain as to whether or not they are "born again" Christians? And how is it possible for so many of our young people to be Christians without having had a definite conversion experience?

Now that I am married and we have children of our own, the answers to these questions are becoming more apparent to me. Our children attend Sunday school and church regularly and they cannot remember a time when it was not so. In Sunday school they have dedicated teachers who teach them about a loving God and about Jesus. As we look over their attractive Sunday school lesson materials we note that at each age level—pri-

YOUTH

mary, junior, and intermediate—they will have a series of lessons on "redemption," carefully geared to the level of understanding of the child during that age.

Rather early in life, children learn that God is not pleased when they do wrong. But at the same time they also learn that God loves them and is willing to forgive them if they ask forgiveness. Later the concept of sin becomes meaningful to them and also the fact that Jesus came to save sinners. So, with good teaching, a child's concept of redemption will grow as he gets older and generally all of this will be accepted in childlike faith. Jesus must have thought of this when He said, "Whoever does not receive the kingdom of God like a child shall not enter it."

Add to the teaching of the Sunday school and church the family devotions in the home, the evening prayers, the Bible story books and records, religious broadcasts, summer Bible school, released-time religious education of the schools, and the example of Christian parents and we have described the Christian environment in which many of us grew up.

By the time a young person reaches the age of adolescence he may be quite aware of his sinful nature, but at the same time he also has faith in Jesus Christ who can save the sinner. There may actually never be a time when he knows himself to be an unbeliever.

The Call to Repent

But then comes the evangelist forcefully calling man to repentance and to faith in the Lord Jesus Christ. We may also hear the testimonies of those who were gloriously and dramatically converted from their sinful ways. They speak of turning from darkness to light, from following Satan to following Christ and they invite others to take this decisive step of faith in order to be saved from damnation.

This can be quite frightening to the conscientious Christian young person who cannot trace the beginning of his faith to a definite conversion experience and it may cause him to say, "I don't know for sure," when asked whether or not he is saved. The most shaking are the testimonies from church members who say that they had always thought they were Christians but now have discovered that they were not.

We are thankful for the evangelists who have the gift of effectively preaching the gospel because the gospel needs to be forcefully presented in our day. We also need the testimonies of the redeemed. But all of this should help to strengthen the faith and convictions of Christian young people rather than make them feel insecure. It needs to be made clear to all that there are different ways of arriving at a saving faith.

The Sword and the Seed

The Bible recognizes both sudden change and the principle of growth. It tells of the sudden conversion of Paul and the growing up in the faith of Timothy. The word of God is said to work like a double-edged sword, but also like a seed planted in the ground. It speaks of the radical step of being "born again" and of "growing in the grace and knowledge of our Lord and Saviour Jesus Christ." Of Jesus himself, who grew up in a devout God-fearing home, it is written, "Jesus increased in wisdom and in stature, and in favor with God and man." Growth in faith and understanding needs to take place after conversion but it can also take place before a definite personal commitment to Christ is made.

For persons who have grown up apart from Christian teaching, or who have at some time consciously rejected the Christian way, and especially for those who are living in sin, conversion will likely be a crisis experience, often under the strong conviction of the Holy Spirit. Those who have lived under the heavy yoke of sin experience tremendous relief when the burden of guilt is lifted from them by Christ and testimonies of joy and victory may pour forth. If this has been your experience, thank God and tell others about it, but do not insist that everyone must have this same kind of climactic experience.

Most of the young people included in the Waltner study indicated that they did not have a climactic conversion experience. This may be because most of them grew up in a Christian home and under the teaching of the church. Under these conditions the way to a personal faith is often more gradual.

For many the way to faith has been a series of commitments extending back into childhood and it may be hard to say that any one of them was "the" conversion experience. There may have been a commitment made at camp one year, another at the close of a summer Bible school, another at a Sunday school decision day, or perhaps at a youth meeting, or just while having personal devotions. Some educators tell us that, in reality, growth and understanding is not an even gradual process, but happens in spurts. Applying this to the Christian faith, this means that there may be milestones of faith and commitment along the way. Some may have a large enough leap of faith at some point to be identified as a definite conversion experience while others do not. Some of us can only look back to a period of time when we became vitally interested in matters of faith and began to do something about it.

Free, But Not Cheap

The important thing is not *how* you arrived at your Christian faith —whether through a crisis conversion experience, a series of commitments, or through more gradual growth and commitment—but *that* you have accepted Jesus Christ as Saviour and Lord.

No one automatically becomes a Christian by growing up in a Christian home or by attending church and Sunday school. Ultimately we cannot escape the personal responsibility of either accepting for ourselves or rejecting the Gospel message which has been presented to us. Neither can one become a Christian simply by repeating the right words or going through certain motions.

Salvation is free, but it is not cheap. Salvation is only obtained through a personal faith in the redeeming work of Jesus Christ and by accepting Christ as Lord of our life. A Christian has yielded his life to Christ and lives daily under the Lordship of Christ, enabled by the power of the Holy Spirit. If you have this kind of relationship to Christ, even though quite immature at times, you need not doubt concerning your salvation, no matter how you arrived at your faith.

'outh News

'ive Fellowships Pool Resources

ARLY IN 1961 representatives from
ie Youth Fellowship of the five
'estern District Conference church-
in northern Marion County, Kan-
is, met to organize and plan ac-
vities for joint meetings. On a
mewhat experimental basis these
eetings have been held on the
'th Sunday of those months which
ave five Sundays. The participat-
g churches are Johannestal, Bru-
ertal, Lehigh, Friedenstal, and
illsboro First Mennonite. This or-
inization is tentatively known as
e Nomaco 5, the word Nomaco
eing coined by using the first two
tters of each word in Northern
arion County.

The purpose of this organization
to provide programs and service
tivities which lend themselves to
rger numbers and to the better
ancial backing possible when ex-
enses are shared by five fellow-
ips rather than by each individual
oup.

The first joint effort was the
onsoring of a film. The second
as to provide the evening program
r one of the summer union serv-
es in Hillsboro. In August there
as opportunity for youth witness
the Marion County Fair. No-
aco 5 put up a booth displaying
me illustrations of "Adventures
Christian Service" and made
ailable literature about service
portunities and peace witness
hich was obtained from our Con-
rence Office. Another project was that of building a float which was entered in the youth parade during the fair. The float (see picture) witnessed to the Christian concept of peace through love, and showed the need to choose between this and annihilation. This float received a $5.00 prize.

October, with its 5th Sunday falling near Halloween, provided opportunity for a social evening with an outdoor treasure hunt, a walk through a "haunted house," refreshments, and devotions.

On New Year's Evening young people from the five churches met to pack fruit which they brought into five baskets. They then divided into five groups with each group delivering a basket of fruit and presenting a short program at the three homes for the aged and the two hospitals in Marion County. Back at the church, they viewed the film, "Through Gates of Splendor."

For April there was a hayrack ride followed by an inspirational talk.

UTH is sponsored by the Young People's
on of the General Conference Mennonite
urch. Editor, Muriel Thiessen, 722 Main,
wton, Kansas.

CALENDARS IN DEMAND

Are there any 1962 Young People's Prayer Calendars left in the literature racks in your church? The youth office has had several opportunities to put left over calendars to good use. For example—D. James Bennett, Madras State, South India, wrote:

"We happened to see the Youth Prayer Calendar useful and effective. We would like to have some copies of it for our daily use. Could you please send us about 50 copies?

"We are a group of student believers in the city of Madurai. Some of us meet daily at a place for prayer fellowship. Our burden is to evangelize the student population which consists mostly of Hindus. If you have free gospels, booklets, free tracts, etc., we will be happy to receive them and use them prayerfully for the glory of our Lord Jesus. Thanking you, Yours in His Service, D. James Bennett."

Send calendars to the Youth Office, 722 Main, Newton, Kansas.

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COVER

Edward Hicks (1780-1849) painted "The Peaceable Kingdom" many times. Isaiah 11:6-9 which begins "The wolf shall dwell with the lamb" was one of his favorite texts. Into the background of this painting he placed William Penn's treaty with the Indians for he saw in Penn's holy experiment of bringing German refugees (including Mennonites) to Pennsylvania another fulfillment of the Isaiah prophecy.

CONTRIBUTORS

Alvin J. Beachy is pastor of the Zion Church, Souderton, Pa.; Demetrios Capetanakis was born in Greece and died in England in 1944 at the age of 32; Milton Harder is director of youth work for the General Conference.

CREDITS

Cover, Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Virginia; 323, Harold M. Lambert; 324 (top), Musee des Beaux-Arts Lausanne, Switzerland; 328, John Spangler.

COMMENTS

The source for "Quicksand Behind the Wall" in last week's issue was "Faith at Work." We are sorry that somewhere along our feverish assembly line the "at" became "and." The address of this publication is 8 West 40 St., New York 18.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

VOLUME 77 NUMBER 20

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EDITORIAL

During a recent visit to Pennsylvania I decided to photograph some eastern Mennonite landmarks. Ideas came slowly. Finally one dawned on me—John Oberholtzer's birthplace near Milford Square. Oberholtzer was one of the founders of the General Conference. Certainly this farm should be a significant spot. In the process of taking this picture, I looked over my shoulder to make a most personal observation. My own birthplace was across the street. This in itself is not remarkable. Worthy of remark though is that this was the first time that these two facts had ever flashed on the picture tube of my mind at the same time.

Many of our people in eastern Pennsylvania are much like me. Living in the midst of a community rich in historic experiences and traditions, they are seldom aware of it. For example, I received a large portion of my religious nurture in the West Swamp congregation. This was also the home congregation of John Oberholtzer, and in that sense one of the parent congregations of the General Conference. But this fact was virtually, if not completely, unknown to me during my boyhood. I had to go to college, and even to seminary just to learn this fact, let alone become aware of its significance. In defense of my pastors and teachers I must confess that this information was probably made available to me in some way. Unfortunately, I must have been mentally absent. But even so, there is evidence that most of us were blissfully and historically unconscious.

Compared to my own experience, the growing generation is better informed. Things are changing in eastern Pennsylvania. The urban tentacles of the giant megalopolis that stretches from Boston to New York to Washington, D. C., are reaching out across rural landscape where Oberholtzer lived out his life. It is when the old community changes and we know we are losing it, that we try to recapture it. We reach out for a fragment of memory. We cannot return to it, but we want to hold on to it.

Mennonites from all sections of the General Conference might well note the history of the Eastern District. As I visit other sections of the Conference, the history of the Eastern District takes on new meaning for me. It was in 1953 that the congregation in Allentown observed its fiftieth anniversary in one of the country's medium-sized cities. As I look in on some of the discussions about city churches in Kansas, I get a feeling that I'm back in 1903 when Mennonites in Allentown were talking about a congregation in Allentown as well as in Philadelphia. When I go to Canada and hear the discussions about the transition from German to English, I feel that I am again in a front parlor in Quakertown where in 1885 three men decided to publish an English language paper which they unimaginatively called *The Mennonite.*

No, history doesn't repeat itself. Each community is different. But each community has much in common with other communities. For some of us, looking at eastern Pennsylvania means a looking back. To others, it is a looking ahead.

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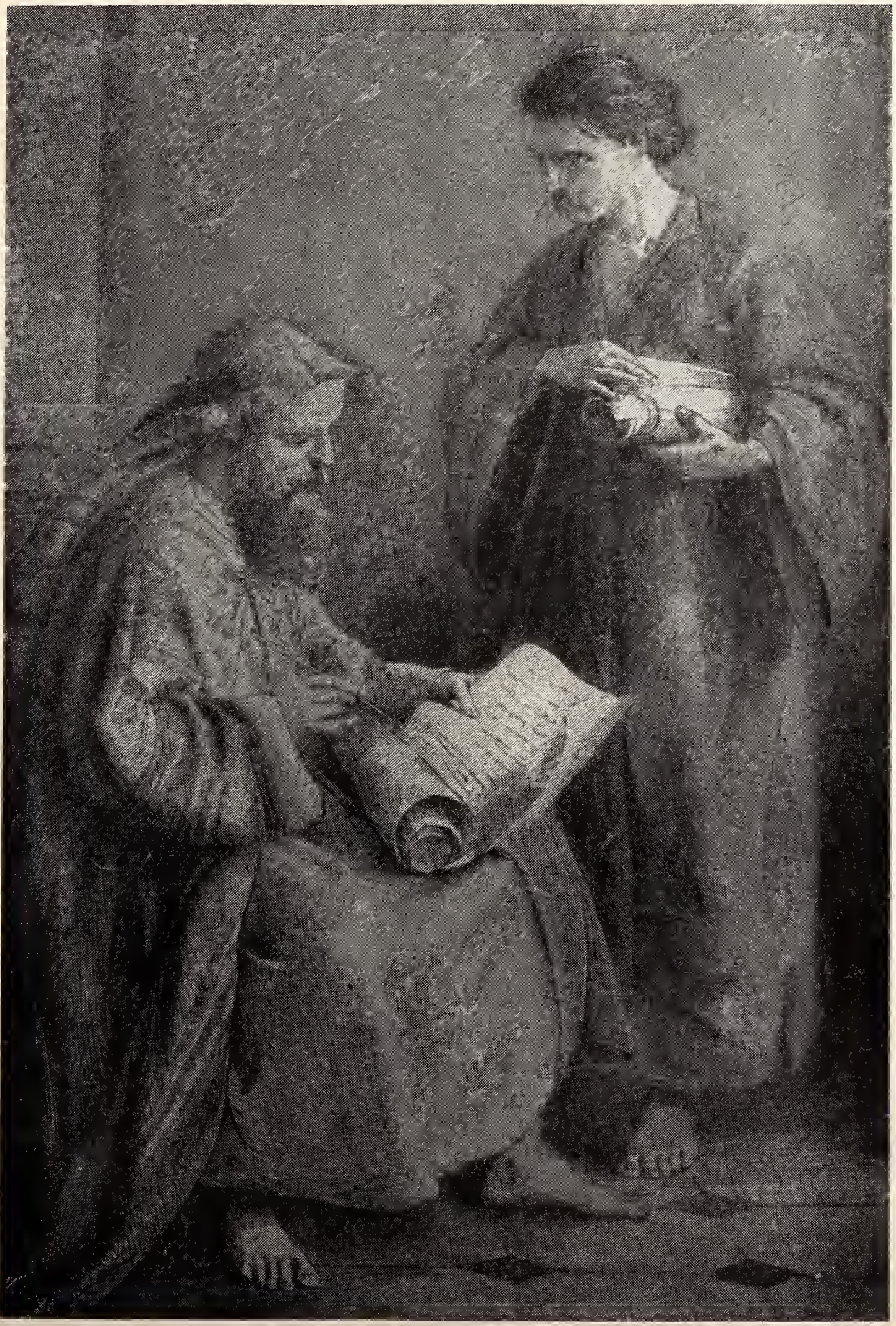
MAY 22, 1962



THE AUTHORITY OF THE SCRIPTURES

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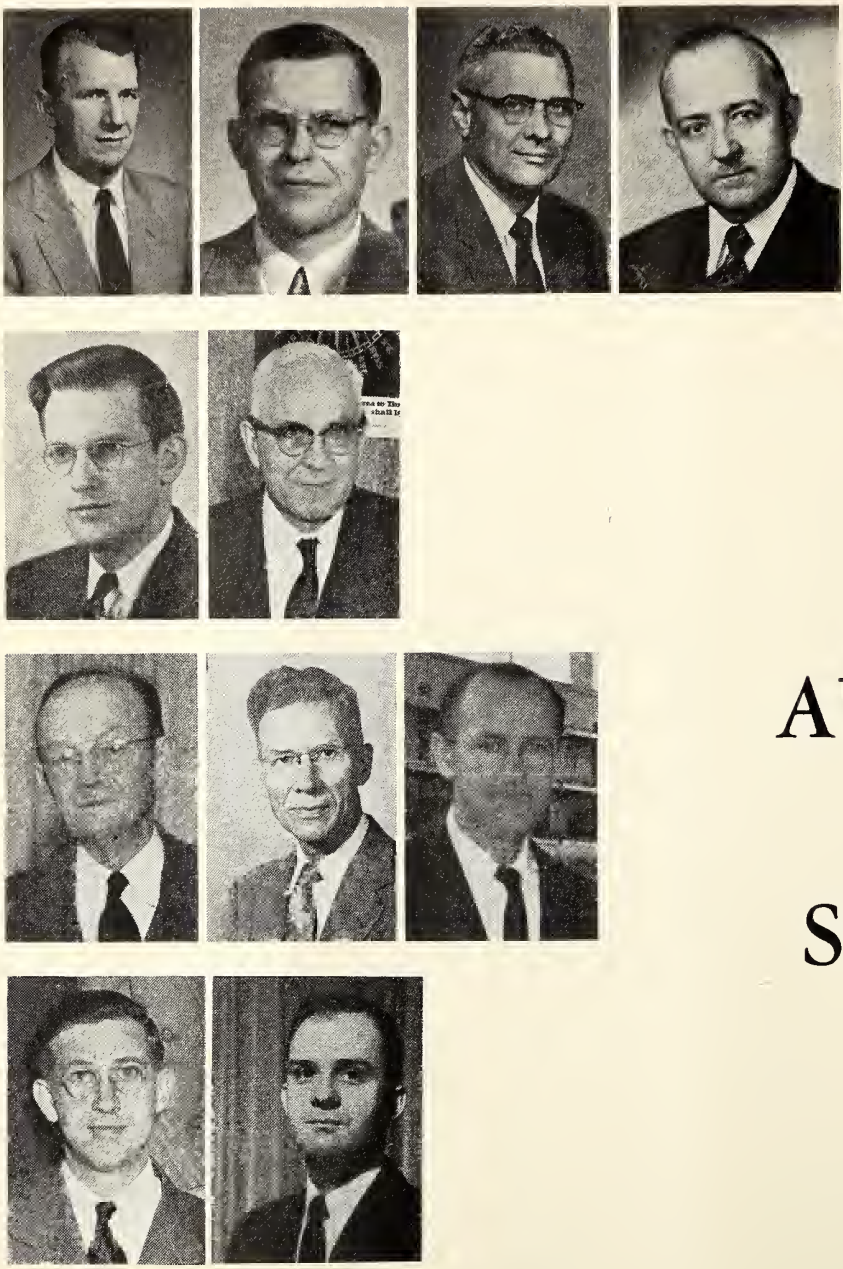

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SINCE THE EARLY Anabaptist movement was the result of a rediscovery of the Scriptures as the revealed word of God and authoritative in all matters of faith and practice; since there is in our time much confusion, uncertainty, and divergent opinion concerning the inspiration and authority of Scripture; and because we are in need of a positive statement with regard to the authority and inspiration of Scripture in order to strengthen the church in such a way as to give spiritual unity and power in proclamation; *be it resolved* that we accept the following affirmation of faith with respect to the authority and inspiration of Scripture.

1. We affirm that ultimate truth and life are to be found only in God and that all truth therefore is of necessity one and indivisible.

2. We believe that, though God revealed himself in nature, the fall of man into sin made necessary a special divine revelation in order that man might receive a true knowledge of God.

3. This special self-revelation of God, which was begun in His revelation of himself to Israel, was ultimately fulfilled in the life, death, and resurrection of Jesus Christ, the incarnate Son of God. The meaning of the once-for-all events of God's revelation both in the Old and New Covenants, for the salvation of mankind, were interpreted for us by Jesus Christ and the writers of Scripture.

4. We believe that holy men of God spoke as they were moved by the Spirit of God, thus securing for the church the Scriptures in such a way that the church may trust its verbal form as an adequate, authentic, and sufficient vehicle of divine revelation.

5. We believe that the witness to the revelatory events of God in Christ and their meaning for us were guarded over by the apostles in the early church, after which this apostolic witness was authentically recorded by the New Testament writers. Thus the authentic witness to God's work of salvation in Christ was laid down in Scripture for all time.

6. We acknowledge that the Bible was written by men chosen of God in a specific period in history and that their writings share certain characteristics of all other human documents. Since God, in His soverign will, has chosen the biblical books as a means of imparting to man His message of salvation, their human character, their multiplicity, and their form cannot be considered as impairing the truth and efficacy of the Bible.

7. We believe that the Spirit of God working through the church established the canon, thus binding the church to the witness of the writers of the Bible and thereby making it the keeper and guardian of a historical testimony which she can neither alter nor augment.

8. We believe that the full revelation of God made in His disclosure of himself of Israel and through Jesus Christ, His Son, is accessible to us ultimately only through the Holy Scriptures and is our final infallible authority in all matters of faith and practice.

9. We believe that the church must continue to place herself under the authority of Jesus Christ and His word, being obedient to His will, searching the Scriptures and preaching the word as He has commanded it to do.

his statement will be presented
r adoption to the General Con-
rence when it meets in Beth-
hem, Pa., August 8-15.

response to a resolution adopt-
l at the 1959 General Confer-
ce at Bluffton, Ohio, the Ex-
utive Committee appointed a
mmission to make a study of
e inspiration of the Scriptures.
his assignment asked for an an-
ysis of the problems involved in
e meaning of inspiration and
velation. It asked that the com-
ission try to find ways of com-
unicating this understanding to
e people of the Conference with
e over-all aim of finding greater
uth and greater unity.
The commission tried to fulfill
s assignment in the spirit of hon-
t searching rather than with de-
ate. Vernon Neufeld was chair-
an of the commission, L. R.
mstutz was assistant chairman,
nd Erwin C. Goering served as
corder.

Supplement to the Statement on the Authority of the Scriptures

The following is an unofficial condensation of the supplementary statement prepared by the Commission on the Inspiration of the Scriptures. This supplement will not be presented to the Conference for adoption It is available for further study and information. A complete copy of this statement has been mailed to every General Conference minister. Other copies may be received from the General Conference Office, 722 Main St., Newton, Kansas.

As there has been a once-for-all event in God's self disclosure in history, there is need also for a once-for-all interpretation as given by the prophets, Jesus, and the apostles.

From one point of view, the Bible is history or literature and must submit itself to the methods ordinarily used in studying such. From another it is special revelation.

ULTIMATE AUTHORITY rests in God alone. The authority of Scripture also must finally rest in God the creator and sustainer who has spoken to us in and through Jesus Christ, His eternal Son, and cannot be separated from the acceptance of Jesus as Lord and Saviour.

Jesus claimed this unique divine authority as the Son of God who is one with the Father and with the Holy Spirit. He spoke not as the prophets, but having authority.

This authority was both acknowledged and proclaimed by His contemporaries. They were "astonished at his teaching; for he taught them as having authority" (Mark 1:22; cf. Matt. 7:28f.). Even those who rejected Him had to acknowledge that He acted with authority. The recognition of this divine authority is reflected in Peter's confession.

Christ claimed authority, however, not only for himself and His words and work, but for the revelation of God already given in His dealings with the children of Israel. He regarded the Old Testament as having authority for it is they that testify of Him and point to His divine mission on earth. In like manner, Jesus taught the disciples the meaning of the events that had transpired in their day and these were later proclaimed by the apostles to the church and finally recorded in Scripture. A reliable account of God's revelation in Jesus Christ is found only in Scripture.

That Scripture is authoritative to us is the result of a faith-commitment worked in the heart and mind by the Holy Spirit through the testimony of the Scripture itself. It is self-authenticating. The authority of the Scriptures is sealed upon the hearts of believers by the inner testimony of the Holy Spirit. The Bible is authoritative to the Christian believer because the Spirit of God commends to him the message in his heart; the authority of the Bible is the authority not of men, nor of theories, but of God.

This divine authority of the Scriptures was not really questioned within the church until the seventeenth century. At that time final authority was not any longer sought exclusively in Scripture, but came to be sought in human reason, conscience, and the religious experience. The findings of higher criticism which challenged a mechanical view of inspiration were confused with the content thus transmitted. As a result the authority of the Scripture itself was questioned. Critics became so immersed in the study of the historical and human aspects of Scripture that they neglected the great revelatory and saving events of God.

In our time we realize the importance of the Scriptures for the preservation of the Christian faith. We need to recognize its authority as God's relevation to man. Because of the importance of Scripture and because differences of opinion on the nature and authority of the Scriptures have brought about a major cleavage in the Body of Christ, it becomes necessary to reexamine the question of the authority of the Scriptures.

Revelation

By revelation we mean the whole self-disclosure of God to man in whatever form that may have taken place. Two distinct kinds of revelation have therefore been recognized by the church. First, there is general or natural revelation. General revelation is God's witness to himself for all men. It is not restricted to any one man nor to any people. It refers to the revelation God has given to man through nature, including man himself (Ps. 19:1; Rom. 1:19, 20; Acts 14:17). It speaks of those truths about God which could be discovered by the unaided powers of human reason. But it is evident that man in his sin (sin has also affected his reason) does not see the works of God's hands and does not fully discover God in

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he Scriptures do not describe or efine the mode of the Spirit's oper-tion in inspiration and therefore atements in this regard must be ade with modesty and caution.

In order to have a proper interpretation, we must be enlightened by the same Spirit that worked through the apostles and the prophets when the Scriptures were first written.

Although everything in Scripture is there because it is a part of God's revelation, it does not follow that everything in the Bible is to be taken literally.

ature. By general revelation, we o not assert that a true knowledge f God is possible through the nat-ral light of reason. It serves rather point toward the need of the evelation of God in Christ.

Thus, we speak of a special reve-ation in which God revealed His urpose and plan of salvation and is will for all men. This ultimate evelation of himself to man was Jesus Christ the incarnate Son f God (Heb. 1:1-2), "God revealed the flesh" (1 Tim. 3:16). True nowledge of God is saving knowledge and comes only through God's pecial revelation in the Scriptures nd ultimately in Christ.

Special revelation is thus both an ffirmation and a negation of general revelation. Until we accept e truth of God as it is revealed Christ, we do not really see the uth as it is. Apart from this special revelation, we view things from e perspective of our own selfishness. Special revelation alters our nowing of everything known before. The Christian faith is thus ever an addition to natural knowledge which we already possess, or supernatural knowledge about atters that are beyond the reach human reason. It is a new seeing.

This self-revelation of God in esus Christ and in Scripture is ased on historical events. Special evelation parallels the redemptive ction, reports it, and interprets it. the Old Testament it was through od's deliverance of Israel that He evealed himself. Christ is the full evelation of God because He gathers up in himself all that was previously made known of the will nd purpose of God, fulfills it, and ompletes it.

The events in which God reveals mself must find an authentic interpretation, before they can have ny meaning. There must not only e an event, but also the interpretation of the event. Only the revelatory word of God gives to the oss its weight and meaning. As ere has been a once-for-all event God's self disclosure in history, there is need also for a once-for-all interpretation as given by the prophets, Jesus, and the apostles.

In Hebrews 2:3-4, we are given an insight as to how this final revelation in Christ was authoritatively transmitted. First, it is stated, "this deliverance was first announced through the lips of the Lord himself." This does not refer so much to the events as to the proclamation of the meaning of those events for man, namely his salvation. Thus the authentic interpretation came from the Lord himself (cf. Luke 24:45-48). In the second stage, the word of God was transmitted to the writers. The writer did not receive this message directly from the Lord, but it was *confirmed* by those who heard Him. The third stage is that of God verifying His message in history. God bore testimony to this word with signs; He bore testimony to it by displaying the power of the word and last, but not least, by the power and work of the Holy Spirit in our hearts. This is the self-authenticating aspect of the Scriptures.

It is the second stage of this transmission, however, that has often been omitted in our discussions and has given rise to theories that are not rooted in the events in the life of the early church. This word of God was transmitted to us through the apostles to the writers. It "was confirmed unto us by them that heard him." Emphasis is laid on the historic event in that the interpretation was given to the apostles by Jesus in a historic situation. The writers, therefore, were not at liberty to write as they pleased, but were guided by the apostolic witness as first transmitted via oral tradition. The writers thus wrote on the basis of this authentic apostolic witness either recording it, as in the Gospels, or interpreting it, as in the Epistles, or by further explaining what happened as the gospel was preached, as in Acts.

In this manner the apostles gave to the church the authentic tradition or doctrine (Rom. 6:17; 16:17; 1 Cor. 15:1-3; 11:23; 1 Thess. 4:1-2) and defended it when it was being perverted (Gal. 1:6-9). The early church not only acknowledged this authority of the spoken and written words of the apostles, but also treasured these documents in their midst. It was received by the church as "the word of God."

Since, as Luke suggested, many undertook to write concerning Christ, and not all are to be taken as authentic writings, we must be aware also of the work of the Spirit of God through the church selecting those writings which should be the Scriptures. The Spirit used the church to arrive at the canon and it too represents an important link in preserving for us an authoritative account of the work of God in Christ. In keeping with this the biblical books are placed by Christians in a class by themselves and are regarded as Holy Scripture because they are the primary witness to and the interpretation of the sequence of historical events.

In fixing the canon of the Scriptures, the church acknowledged that it was the servant, not the creator, of the gospel, and thereby bound itself to be loyal to the apostolic witness as it had been committed to its faithful keeping by the apostles. In recognizing the authority of the biblical witness to Christ, the church believed that it was inspired by that same Spirit who spoke by the prophets and the apostles.

For all of mankind who are removed in time from the events of the life, death, and resurrection of Jesus Christ and from their authentic interpretation, they are accessible only in the Scriptures. We may therefore say, that the Bible is the sole source of man's knowledge of God's saving work in Christ.

The necessity of the Scriptures arises from the fact that Christianity is a historical religion and the church is the keeper and guardian of a historical testimony which she can neither alter nor augment. The church and the Bible belong together.

Since the books of the Bible were written by men in a specific period in history their writings share the

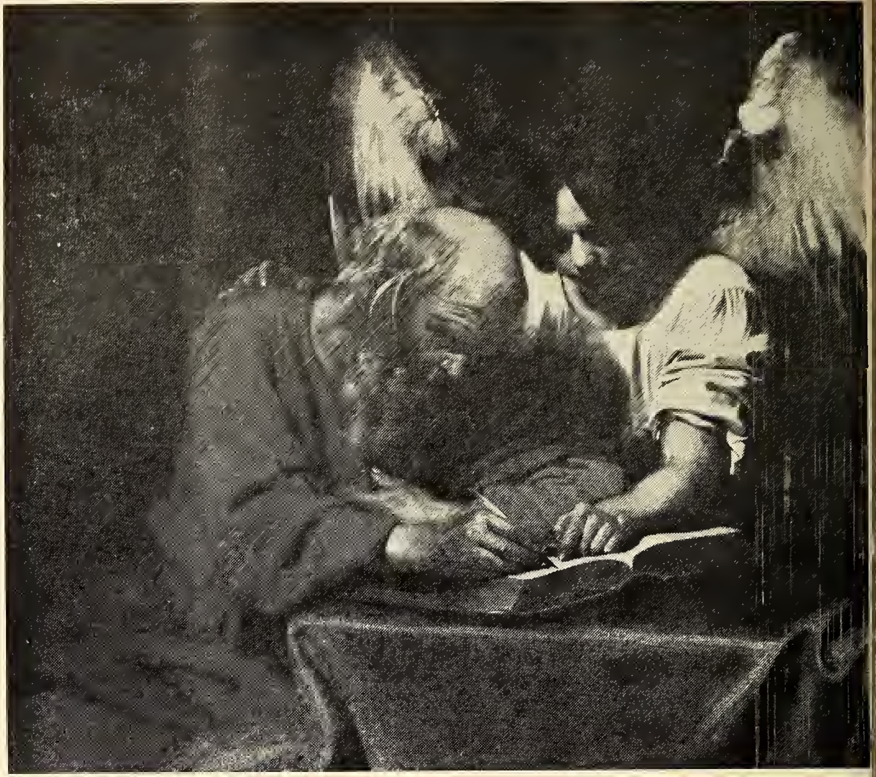
We must reject the view that the writers of Scripture became passive agents receiving that which was dictated to them by God.

characteristics of all other human documents. Since God has chosen the biblical books as the means of imparting to us His message and salvation, their human character cannot be considered as impairing the truth and efficacy of the Bible. The relation of divine function and human nature in the Bible has to be interpreted after the analogy of the Incarnate Son of God.

The human character of the Bible is the reason why it cannot be exempt from historical criticism. Revelation accommodated itself to man's nature and worldly conditions, entered into man's consciousness in a specific historic situation and came to concrete expression in some oratorical or literary form current at the time of its entry into the world. Thus, we can observe in Scripture various historical forms (chronicles, autobiography, biography, schematized history, and history with a theological perspective), and literary forms (epic, drama, poetry, parable, letter, and short story). From one point of view, the Bible is history or literature and must subject itself to the methods ordinarily used in studying such disciplines. From another point of view it is special revelation. To look at the Bible without seeing these things may lead us to be so preoccupied with theological doctrines that we fail to see the historical situation and literary form.

Inspiration

There is a close connection between revelation and inspiration. The one without the other is incomplete. Since man's salvation is the aim of God's proclaiming the biblical message, God has taken care to raise up reliable witnesses to the constituent events, and to secure a careful preservation of the documents. Inspiration is the activity of the Holy Spirit in securing for the church the Scriptures in such a form that the church may trust its verbal form as an adequate, authentic, and sufficient vehicle of special revelation. The Scriptures do not, however, describe or define the mode of the Spirit's operation in inspiration and therefore statements in this regard must be made with caution.


"*St. Matthew Writing the Gospel*" *by Nicolas Regnier*

However, this does not mean that we should not examine this question more fully. We must reject the view that inspiration in Scripture is no more than inspiration that has come to other writers of great literature and can be attributed to human genius.

We must also reject the view that the writers of Scripture were so under the influence of the Holy Spirit that they became passive agents receiving that which was dictated to them by God. We must reject all attempts to formulate a specific view of the mode of inspiration with a view to thereby guaranteeing to ourselves the authority of Scripture. All theories of inspiration must remain attempts on our part to explain or understand the authority the Scriptures do, in fact, have. We must avoid attempts to fragmentize the Scriptures.

God and man both participated in the production of Scripture. There is, therefore, both a divine and a human side to inspiration, which has often been compared to the divine and human aspects of the nature of Christ. Just as it is impossible for us to explain how the humanity and deity of Christ were combined in one person, so also th way in which the divine and human elements in Scripture are combined is difficult for us to understand. Inspiration is, therefore, of such a nature that the divine purpose o Scripture is fulfilled and that it becomes "profitable for doctrine for reproof, for correction, for instruction in righteousness."

Consideration needs to be given t the question of the inerrancy o Scripture. Any concept of inerranc dare not be approached from th standpoint of scientific methodolog or empirical proof, but must b formulated on the basis of an inductive study of the Scripture themselves. Then we can speak i terms of the inerrancy of Scriptur if it is clear that it conforms t what we actually find in the Scriptures and guard against a misrepresentation of the term. Inerranc cannot mean uniform selection o incident between the various authors who wrote the books, becaus the Bible contains parallel account of different happenings, and thes do not always agree in detail.

Inerrancy cannot preclude the us of figurative and symbolic languag Although everything in Scripture i here because it is a part of God's evelation, it does not follow that verything in the Bible is to be aken literally. Neither can it mean echnical precision according to the ocabulary of modern science. The uman authors of the books were ll ancients. They did not pretend o foresee modern science. Had hey used such language, they would ot have been understood.

Inerrancy is often interpreted as o mean different things to different people. It is wise, therefore, to tay with biblical terminology in peaking about the authority, inpiration, trustworthiness, and inallibility of the Scriptures. The criptures are clear in their testimony that they are "God-breathed" 2 Tim. 3:16), and that "holy men pake as they were moved by the Holy Spirit" (2 Peter 1:21). Jesus imself stated that "the Scripture annot be broken" (John 10:35).

nterpretation

Even though God has disclosed imself in Scripture, this does not preclude the necessity of our interpreting the record that has been iven to us. Doctrine and theology are the results of our attempt to nterpret the Scriptures and to make hem relevant to the time and age n which we live. Some of the great octrines basic to the Christian aith have been expressed in the great creeds of the church-doctrines uch as the Trinity and the divine-human nature of Christ. They are guides for the church as it seeks to direct itself by the light of the Scriptures and its experience through he centuries. To go counter to the basic affirmations which the church has found essential for its existence n the past should give occasion or a serious re-examination.

We must approach the study of Scripture in humble dependence on he Holy Spirit. Without the Spirit, he Bible is a dead letter. It sets before us the record of the revelation of God in Christ, but apart rom the work of the Holy Spirit n us it does not result in saving and edifying knowledge. We must be enlightened by the same Spirit that worked through the apostles and prophets when the Scriptures were irst written. The Spirit will issue in piritual certainty which is stronger han sense or reason.

The Bible in its component parts has but one message, viz., that God intends the salvation of His creatures. The oneness of this message is apprehended only when the Bible is interpreted as the record of divinely-wrought history culminating in Jesus Christ. No portion of the Bible that is interpreted apart from its relation to this central message is adequately understood.

The Bible has been entrusted by God to the church as His chosen people, not to individuals as individuals. The meaning of the Bible cannot be truly apprehended except as mediated through the living and believing fellowship by the Spirit. Thus, the task of interpretation is not limited to stating what the author of a biblical book had in mind at the moment of writing. Each book must also be interpreted within the fellowship of believers in accord with the light given to the church by the Spirit.

The Bible is divine truth given through the human mind. It was written in a specific language, at a specific time and culture, and in the thought forms of a specific period. Much help can be received through the rightful use of historical criticism. It helps us think ourselves into the writer's position and understand the historical background.

In our interpretation we must discover the meaning of a passage from the Scriptures and not read our prior conception into it. Scripture must be interpreted with Scripture. Where there are difficulties of interpretation, precedence should be given to the clearest and most evident interpretation of a passage.

The Old Testament and New Testament are organically united as parts of the one word of God. The Old Testament writers proclaim the saving purpose of God and point more or less directly to its full actualization in Christ without actually knowing Jesus Christ. The work of Christ, on the other hand, can be truly understood only as the fulfillment of the Old Testament, and thus the New Testament must be interpreted as the final outcome.

Obscure passages in the Scriptures should give way to clear passages. We must be willing to suspend our judgment on difficult passages because of the incompleteness of our knowledge both of the Bible and also of modern science and criticism. The Holy Spirit is constantly showing men facets of revealed truth not understood before.

In the use of the Bible in doctrinal and theological study, we must seek to make explicit for our own day the great truths of redemption. It must therefore be a Christocentric approach and the main burden will rest on the New Testament. Grammatical exegesis must be undertaken before a system of doctrine develops in formulations.

Unusual care must be taken in the theological use of proof-texting. We must certainly support what we say with the text of Scripture, but such text, prior to its use, must be exegetically examined so that there is a genuine justification for its use.

In the interpretation of prophecy, we must determine, first of all, the background of the prophet and the prophecy. All the tools of research should be used to unveil the historical situation, meaning of names, geographic places, customs, culture.

As to the text we need to determine whether it is didactic or foreshadowing a future event.

Again, the literal interpretation must be taken as the limiting guide of prophetic interpretation. It is at this point where the millenial theories have their origin. If a strictly literal approach is taken, the movement will be toward a premillenial view. If the prophecies are spiritualized the millenial view is the only acceptable one. The New Testament supports both.

In the whole area of interpretation it must be recognized that there will be different interpretations given to specific passages by different persons. There must, however, be the recognition of the fact that where two interpretations do not agree, they cannot both be right. We must in that situation continue to search for more light on the basis of a careful exegesis of Scripture. Mutual exhortation is fully in order until there is basic agreement. Where there is a difference in interpretation we must guard against the error of immediately assuming that one or the other does not believe in the authority or inspiration of the Scripture. Both parties may have an equally high view of the authority and inspiration of Scripture and yet honestly disagree in the interpretation of a passage of Scripture. Were we to have greater unanimity on how to rightly interpret Scripture many of the disagreements between Christians would cease to exist.

Does this statement strengthen the place of the Bible in our brotherhood?

We asked a number of members of the Conference to evaluate this statement and the supplementary paper.

Peter J. Neufeld
"Jesus Christ is the center."

William G. Unrau
"Divine and human elements have been recognized."

Ronald Krehbiel
"It will strengthen evangelism."

Emphasis on the Positive

Peter J. Neufeld, Bethany Church, Kingman, Kansas. Any statement that is to officially proclaim what a church believes should be stated in a positive way. This is a positive statement. It states what we believe and not what we do not believe. On the other hand because there are already existing in the church certain concepts with given names concerning the Scriptures, we need clarifying negative statements. We need to clearly understand what some of these names do *not* mean, e.g., infallibility, inerrancy, inspired. These have been dealt with in the supplemental statement.

Much divergent opinion within our denomination concerning the Scriptures has come about because of misunderstanding and because of non-common definition of terms. The language in the statement is as simple and descriptive as possible. The supplemental statement does an excellent task of clearly defining terms. The statement affirms that Jesus Christ is the center of revelation and interpretation. The statement does say that the Bible is our final authority for faith and Christian living. It is so because it is the authentic word of God.

On the negative side I feel that though the revelation through Christ and His apostles receives adequate attention, the nature of God's revelation to Israel could receive a little more attention. While I agree that God's disclosure of himself to Israel and through Christ comes to us ultimately through Scripture, it should be stated that the Holy Spirit leads us into truth through interpretation of Scripture and through revelation in our thinking and also in conversation with other Christians. This revelation will never contradict Scripture. Something should also be said about sound principles of interpretation.

Hardly the Final Word

William G. Unrau, Bethany Church, Freeman, S. D. The statement reveals a grasp of real issues. It is simply stated. It reflects, I believe, some of the Commission's own struggles. It will perhaps help the brotherhood to focus on specific points to be considered in trying to understand more thoroughly how the Scriptures are authoritative. On the whole, however, the statement leaves me with mixed feelings.

It has shown that God is the Lord of Scriptures; and that He is supremely revealed within the Scriptures through a variety of literary forms. His special revelation in Christ has come to us through the witness of the apostles. By the working of the Holy Spirit the church attests its faithfulness to the apostles' witness in establishing the cannon. Both the divine and the human element in writing the Scriptures have been recognized. The importance of the apostles' witness is a needed emphasis and is the only attempt to break new ground.

My first concern is with reference to item one in the statement. To say that God is the Lord of the Scriptures is for me far more meaningful than to say, "truth . . . is to be found only in God . . . being . . . one and indivisible." If this is to be a kind of presupposition to take a smack at the more relative approaches, does it not raise more questions than it answers?

I wish the commission had addressed itself to the doctrine of the Scriptures as a whole rather than to the more restricted realms of authority and inspiration, important as they are. Assuming the theological diversity within our brotherhood, the question as I see it on the whole is not, "Do the Scriptures have authority?" but "How?" Furthermore, the real question finally focuses itself on how we shall interpret the Scriptures. Though the supplementary paper deals with this problem at some length, the statement implies perhaps, but does not say the Scriptures should be interpreted Christologically. In other words are we not trying to approve a part of a doctrine with wider implications than we have explored?

Theologically, the statements do not break any new ground apart from what I have already recognized. They seem to reveal an awareness of, but hardly reflect the fruit of recent biblical research on this subject. If the church is to lend its approval to statements of Christian doctrine, they should result from a little more creative research.

I have wondered about the hand- ing of this statement on the con- erence floor. Doctrinal issues some- imes stir the emotions. The state- nent is hardly the final word. There re questions that should be raised. here must be open and searching iscussion. But what about amend- nents from the floor? Shall anyone ave the privilege to move to amend doctrinal statement from the oor? What about voting? Are here false impressions given when brotherhood votes for and against statement on the authority of the criptures? Is there a better way arrive at a consensus?

In our attempt to understand the uthority of the Scriptures we will ant to remember that the full au- hority of the Bible is realized only a faith-situation. Authority, for he Christian, is a cord with three trands—the Bible, the church, and he Holy Spirit. Each of these re- uires the augmentation of the ther two. The church, unless sub- ected to continual repentance and eformation according to the word f God, is subject to error; the nner light unchecked may lead to uter darkness. The Bible needs to e read in the light of the living aith of the church and authenti- ated in the heart of the believer y the inward testimony of the oly Spirit. There is a sense in hich the Bible has to be expe- ienced to be known. Authority is ot established by explanation.

Courageous Statement

ONALD KREHBIEL, Deep Run Church, edminster, Pa. I would like to take y hat off to the men who worked o hard and courageously to give s this statement. I believe that his statement was conceived by the oly Spirit. Here is a report that ll of us can accept and which was eeded by our General Conference.

Paul says in Eph. 4:14, ". . . . that e no longer be children tossed to nd fro and carried about with very wind of doctrine, by the cun- ing of men, by their craftiness in eceitful wiles." As a Conference we ave allowed every wind of doctrine affect us. We have allowed those ith a low concept of the Scrip- ures (which are often termed lib- rals) to come in and raise all sorts f doubts as to the Scripture having ny authority. We have listened to xtreme fundamentalists who have high concept of the Scriptures, but who have brought with them many theological and non-theological concepts contrary to the biblical witnesses (zealous nationalism, dispensationalism, and fear — calling anyone who disagrees with them non-Christian, liberal, or Communist). This statement is a refreshing oasis in this desert of theological controversy.

I believe that this statement will strengthen the place of the Bible in our brotherhood because theology always has implications for our everyday life. It will strengthen our preaching and teaching ministry, our missions, and our evangelistic efforts, and our concept of the believers church. What we believe does effect what we do and how we do it. If a minister believes that the Bible does have authority, his messages will be ablaze with Scripture and with power. If a missionary or a lay evangelist believes that the Scripture is true when it says that only through Jesus Christ is there salvation, then this will definitely affect him as he tells others the Good News. If a layman believes in the authority of the Scripture when it constantly talks about the believers becoming one, he will realize that it is his obligation to work for the unity of the church.

Benefit in the Writing

ALBERT H. EPP, Immanuel Church, Downey, Calif. News media such as radio and television and civic leaders take rather lightly the pronouncements of ecclesiastical bodies. Even the average church member is not much different in this regard. One wonders then about the value of the General Conference Mennonite Church making another united statement this time on the Bible.

On the other hand, it could be that the real benefit of such declarations does not come in the reading of them, but rather in the writing of them. A group is forced to grapple with issues in the process of making a statement. As we gather at Bethlehem in August, possibly the prime benefit will be the value that comes to each of us, personally, in facing this issue anew.

Without question our Anabaptist forefathers were students of the word of God. They held the scriptures as inspired and authoritative. The Anabaptists accepted the Bible at face value, interpreting it through Jesus, of course. John

Albert H. Epp
"A simple faith in the Bible was costly."

Edward Enns
"We have been challenged and confused."

Frank Mitchell
'What does the Bible say?"

Daniel G. Regier
"God has honored obedience to the Bible."

C. Wenger, in his book *Even Unto Death* elaborates: "The Anabaptists were devoted students of the Bible. From the moment of their conversion they became avid readers of Scripture, memorizing favorite passages and preparing themselves to give biblical reasons for their faith. 'I hope to be able to learn one hundred chapters of the Testament by heart,' declared a sixteenth-century Anabaptist. The reason for this high evaluation of Scripture was of course the confidence that it was inspired by the Holy Spirit."

Motivated by a deep obedience to the Bible, some sixty Anabaptists at the Martyrs' Synod at Augsburg, Germany, in August 1527 mapped out plans to evangelize many parts of Europe. These plans soon became immersed in blood. A simple faith in the Bible was very costly. Are we far wrong to suggest that once again much of professing Christendom looks askance at a simple faith in the Bible?

Rather than being accidental, might it be in the plan of God that the subject of biblical authority arises in our proclaimed year of evangelism? As we of the General Conference meet in August of 1962, we can admit an impressive foreign mission record. At home, however, too often we have left Lazarus languishing at our front gate. If this restudy of the authority of the Bible will help us recover the Anabaptist vision, the glory be to God.

A Foundation for Study

Edward Enns, Rosthern Junior College, Rosthern, Sask. Even though we have been known traditionally as those who took their Bible and its authority seriously, we have been challenged and confused by the emergence of a host of varying views and theories on the authority and inspiration of the Scriptures. We have watched a dozen or more new translations, revisions, and expansions of the Scriptures appear and have wondered what to think as various ones were condemned, burned, or exalted. Prior to that, we had not been quite satisfied with the rather dogmatic "mechanical" approach that our doctrine textbooks gave to us without explaining various questions that came to our minds as we tried to read Scripture closely and came across problem texts and passages. More recently, we have been baffled by approaches to the Scriptures in the realm of higher criticism which were nebulous, intellectually beyond us, and thus were eyed suspiciously.

The statement together with its amplification in the supplementary statement should strengthen the place of the Bible in our brotherhood. As this becomes our conviction and our position, it must invariably form a oneness at the center of our total confession of faith. Further, it should form a foundation from which to objectively study the teachings of the authority and inspiration of the Scriptures.

I do appreciate the emphasis placed on the study of context in reference to the interpretation of Scriptures. Further, I expect that the brethren who have made this study and have worked out this concise, yet very readable statement, will be asked to continue to provide guidance in this area.

Life Depends on It

Frank Mitchell, Pulaski Church, Pulaski, Iowa. The authority of the Scriptures has rightly been of perennial interest and deep concern among our people because we sincerely believe that the very life of our spiritual relation to God depends on it. After fifty years of study of the Scriptures I find myself in love with them. Such a love for the word of God is necessary for the approach to this subject. A theoretical approach becomes changed into a practical approach and many of the problems either change or fade away.

A second thought grows out of a deep love for the word of God. This becomes a life-long quest: What does the Bible actually say? What did it say originally? What does it say to me today? We face the fact that the Bible comes to us in strange languages which most of us cannot read. It must be transferred into a language that we do understand. It must be done in a way that will truly conserve for us as much as possible of its message.

When the Holy Bible was placed in my hands for the first time by my mother, on February 7, 1906 (I have it yet, and it lies here before me), my love for the Book and my quest to know what it really said, began. My love and my quest have been insatiable.

Today, with my greying head and my last charge as a minister, I realize that my struggles have only begun. I have learned something of the wonderful tools that help me with my translation problem. But I have learned one very important thing. I have learned that God speaks to me out of His word. He literally talks to me each day. I still love the Book my mother gave me. It is the one I use most. When I open the Book to learn what He said, lo, out of that same Book He speaks to me today!

An Authentic Vehicle

Daniel G. Regier, Gospel Church, Mountain Lake, Minn. There are many people, including myself, who have a deep desire to discover those truths that can be trusted for time and eternity. We want to build the philosophy of our life on something that will be sufficient for times of prosperity and times of adversity, for the days of the prime of life and for the days of old age, for the days of popularity or the days of persecution. In the days of our early youth we were taught that the Bible would meet this need in our life. In later years we are thoroughly convinced that this is true.

At times we are confronted with teachings which appear both logical and rational, but upon close scrutiny, we discover they are inconsistent with the message of the Bible. The fruits of this false teaching may not be apparent until fifteen to twenty-five years later. Those who have rejected the false teaching, and by faith have been obedient to the "thus saith the Lord" have discovered that God has honored their obedience to the message.

I appreciate the work that has been done by the commission appointed to prepare a statement on the authority of the Scriptures. Yes, I believe that this statement on the authority of the Scriptures strengthens the place of the Bible.

There are minor changes that could be considered, such as the deletion of the words "adequate" and "sufficient" from paragraph four. It would seem to convey a stronger positive thought to simply say ". . . its verbal form as an authentic vehicle of divine revelation."

As we individually and collectively yield ourselves to the guidance of the Holy Spirit, we can be assured there will be an increasing respect for the authority for the Word.

Central District Meets in Pandora

The Central District Conference re-elected its president and adopted a $12,000 budget at its recent meeting in Pandora, Ohio. Reports on its work in home missions and Christian witness were also heard and minor adjustments made to its constitution. Guest speaker for the convention was J. Herbert Fretz, Freeman, S. D. Theme of the conference was "The Church at Prayer."

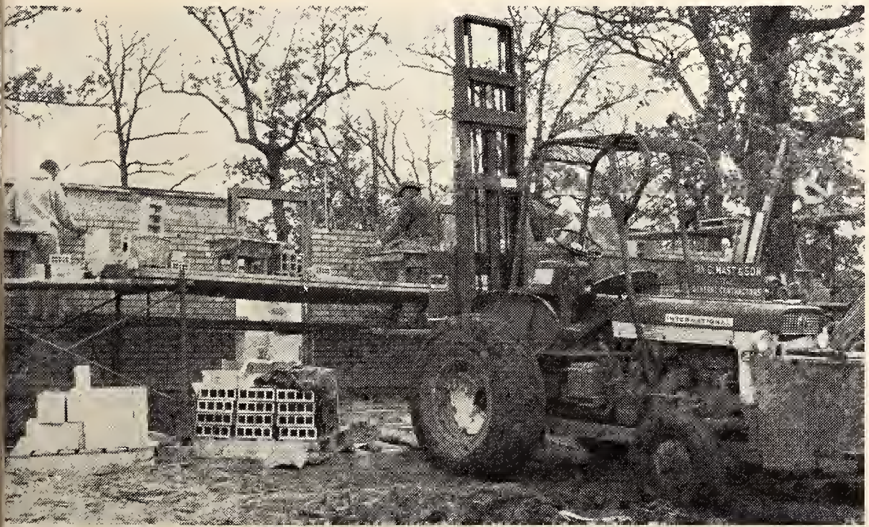
Re-elected as president was Gordon Neuenschwander, pastor of the First Church, Berne, Ind. Other executive officers elected were: Heinz Janzen, Washington, Ill., vice president; Mrs. Loris Habegger, Elkhart, Ind., secretary; Orville Augsburger, Hopedale, Ill., trustee.

Elected to serve on the Conference's several committees were: Lotus Troyer, Meadows, Ill., program; A. E. Kreider, Goshen, Ind., ministerial; Howard Raid, Bluffton, Ohio, historical. Elected to the missions committee were H. N. Harder, Bloomington, Ill., and Adrian Lehman, Berne, Ind. S. T. Moyer, Pekin, Ill., and S. F. Pannabecker, Elkhart, Ind., were re-elected to this committee.

New members on the publication committee are Lester Detweiler, Columbiana, Ohio, and Ernest Porzelius, Fortuna, Mo. Added to the peace and service committee were Fred Liechty, Berne, Ind., and LaMar Reichert, Goshen, Ind. Minerva Hilty, Bluffton, Ohio, was re-elected to the education committee with Mrs. Delton Franz added as a new member. New members on the Camp Friedenswald committee will be: Robert Coon, Flanagan, Ill.; Stanley Hostetter, Wadsworth, Ohio; and Marvin Zehr, Berne, Ind. Returned to the committee were Russell Oyer, Chenoa, Ill., and John H. Purves, Bluffton, Ohio. The Conference also chose Theodore Sommer, Pekin, Ill., to serve as a trustee on the Bluffton College board of trustees.

The Central District Conference has 44 member congregations in Ohio, Indiana, Illinois, Michigan, Iowa, Missouri, Nebraska, and Kansas. It reported its membership at 8,286 a slight decrease from its 1961 count of 8,299.

Its 1963 conference will be held at Wayland, Iowa, April 25-28.



BEDLESS HOSPITAL GOING UP Construction of the Oaklawn Psychiatric Center building at Elkhart, Ind., is proceeding rapidly. Target date for completion is Jan. 1, 1963. When the Oaklawn Center goes into operation it will be a bedless hospital, without facilities to provide nursing care overnight. Persons who are patients at the Center will return to their homes at night, if their homes are within a reasonable radius of Elkhart, and provided that those homes are not considered factors in causing the patient's illness. Patients who cannot or ought not return home at night will have two options open to them: they may be received into a specially selected home in the area or they may find lodging in a motel.

Patients needing around-the-clock nursing care will be placed in the psychiatric section of Elkhart General Hospital, under the care of the Oaklawn medical director.

STATEMENTS TO BE PRESENTED

General Conference Mennonites will be asked to respond to at least three statements which will be presented at the triennial sessions in August. The Board of Education and Publication will present a statement on family living prepared by its Committee on Education in Church, Home, and Community.

The Board of Christian Service will present a statement on Communism, which the Peace and Social Concerns Committee has prepared.

The study commission on the doctrine of the inspiration of the Scriptures appointed by the 1959 General Conference will present a statement, with its report.

In 1959 the General Conference adopted statements which were presented on race relations and nuclear power. The purpose of adopting a statement, according to Erwin C. Goering, executive secretary of the Conference, is to indicate the position of the majority on certain issues.

CHURCH RECORD

DEATHS

Samuel J. Goering, North Newton, Kansas, was born May 17, 1892, in Moundridge, Kansas, and died May 11 from injuries suffered in an automobile accident. He served the General Conference as a missionary to China from 1919 to 1935 and as a member of the Board of Missions from 1947 to 1954. He was relief commissioner in China for the Mennonite Central Committee during 1943 and 1944. He is survived by his wife Pauline and son Robert.

Tina Voshage was born April 14, 1899, at Sibley, Iowa, and died Feb. 14, 1962. She is survived by a son Raymond. She was a member of First Church, Mountain Lake, Minn.

William C. Voth, member of Bethel College Church, North Newton, Kansas, was born March 10, 1888, in Lehigh, Kan., and died May 13. He served the General Conference as a missionary to China from 1919 to 1939. He gave special leadership in opening mission work in Colombia in 1943, in Japan in 1950, and in Formosa in 1954. Besides four years of service in Japan and Formosa, he also served with the China relief program of the Mennonite Central Committee in 1948. In the winter of 1959-60 he assisted the Conference's mission program in Arizona. (A fuller account of the contribution of W. C. Voth and his wife appeared in *The Mennonite,* May 30, 1961.) He is survived by his wife and four children.

CALENDAR

Eastern

May 26—Eastern District Father and Son Banquet.

May 27—Eastern District Choir Festival.

Northern

May 27—Sunday school convention at Lustre (Montana) Bible Academy, 10:00 a.m., 1:30 p.m., and 7:30 p.m.

May 26—Vacation Bible School workshop. Bethel and First churches, Mountain Lake, Minn.

Other

May 27—Rosthern Junior College graduation.

May 27—Baccalaureate at Mennonite Biblical Seminary.

May 27—Baccalaureate at Freeman Junior College.

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 1—Commencement at Freeman Junior College.

June 3—Bethel College Commencement.

June 4—Bluffton College Commencement.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

WORKERS

Otto D. Klassen has been appointed medical director of the developing Oaklawn Psychiatric Center at Elkhart, Ind. Dr. Klassen will move his family to Elkhart early in the summer and will begin his duties with Oaklawn on July 9, according to the announcement. He is a graduate of Bluffton College. He received the M.D. degree, with honors, from the University of Illinois in 1953. His psychiatric residency was at the Topeka, Kan., State Hospital and at the Menninger School of Psychiatry. Dr. Klassen also completed training in child psychiatry in the child psychiatry section of the Menninger Foundation, Topeka, Kan. For the past three years he has been practicing psychiatry with Adams, Newsom, and Morrow, a private psychiatric group in Wichita, Kan.

Orlando Schmidt will teach church music at Mennonite Biblical Seminary beginning next fall. A native of Buhler, Kansas, and currently instructor at Hesston College, he was formerly minister of music and youth at Bethel Church, Mountain Lake, Minn.

John D. Unruh, Jr., has accepted a position to assist Robert S. Kreider in the Bluffton College history department. John is a graduate of Bethel College, Newton, Kansas, and is working on his masters degree in history at Kansas State University. He is the son of John D. Unruh, former president of Freeman Junior College.

MINISTERS

Adolph Ens, second year student at Mennonite Biblical Seminary, will be assistant at the Lorraine Avenue Church, Wichita, Kansas.

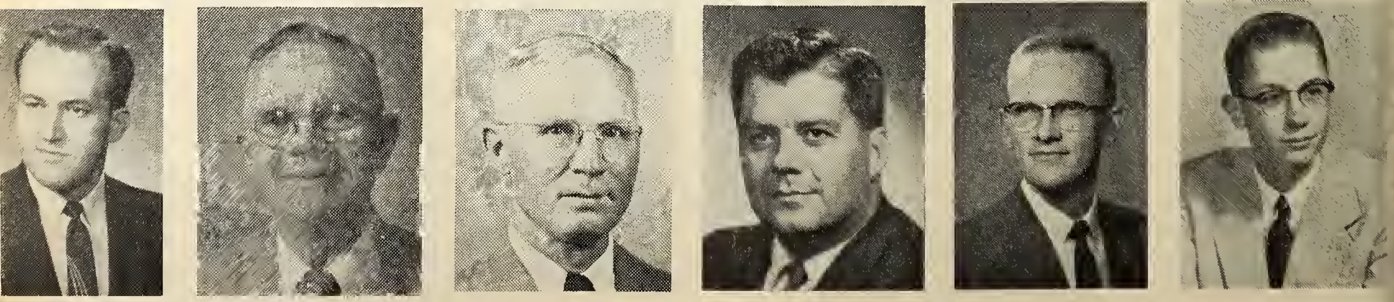
Jake Friesen, second year student at Mennonite Biblical Seminary, will be summer pastor for the Moundridge, Kansas, churches. His wife, Jane Herstine Friesen, is from Quakertown, Pennsylvania.

William Krueger, of Rosthern, Sask., will be summer assistant to J. J. Thiessen, pastor of the First Church, Saskatoon, Sask.

Ed Goertzen, Didsbury, Alberta, principal of Menno Bible Institute, is serving as summer pastor of the Burns Lake Church in place of the regular pastor, *Elmer Dick,* who is undergoing medical therapy.

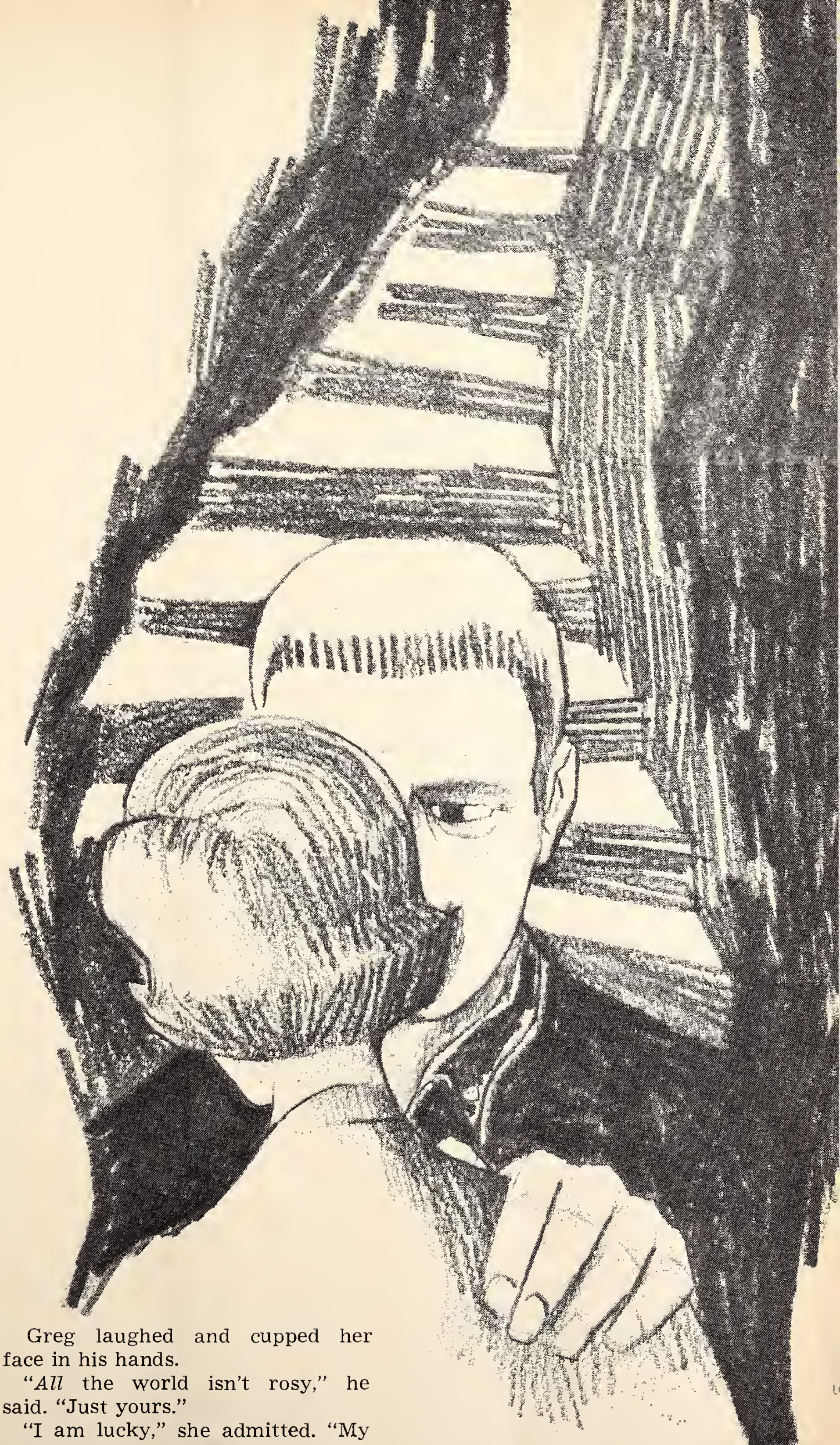
Cornie Rempel, first year student at Mennonite Biblical Seminary, will be summer assistant in First Church, Newton, Kansas. His wife, Martha Friesen Rempel, is from Winkler, Manitoba.

G. Neuenschwander (see News), W. C. Voth and S. J. Goering (Deaths), O. Klassen, O. Schmidt, J. Unruh (Workers).



Detour in Rain

Arlene Hale



T THE FOOT of the stairs, Greg said oodnight to her. “Well?” he asked. What did they think of me?”

Sherrill licked her lips, but manged a laugh.

“They’ll love you just as much s I do when they get to know you. ut the folks are reserved. Give hem time.”

Greg scowled. Gripping her shoulers, he stared into her eyes.

“This doesn’t make any differnce does it? About our plans?”

“Sh!” she whispered. “They’ll ear you!”

“It was foolish to waste the time topping here! You know that.”

Sherrill was tired. It had been a ense day.

“Greg, you told me you undertood!”

Greg frowned, but then finally miled.

“Sure. I guess I’m just impatient. oodnight.”

For a moment Sherrill lingered n the hall, the very sight and smell f it stirring memories she had early forgotten.

Why couldn’t Greg understand hy she had to come here first? omehow, she couldn’t deal her parnts the blow of marrying a boy hey had never seen. Greg wanted o run away without a word to nyone.

“No fuss, no bother. No family nterference,” he said.

Greg’s family was so different rom hers. She had never met them, ut Greg had told her enough to now.

“As long as they keep the checks oming, that’s all that matters,” reg said with a shrug.

“You can’t mean that!” she had asped.

Greg laughed and cupped her face in his hands.

“*All* the world isn’t rosy,” he said. “Just yours.”

“I am lucky,” she admitted. “My folks are pretty wonderful.”

For over a month, Greg had been pressing her to elope with him. At last she had agreed, on the condition they could spend one day of the week end with her parents, first, so they could meet him.

YOUTH

They had arrived from college in Greg's car. They would spend the night and leave in the morning, supposedly going back to school. But the state line, where no waiting period was necessary, was just thirty miles away. They would drive across it and be married tomorrow.

A little shiver of anticipation went over Sherrill. Greg was so good looking, charming when he chose to be, and smart, too. Of course, he wasn't perfect. She knew that. But he had not had a happy home life and the bitterness of this fact often colored his thinking. She knew this and understood. Although she had not known him long, she loved him. She was certain of that. Why else would she consent to run away and elope with him? Why else would she consider hurting her parents?

This day spent with them was to atone partly for what she planned to do. She was praying they would understand later.

Leaving the hall, Sherrill went back to the living room. Dad was buried behind the evening paper and Mother was knitting. The television had been turned off as soon as she and Greg had left the room. Greg had wanted to watch a certain program. The folks weren't avid viewers.

"I enjoy the quiet evenings with your mother too much," Dad laughed. "I don't like the competition of outlaws or interns."

They both looked up when she appeared in the doorway. Dad laid his paper aside and Mother stopped knitting.

"Well?" Sherrill asked with a nervous little laugh.

"Come, sit down," Dad said.

Sitting beside him, Dad dropped an arm around her shoulder. It was a gesture so dearly familiar, that tears stung her eyes.

"Are you in love with this boy?" Dad asked.

"Yes," she answered.

"I see," Dad replied thoughtfully.

She was aware of a look exchanged between her parents.

"Don't you like him?" she asked with alarm.

"He's very gracious and charming. Intelligent, too," Mother answered. "Besides, we're not the ones that matter. It's you, Sherrill."

"Yes," she breathed with relief. "It's me that matters."

"I'll just say one thing," Dad told her, "then I'll try to stop acting like a doting father. Be sure about this. Get to know him. Look deep. Remember a fancy front hides many a ruined building."

Her father's words echoed in her ears a hundred times that night. There was little sleep. She blamed it on the rain and the thunder.

Greg rushed them away the next morning, pleading the bad weather as the cause for the hurry. There was a kind of subdued excitement. Today was their wedding day!

"Heard on the news that roads are getting flooded south of here," Dad told them. "Lucky you're traveling the other way."

Sherrill hugged her father and for a moment drew her mother near and kissed her more warmly than usual.

"Something wrong?" Mother asked.

"No," she answered quickly. "I'm just happy."

With one last wave, they were off. Greg drove away swiftly. Reaching the highway, he spun the wheel south with a grin.

"Come closer," he said. "My dear little bride-to-be."

She laughed. This was her wedding day! She kept thinking about that, not quite believing it. The rain continued to lash against the windshield and Greg had trouble seeing.

"Do you think the road ahead will be all right?" she asked.

"Nothing will keep us from crossing the state line," he vowed. "Nothing!"

They had gone about 20 miles when they were flagged by a patrolman.

"Road's closed ahead. Water over the pavement."

"We've got to get through!" Greg argued.

"You can detour, circle around it, but it's country roads and you might have trouble."

"We'll make it," Greg retorted.

The highway patrolman gave him a level look.

"I wouldn't advise trying."

Greg's answer to that was to start the motor and turn savagely around in the middle of the highway and turn off on the country road. Sherrill shivered. She didn't like this at all, but Greg was so determined. Once she started to meekly suggest they change their plans, but Greg got so angry she said no more.

Greg had to devote all his attention to driving now. Suddenly he slammed on the brakes, pitching them forward.

A small creek had flooded and there was water across the road.

"It can't be very deep," he decided. "Hang on, Sherrill."

He put the car in reverse and prepared to make a run for it. Frightened more by Greg's attitude than the danger ahead, Sherrill clutched her hands tightly in her lap.

Going very fast, they hit the water. She stared at Greg who looked grim and determined as he gripped the wheel tightly.

"We're going to make it!" he shouted.

But the motor was beginning to miss. They reached the edge of the water, nearly free of it, when it sputtered one last time and died.

Greg muttered angrily under his breath and flung open the door.

"I'll get help," he said.

Kicking off shoes and socks, he rolled his trousers to his knees and stepped out into the muddy water.

"You'll be okay here," he told her.

"No! I want to go with you!" she said with alarm.

She could easily imagine the water rising, perhaps sweeping her and the car away. Looking cross, Greg reached for her and carried her out of the water.

"There's surely a house along here somewhere," he said.

They began walking. The rain drove hard against them and they were soon drenched. Sherrill stumbled and fell to her knees.

"Oh, what a sight I am!" she moaned.

"We should have gone yesterday like I wanted," he said. "I heard a dog barking. Must be a house near."

The house was just a few steps ahead. Going up the driveway, they heard the door open, and through the rain they made out a figure of a man in overalls.

"Hello!" he called.

"Hey, we're stuck," Greg called back. "Could you give me a hand? Motor went dead."

"Sure, come on in. Get dried out,"

me the answer.

But Greg was in too big a hurry r that. The stranger tried to talk m out of it, but Greg was stub- rn.

"Come in," a woman called to errill. "Dry out."

"This is my wife," the man ex- ained. "Betty. My name's Jim ardin."

Greg mumbled their names and ged Jim to hurry. Sherrill was a tle embarrassed by Greg's curt- ss.

"You must be soaked to the skin," tty said. "Just a minute. Let me t you a warm robe. Then we'll y out your clothes."

"It's terrible to impose on you like is," Sherrill said.

"Don't be silly," Betty laughed. lad we could help. I guess you're sort of a hurry to risk this de- ur."

Since Betty and Jim Hardin were angers, Sherrill told Betty what e rush was all about.

"We're to be married across the ate line. Then we have to be back college by Monday noon."

"Married!" Betty exclaimed. "Oh, w wonderful! I guess the rain esn't bother you, does it?" Betty ked on, happily recalling her own dding day.

Sherrill settled back, listening. Al- st before she knew it, the men d returned and the car was run- g again.

'We can be on our way," Greg nounced.

'Looking like that?" Betty ghed. "Bring your bags in. I nk both of you will want to ange."

Greg agreed impatiently. Later, ssed in clean, dry clothes, Betty isted on feeding them some ch.

'You shouldn't have any more uble," Jim told him. "The road s better past our place."

im and Betty seemed to talk to h other without saying a word. t before they left, Sherrill men- ned this to Betty.

I've known Jim all my life. I'm d we learned to know each other well. The rest of our lives might be a very long time. I think we've got something wonderful. I'm sure you'll have it with Greg."

"Yes," Sherrill whispered. "How can I thank you for helping us?"

"Can't stand in the way of a wedding," Jim laughed. "I'm glad we could help."

Sherrill and Greg reached the state line an hour later. Greg's good mood had returned once they had reached the highway again. He pulled her close and laughed.

"Things got a little rough back there," he said. "Sorry."

"Greg, you were almost rude to Betty and John."

Greg sighed. "I didn't mean to be, but I was anxious to get moving. Now, honey, let's not argue about anything. We're going to be married!"

The house where the justice of the peace lived was a shabby place. "Let's go in," Greg said. "Ready?"

She closed her eyes for a minute. This wasn't exactly the way she had pictured her wedding day. Staring at Greg for a moment, she thought he seemed almost a stranger. But it was probably only the jitters. It wasn't every day she got married.

"Don't get cold feet on me," Greg frowned at her hesitation. "Everything's going to be fine, just fine. Come on. Let's go in."

Sherrill went with him. The door closed behind them. It was too late now. But this was what she wanted. Hadn't she and Greg spent hours planning this?

They filled out the necessary papers and signed them. Then there were a few quick words and Greg's kiss. It was over. They were married. Greg gripped her hand and in the car he kissed her again.

"See? It wasn't hard, was it?" he asked. "Now, if there's a hotel in town, we might as well check in and find a place to eat."

She didn't really hear any of what he was saying. His voice sounded strange. She kept remembering their detour and the looks that had flashed between Jim and Betty Hardin.

The ringing started in Sherrill's ears. But it was too late now. As Greg drove about the town, searching for a hotel, she leaned her forehead against the cool glass of the window and tried not to think.

ITH is sponsored by the Young People's n of the General Conference Mennonite rch. Editor, Muriel Thiessen, 722 Main, ton, Kansas.

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CREDITS
Cover, Brown Brothers; 342, from the permanent collection of the Ringling Museum of Art, Sarasota, Florida; 349, Robert W. Regier. The story on page 349 is printed by the courtesy of "Vision."

COMMENTS
The idea for the editorial was lifted from an article which appeared in the American Lutheran, written by Fred Schurmann, Valley Stream, New York.

THE MENNONITE

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EDITORIAL

It wasn't so long ago that the budget committee made its report to the annual congregational meeting of the Last Mennonite Church. Now the church has about 500 members. By most standards the church has an active program, a new church building with an educational wing, a parsonage, and a debt of $25,000. Besides a pastor, the church has a director of Christian education, a church secretary, an organist, choirmaster, and a custodian on its staff. Their Sunday school program is well staffed and besides this they sponsor a summer Bible school program, a midweek Bible school, and send their children to summer camp. All this costs money, about which will be spoken later.

Meanwhile, back at the meeting the chairman of the budget committee has just finished his report. It will cost $50,000 to run the local program of the Last Mennonite Church, he says. The congregation gasps softly. But before the chairman reaches his seat, one brother has already calculated that this budget will cost $100 per member. He also reminds the congregation that there are many widows in the fellowship with small pensions. A number of young families are struggling with mortgages on their homes. Other families have children in college, which is costing more. Taxes are higher, and the economic future is uncertain. A number of people wonder whether some of the items in the budget can't be cut.

But the budget committee chairman calmly asks for the floor. He says, "Really, it will be quite easy to raise this budget. True, $50,000 may seem high, but remember, we don't have to do it ourselves. The other churches in the community will be expected to do their share. The First Church will pay 25 per cent of all our salary costs. The Second Church will pay 50 per cent of our utility bills. We are expecting the Third Church to pay for our summer Bible school program and for our choir music. The Fourth Church will pay for our insurance and the interest on the mortgage."

The gasps are a little louder now, but different. They are happy gasps. Relieved the chairman says, "This is a splendid idea." Grinning broadly he calls for a motion for adjournment.

Now this could only happen in the Last Mennonite Church. Or could it happen in other places? No one would run a church program like this. Or would they? Let's pick some real (not imaginary) Conference congregations at random. Here is Congregation A with 400 members that gave slightly over $1,000 for missions in one year. This is not even 20 per cent of what they should have given. What did they do about the other 80 per cent? They let another congregation take care of the bill for them. Here is Congregation B with 200 members. It gave $200 for the Board of Christian Service—just 25 per cent of its share. Some other congregation paid its other 75 per cent and never even got a thank you note. And then you can find dozens of congregations who have not contributed so much as one dollar for our church schools or for the seminary. They have let someone else pay 100 per cent of the bill for training their ministers and teachers.

The Last Mennonite Church has one thing in its favor. It was honest about it.

THE MENNONITE

MAY 29, 1962

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THE CHRISTIAN FAMILY

This statement will be presented for adoption by the Board of Education and Publication to the General Conference when it meets in Bethlehem, Pa., August 8-15. Prepared by the Board's Committee on Education in Church, Home, and Community, the statement aims to call attention to the important role of the family in the life of the church. Members of the Committee are: Elmer R. Friesen, Newton, Kan.; Harold Buller, Beatrice, Neb.; Martha Graber, Bluffton, Ohio; Henry Poettcker, Winnipeg, Man.; Norma Voth, Upland, Calif.; Burton Yost, Bluffton, Ohio.

The Christian Family

VE RECOGNIZE THE family as the asic unit of society and the most nportant institution for spiritual evelopment and community trength. The family is a primary art of God's creation for the purose of procreation, training, felowship, and love. The family, howver, is not an end in itself. It is esponsible to God and exists for ne fulfillment of His purposes in ne world.

Today the divine intentions of the amily are being threatened through ne increased tensions and problems f our complex world. Our rapid ace of living, communication meia, the automobile, population nifts, social pressures, immorality, nd much of the world's philosophy f love and marriage, have all had neir tremendous impact upon famy living today.

The home must be strengthened. /hat Christianity is to accomplish can do best through the family. /hat the family must do, it cannot o without Christ and the church. is only when the family fulfills s highest function and is truly hristian that it will rise above ifficulties and overcome the presnt threats to the home. The church therefore being called upon to elp the family.

/hat Is a Christian Family?

The Christian family is one in hich members are committed to esus Christ and seek to let Him ve through them in every relaonship. Daily living in an atmosnere of Christian love and Christkeness is what makes the family uly Christian.

The Christian family finds growth Christian character through accepting the responsibility for worship and instruction for the development of the spiritual life of each member. It grows through daily Bible reading, prayer, conversation on spiritual matters, and the singing of hymns in the home (Deut. 6:6-9; Col. 3:16, 17; 1 Cor. 10:31). It grows through the sharing in discussion of family attitudes, practices, and problems. It grows through a sincere effort to overcome selfishness, tempers, jealousy, criticism, nagging, complaining, lust, and quarreling. It grows through thanksgiving and gratitude to God, and daily seeking of strength and God's will. In joys, sorrows, and bereavement, the family looks to God in faith, love, and hope. The Christian family is therefore the family living and sharing under God.

Marriage Relationships

1. The Sanctity of Marriage. Marriage is divinely instituted by God and sanctified by Jesus Christ. In Christian marriage, one man and one woman publicly and before God, make their vows to live together in mutual love till death separates them. Divorce therefore is contrary to the will of God. "Whom God hath joined together, let not man put asunder" (Matthew 19:6, 8; Mark 10:8, 9). Nevertheless, the church stands ready to minister to such persons whose marriages fail as it does to people who fail in other areas.

Man was created for a much higher level of existence than animals, inasmuch as he was created for communion with God. According to the Bible, sex life implies obligations and demands discipline and restraint. When it is misused, it necessitates the admission of guilt and the asking of forgiveness. The creation story indicates how completely husband and wife belong to each other and how necessary is an openness and mutual trust in the free sharing of life's experiences with one another for the fellowship God intended for them (Genesis 2:21-25). This fellowship is symbolized and nourished by the sexual union. Inherent in this wonderful relationship is a sacredness and a sanctity that needs to be held in fear and trembling. This is part of God's wonderful creation, but He is glorified in this only in marriage.

Because man is a sinner, problems will arise also within the marriage relationship. The church stands ready to help couples facing marriage difficulties in sympathetic understanding, meaningful counsel, and brotherly sharing.

2. Preparation for Marriage. Because successful marriage does not happen without effort, and because it is important that two individuals make adequate adjustments for a lifelong union — to become "one flesh"—and because of the divine intent and sanctity of marriage, there must be adequate preparation for it. The best preparation comes from the example of parents who have a wholesome attitude toward each other. The church and the home, however, need to deal frankly with all the problems which are involved here and give instruction to persons of all ages on establishing a Christian home and on the meaning of love and marriage. In order to do this, children should be taught reverently before adolescence the facts concerning the origin of life. Courses

he family is a primary part of God's eation for the purpose of procreaon, training, fellowship, and love.

The best preparation (for marriage) comes from parents who have wholesome attitudes toward each other.

It is normal to have children in marriage, but parents are not obligated to have as many as possible.

Divorce therefore is contrary to the will of God. Nevertheless, the church stands ready to minister to such persons whose marriages fail as it does to people who fail in other areas.

of instruction for young people on courtship and marriage should be provided through the church fellowship. Adequate marriage counseling for engaged couples should be given by ministers. Young married couples are also encouraged to have group discussion on home building and child training.

3. Mixed Marriages. Religious convictions should be a strong tie in marriage. Young people need to take this into careful consideration even in courtship and especially before considering engagement to anyone of a different religious background, for example, Catholic, Jewish, or non-Christian. They are urged to discuss this problem with their minister before it is too late. The church has a responsibility of discussing with all young people the likelihood of failure of such mixed marriages.

4. Christian Parenthood. Marriage is participation in God's continued creation through the procreation of children. At the beginning of human history God commanded Adam and Eve to be fruitful and fill the earth. We believe that every life that comes into the world must be considered as a wonderful gift of God and should be accepted and loved and cared for to the fullest by the parents. Christian parenthood is a blessed opportunity and a solemn responsibility.

It is normal to have children in marriage, but parents are not obligated to have as many children as would be possible. Parenthood should always be responsibly undertaken. Circumstances such as physical or mental health or finances may cause parents to postpone or limit the procreation of children. Family planning may be practiced in good Christian conscience for this may well fulfill rather than violate the will of God. Having children should, however, always be accepted with joy and anticipation. It is a venture of faith and confidence in the goodness and mercy of God and should rise above matters of cost and convenience. We do not regard as evil, methods of family planning approved by the medical profession. Abortion or any method which destroys human life is a sin and cannot be condoned as a method of family limitation.

Parent-Child Relationships

Love as described in First Corinthians 13 must be the underlying principle in the home and all its relationships. All discipline and parental authority should be exercised in love and for the purpose of building Christian character.

Parents are the first teachers and from their example come the greatest learning experiences for children and teen-agers. As our youth face the complex problems and temptations and opportunities of our day, there is a greater need for parents to guide children and to help them evaluate and make Christian choices (1 Thessalonians 5:21, 22). Parents must have a faith which is real. They need to interpret their faith in language and living which their children can understand. A spirit of family togetherness in worship, work, recreation, and hobbies is encouraged.

The Church and the Family

The church and the family need each other. Parents and church leaders are encouraged to meet together for better Christian education and for more home preparation in the work of the church. Parents should read with children the lesson material provided by the Sunday school. Local churches should attempt to provide study classes and discussion groups for meeting the many family problems of our day.

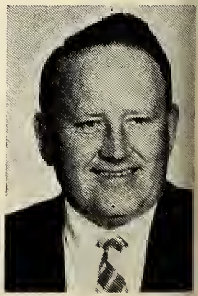
Conclusion

Because of the changing role of the family and the critical conditions of the times, and because of the utmost importance of the family in God's creation, for both the church and society, we call upon every member congregation to do all in its power to strengthen our homes. We call upon all our homes to be worthy of the name Christian.

James Gingerich
"The church is first of all a teacher."

A. H. Schultz
"The home is no stronger than the church."

Ralph Graber
"The school has become a liability to the family."



Emil J. Krahn
"A firm insistence on holy living has been lost."

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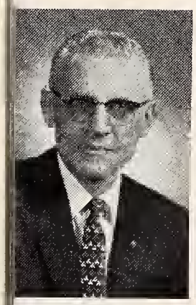
How Can the Church Improve the Quality of Family Life?

We asked this question of a number of Conference leaders who had read the statement on the Christian family. Here is what they said.

eter J. Froese
Vho is equal to the task?"



urt Siemens
he home must cease being
broadminded."

enno J. Ediger
arental control leads
self-control."

Let the Family Be the Family

James Gingerich, Warden Church, Warden, Wash. There is a mutual relationship between the church and the family. The one supports the other and each is dependent upon the other. As important as formal worship is, the home is still a dominant factor in shaping spiritual growth. The church, on the other hand, does play a great role in regulating the quality of family life.

Many of the basic church functions have a direct bearing on the family. The church is first of all a teacher. It gives the family a faith. Because of this it is important to keep the family in touch with the church so that it does not lose its bearing theologically. Secondly, the group worship of the church provides the stimulation needed in family worship. Most of our hymns are learned in group worship. As we listen to others pray we learn a vocabulary of prayer. As we worship, we find ourselves in an atmosphere of reverence. Thus, the highest quality of family worship is stimulated by the church. The church also provides a center of interest for the family. It does this by church periodicals and books which make a contribution to the thinking of the family. It does this as the family cooperates in giving to support the church and in working in various projects. Church-sponsored schools, too, give the parents an opportunity to educate their children in a Christian environment. The thought and life of the church enrich the family conversation by providing a center of interest. The church and the home then supplement each other. This is why the church program needs to be made relevant and vital.

The quality of family life can be improved if the church allows the family to be the family. The day no longer exists when the church program is limited only to one preaching service a week. In order to meet the needs of the people we have had to develop an extended church program to the point, where at times the quality of family life may be harmed. Some groups have designated a family night. This is one evening a week when the church schedules nothing, so that the family can be together. The church supports the family by giving it a chance to be the family.

Use All the Means of Grace

A. H. Schultz, Richfield Church, Richfield, Pennsylvania. "If there is any hope for the future of America, if there is to be peace and happiness in our homes, then we as a nation, must return to God and the practice of daily prayer. . . . Our nation is sadly in need of rebirth of the simple life—a return to the days when God was a part of each household, when families arose in the mornings with a prayer on their lips and ended the day by gathering together to place themselves in His care." Thus spoke J. Edgar Hoover a few years ago.

Since the church and the home are interrelated, the church must assume leadership in giving impetus and priority to spiritual values. Though righteousness and godly living cannot be legislated, it is imperative that the church provide the motivation by which these may become reality. It must emphasize the divine dynamic by which Christian ideals and a Christian philosophy of life become the working principle of family life. Education, counseling, discussion, and various techniques and methods are necessary but cannot assure the desired results, unless adequate implementation takes place. Knowledge, good intentions, or noble resolves are not enough. The power of Christ and the Holy Spirit must be at work. The church must be concerned to bring family members into such a relationship with the Lord that the Christian life becomes real, meaningful, and effective.

Again, the church must assume responsibility for the collective and individual spiritual welfare of its homes. It could well be said that the spiritual life of the homes is no stronger or weaker than is the life of the church collectively.

It also has the God-given task of clearly defining the nature of the Christian home, the standards and requirements that regulate it, and the virtues that are to be found therein. All instruction must be Christ-centered and Bible-oriented.

Finally, it is the church's duty and prerogative to use all the means of grace that God has provided to build Christian homes that will strengthen the work of Christ's cause, produce and mature useful citizens and Christians, and make the witness of the gospel effective.

The Family Cannot Stand Alone

Ralph Graber, Bethel Church, Marion, South Dakota. The statement on the Christian family does a good job of stating the problem and some of the issues involved. My concern is that this statement on the family has left out important areas which can be important sources of help to the family in a day when it is being threatened.

The parochial school was, in yesteryear, considered more important than it is today. It was considered important in a day when the environment was less hostile to the family than it is today. In many rural areas, school districts were as good as parochial. Today, with consolidation on a massive scale, this is no longer true. The school has become a liability rather than an asset to the family. This has more to do with the lower grades. But in higher education there is also a need for direction and where can this be done better than in a denominational school? If church-related schools are not merely the echoes of the very society which undermines the family they are most needed for helping the family, because the student spends five days a week in school, but much less than this in the church.

The need for semi-communal living cannot be overlooked. The family cannot stand alone in the midst of a community that is not at all interested in the divine intentions of the family. Of course there are exceptions, but these never make the rule. This is not to discourage a missionary spirit, but to show that a job opportunity or the size of the paycheck should not dictate the location of a home. This is as true in the city as in the country.

We as a Conference are concerned about lengthening our ropes, and this is imperative. But it is just as imperative to deepen the stakes to resist the added strain.

Subjected to Jesus Christ

Emil J. Krahn, Immanuel Church, Delft, Minnesota. In the game of life, each move is an individual decision and each victory is a token of self-discipline. The church, on the other hand is a governed body, but is not governing. The main function of the church is a ministry of reconciliation, that of restoring the fellowship of an estranged person to God. Manward, the church is but a facility of direction, encouragement, and example. Godward, she is an intercessor. To improve the quality of family life, it is the privilege of the church to uphold the standards of God revealed in His inspired Word, to nurture to Christian maturity, and to pray for individual needs.

In Ephesians 5:24, the subjection of the church to Jesus Christ is taken for granted. Husbands and wives are exhorted to follow suit in family life. In the same context, the strategy of the church is exemplified in Jesus Christ by proper motivation—love; proper agency—the word of God; and proper purpose—sanctification, cleansing, and acceptance. Love is fostered by love, standard by standard, and purity by purity. Love is shown by seeking the highest good of another. Standards are set by the authority of the word of God. Purity is practiced by discipline through the Spirit of God.

First Corinthians 13 teaches that true love finds expression in material assistance as well as spiritual counsel. Love is conspicuous for its out-of-the-ordinary action — the absence of pride, disrespect, anger, and malicious action.

Second Timothy 3:16 declares that all Scripture is inspired of God and "profitable for teaching, reproof, correction and instruction in right doing." There is no other standard therefore we must "hold fast" to that which was given.

Second Corinthians 6:17 demands separation for purity and acceptance. Our Lord exemplifies this sanctification. He was free from all defilement of the flesh and spirit. He was "holy, harmless, undefiled, separate from sinners." A firm insistence on holy living for church membership has been lost. A clean church is an influential church.

Last is prayer. First Timothy 2:1 exhorts that "first of all, supplications, prayers, intercessions and giving of thanks be made for all men." Where is the church that intercedes regularly at midweek for its absentees, its indifferent, its worldly, its weak ones in the faith? Jesus gave example of such intercession in John 17:17 where He prayed "sanctify them through thy truth, thy word is Truth."

Parents Must Grow

P. J. Froese, West Abbotsford, British Columbia. After a thorough study of this statement I do feel a contradiction in the second paragraph of the section on Christian parenthood. But that is by no means my main concern. The parents of today must have help to grow with their children. The fact is, that the world of today is much different

Help us, our Father, to watch where
we are going, that we may arrive where
You wish us to go. -- Roger Ortmayer

rom that in which father and moth-r grew up. Our world is an ever-xpanding world, while the world f mother and dad is growing maller all the time. And so there ; much for parents to learn, in rder to teach and to equip their hildren.

The preschool child is tender nd impressionable. Then comes the lementary school child, with his uestions, energy, openness, and illingness to learn. But with the arly teens all seems lost again. nsecurity or even rebellion is piling up. This is not the time for arents to throw up hands, nor old ears, nor run for cover. Then ome high school and college years, ore independence and responsibily, the choice of a vocation and a fe partner. Yes, the challenge of arents is endless and who is equal the task?

The parent of today needs help id it is the church that should rovide this help. Parent-teacher eetings, married couples' groups, en's or women's groups, adult ible classes, special courses for arents, family nights or even Suny school teachers' and workers' eetings should be recommended. hy not give more attention to ristian parents and help them to nction more effectively in the most portant job they have. But how n the church meet its obligations the parents on the field of education with its already overloaded ogram?

I begin to be afraid of statements. Statements in the minutes the yearbook will not do much od, unless they are accepted into e program of the church. And it here, where the church should reive assistance by that particular ard for implementation. The atement on the Christian family ay well be the most important atement for our teens. Will it beme only a pamphlet in our file or the shelf?

FINE GOALS FOR CHILDREN

rt Siemens, First Church, Mcierson, Kansas. I find no fault th the proposed statement on the ristian family. However, it is ly a point of departure. Too often make the mistake of measuring e progress of the church by the mber of enlightened statements ich the church issues. We shall never be able to do much about the problems of the home until we realistically define them and plan courses of action in their solution.

Jesus said, "Wide is the gate and broad is the way that leadeth to destruction and strait is the gate and narrow is the way, which leadeth unto life. . . ." The Christian religion is not so much a form of worship and a system of beliefs as it is a way of life. It is a discipline. The way of discipline is narrow. In the whole of life, the things we possess, the activities we are in, and the entertainment and the recreation we enjoy, must all be *chosen* in such a way that they will enhance the highest moral and spiritual development of the individual.

The conflicting influences to which a child is subjected in school, playground, and television programs, distort his sense of values, increase his maladjustment, and lead him from reality into escapism. If the home is to be truly Christian, it must choose the narrow way. It must clearly define the goals of what it wants its children to become. Then it must put its fingers on those activities and forms of entertainment and toys and books that blunt his sense of values so that wholesome influences can be given free sway.

This places on the parent the duty of being a thoughtful discerning parent who will take time out to study such matters until he is clear in his mind as to what he should tolerate in the home and what not to tolerate. Above all it takes parental discipline and dedication to serve the welfare of his children.

The church must cease being so broadminded and recapture its sense of discernment. It must not only preach the gospel but persuade its people to follow a certain discipline. It must be clearly *against* some things and clearly *for* other things. Let us quit being the joiners of so many organizations and concentrate on a church program that is comprehensive enough and realistic enough to help people meet their problems. This does not mean that a church should dictate family discipline. We as members of the church should relentlessly pursue our studies on family problems until it becomes crystal clear what we ought to do about the problems of our family life.

VITAL WORSHIP IN THE HOME

Menno J. Ediger, Waters Church, Copper Cliff, Ontario. The perfect statement may never be written; the one proposed on the Christian family is on the whole excellent. The opening sentence of the conclusion is cumbersome, and not entirely true, in that the role of the family never changes. It is always, as stated so well in the introduction, to be the instrument for the fulfilling of God's purposes in the world.

The only way for the church to improve the quality of family life is to improve the quality of individual lives. This the church does by being the channel of the grace of God in Jesus Christ whereby man is transformed and committed to Him. The church in its total mission, by word and example, must say: Christ, not culture; service, not success; self-sacrifice, not self-indulgence; be transformed, not conformed; be free for, not free from; duties, not dollars; repent, not pretend; God's will, not man's.

The church may need to provide not more but other new and meaningful ways of bringing family members together in wholesome and complementary activities. It must do more in helping the family to experience vital worship in the home, so that the home rather than the church becomes again the primary training ground for faith and life. The home and church must teach from early childhood in such a way that when grown up, people will be able to discipline their own and the lives of their children so that parental control leads to self-control, and self-control gives way to God-control.

Basic is the instilling into the character of children a greater measure of respect for their parents. Obviously, such respect must be earned. Much of the irreverence in our churches stems from this lack, for how can there be reverence for a heavenly Father where there is no respect for human authority? Discipline, in the home and the church, may need more "bite," not of fang or claw, but of scalpel and suture.

If to know were to do, our problem would be small. To know is a first step which we take; the second step of doing or being demands faith (receptivity, trust, obedience) in God, in taking from Him resources which He alone affords.

NEWS

Pacific District Reaches Out to Arizona

The possibility of adding a new frontier to the widespread ministry of the Pacific District Conference looms on the horizon as one of the major concerns at conference sessions in Reedley, California, May 31-June 3. A nucleus of believers with General Conference interest has been organized in Phoenix, Arizona, and will send representatives to the conference. An affiliation with this Phoenix fellowship may be established in the near future. Hence, the conference missionary theme, "That They May Hear," will carry added significance and impact with the awareness of this home missionary endeavor.

The Phoenix fellowship, led by Clifford Taylor, a schoolteacher, has been meeting together on Sunday evenings for a number of months. They began Sunday morning services in April of this year with approximately ten families totaling forty-five people. Representatives of the Home Missions, Trustee, and Executive committees of the district have visited the fellowship giving spiritual guidance and direction. Peter J. Ediger, secretary of the General Conference City Church Committee, who spent a week with the group, reports a solid and aggressive spirit. Conference leaders feel that this new development will open new areas of service for Christ.

Supplementing this evangelistic spirit has been the effort of the Home Missions Committee members to visit various churches in their respective states during the past year. The over-all purpose of these visits has been to share mutual concerns and to help local fellowships. Response to these visits has been very gratifying.

An avenue of financial aid to new or expanding churches is the Conference Revolving Fund which is administered by the trustees. They presently report a balance of nearly $7,000. This fund is in a savings account earning interest until it is used as a loan for extension efforts. In order to increase this balance and make a more effective witness, the trustees are encouraging each church in the conference to take one offering every year for the Revolving Fund.

An active group this past year has been the Christian Service Committee. This committee has encouraged implementation of the Chicago Church and Society Study Conference in the district churches. A number of churches have used these study conference materials in various ways. Three of the Chicago papers were read and discussed at the Mid-Year Ministers' Conference. Another Christian Service project has been the promotion of the King's View Hospital expansion program. Pacific District churches are increasingly being made aware of their part in the sharing of this growing witness to the mentally ill.

In recent months interest has been created concerning the possibility of a General Conference Retreat Workshop which would be conducted in December of this year. A likely location for this workshop would be somewhere in Oregon. Since each state in the district sponsors and operates its own summer retreat, the Pacific District Education Committee feels that this workshop would be an opportunity for the entire district to work together in evaluating the respective camp programs within the district.

Host church for this year's Pacific District Conference is the First Mennonite Church of Reedley, California. It is the largest church in the Pacific District with approximately 600 members. Roland Goering, formerly of Halstead, Kansas, is serving his first year as pastor of the church. A large number of delegates, conference guests, and local visitors are expected to attend the various sessions.

Officers of the Pacific District are: president, Lester Jantzen, Ritzville, Wash.; vice president, Lyman Hofstetter, Santa Fe Springs, Calif.; secretary, Alvin Friesen, Reedley, Calif.; treasurer, Joe Jantz, Ritzville, Wash. All officers are eligible for re-election.

Session highlights include:

Thursday, May 31 Conference sermon by Lester E. Jantzen; initial business session.

Friday, June 1 Messages by William Klassen, Mennonite Biblical Seminary, Elkhart, Indiana; and J. N. Smucker, interim pastor, First Mennonite Church, Upland, Calif.; reports by major committees; election of conference officers; reports by Bethel College and Mennonite Biblical Seminary; conference offering; panel discussion on conference concerns, Women's Missionary Association evening program.

Saturday, June 2 Messages by William Klassen and J. N. Smucker; election of committee members; presentation of budget and final conference business; auxiliary meetings; youth banquet and Mennonite Men program in the evening.

Sunday, June 3 Message by William Klassen, afternoon program by

ENNSYLVANIA LANDMARKS

EEP RUN MENNONITE CHURCH, BEDMINSTER, PA. Wedged between oods and country road, the gracefully simple 113-year-old Deep un Mennonite Meetinghouse, near Bedminster in beautiful Bucks ounty, Pennsylvania, has the distinction of housing the most astern General Conference congregation in the states. Organized 1849 by about sixty laymen who left the nearby Deep Run ennonite Congregation of the Franconia Conference, the congre-ation today numbers over 280 members. Any hard feelings etween the two Deep Run congregations has been lost in the ast century and today they worship and work side by side as ethren. Even the well-worn local nicknames "Old Mennonites" nd "New Mennonites" serve no longer except to confuse the sitor who notes that the "olds" have the new building, and the ews" have the old building. Present terminology distinguishes ore fairly by "Deep Run—Franconia Conference" and "Deep un—General Conference."

Deep Run was not only unique among the early congregations the Eastern District in being a laymen's movement, but was so the first Eastern District congregation to be legally incor-rated with a charter (1848), and the first Eastern District con-regation to erect a meetinghouse (1849). A wing was added to is building in 1949, and a large addition and extensive renova-ons were again made in 1957.

Those from the congregation who have served in pastorates, issions, church-related schools, and relief work include: Joseph Gottshall, William J. Fretz, Menno M. Myers, Freeman H. vartz, Howard T. Lands, J. Winfield Fretz, Marvin Wasser, onald Wismer, and others. Mention could be made of the long nd purposeful pastorate of Allen M. Fretz from 1883 to 1940 and ter, and the subsequent pastorates of Russell L. Mast, J. Herbert etz, Claude F. Boyer, and the present pastor, Ronald Krehbiel.

Still one of the more rural congregations in an increasingly banized east, Deep Run has often seemed "off in a corner." It's me seldom appears on the pages of General Conference worship nd work, but in the last decade in has shown marked growth iritually and numerically. The most common names in the ngregation today are Moyer (Myers or Meyers), Derstine, Huns-rger, Mill, Wismer, Landes, Keller, and Detweiler.

Reedley church; installation of elected officers and official closing of conference. *Lyman Hofstetter*

ROSTHERN RAISES $343,000

Rosthern Junior College, Rosthern, Sask., has raised $343,000 for its building program. Goal of the current campaign is to raise a total of $400,000 by June 30. On the basis of the money subscribed to date, plans are being drawn up for the several projected buildings.

SITE FOR MINNEAPOLIS GROUP

Plans are being made by the Faith Church, Minneapolis, to buy the property of the Immanuel Lutheran Church in that city. At the present time the congregation is meeting in the YMCA at 4816 Nicollet Avenue.

PRAYER REQUEST FOR GULFPORT

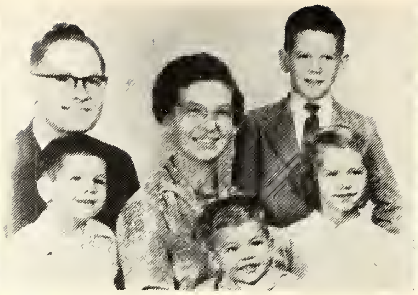
At Gulfport, Mississippi, service volunteers have taught released time Bible school in the Pass Christian School for several years. There is constant agitation on the part of certain members of the community to have religious instruction cut. Workers at the mission would appreciate prayer for continued opportunity to teach the gospel to the approximately 350 children that have been attending classes each week. Anne Marie Warkentin and Susan Peters are the Bible teachers.

Because the North Gulfport School has remained closed to Bible classes, workers are investigating the possibility of beginning classes after school hours at Camp Landon. The mission bus would need to pick up the children interested in attending.

DENLINGER LEADS EASTERN DIST.

At its recent meeting at Souderton, Pa., the Eastern District Conference elected Wilmer B. Denlinger, 724 Juniper St., Quakertown, Pa., to serve as its president. Denlinger, pastor of the Bethany and Flatland congregations, had formerly served as vice president. He succeeds David Habegger, Allentown, Pa.

Elected to serve with Denlinger on the executive committee were Howard Habegger, Lansdale, Pa., as vice president; and Henry B. Grimm, Bally, Pa., as secretary. Richard Rosenberger, Quakertown, was also elected to the committee. Erwin Miller, Jr., Quakertown, was re-elected treasurer.



W. Klassen (Pacific District Conference), W. Denlinger (See News), K. Boulding, K. Bauman family, A. and I. Regier,

CHURCH RECORD

WORKERS

Naomi Brenneman, Bluffton College professor of English, emeritus, is to be visiting professor of English at Goshen College, Goshen, Indiana, for next year, according to an announcement by President E. P. Mininger of Goshen. Miss Brenneman served on the Bluffton College faculty from 1918 to 1961.

Kenneth E. Boulding, professor of economics at University of Michigan, is to be the speaker at Bluffton College's sixty-second annual commencement exercises on June 4 at 10:00 a.m. in Founders Hall. His address: "Task of the Peacemaker."

The *Kenneth Bauman family* of Quakertown, Pennsylvania, will board a plane for India in New York on June 16. Their return to India will be the beginning of their second missionary term with the General Conference Mennonite Church. Before going to Yeotmal, Maharashtra, they will take their oldest two children to Landour, U. P., to attend school, which begins on June 18. Bauman, who this spring completed work for a Th.M. degree from Princeton Theological Seminary, is professor of Practical Theology and Bible at Union Biblical Seminary in Yeotmal. The seminary is an interdenominational school which the Board of Missions supports by providing a faculty member and partial financial support. Currently General Conference personnel at Yeotmal is two. Tina Block is serving as treasurer of the seminary for a short term.

Ivan G. and Anna Marie Regier will go to Japan on June 16. Under the Missions-Pax program of the Conference, they will serve as houseparents for missionary children at Miyakonojo. They will also assist in the work of the mission and teach English and Bible classes in the area. Regier, the son of Mrs. P. A. Regier of Madrid, Nebraska, will be graduated from Bethel College this spring. Mrs. Regier, the daughter of Mr. and Mrs. Peter P. Preheim of Marion, South Dakota, is a registered nurse. Another couple in Missions-Pax in Japan are Franzie and Dorothy Loepp, who are stationed at Miyazaki.

Helen Kornelsen of Watrous, Saskatchewan, will return to Canada on furlough from India about May 27. She has completed two terms of missionary service in India.

Joe and Mary Lou Duerksen are on furlough from India. They arrived in the United States on May 25 and will visit Dr. Duerksen's parents, the J. R. Duerksens at Paso Robles, California, before going to Kansas. Mrs. Duerksen's parents are Mr. and Mrs. Herman Franz of Halstead, Kansas.

Henry A. and Hanna Kliewer, missionaries to the Hopi Indians of Arizona, have been granted a leave of absence because of Mrs. Kliewer's health. They will likely move to Flagstaff, Arizona, this summer.

Ernst Harder, on furlough from Mennonite Biblical Seminary in Montevideo, Uruguay, will attend the University of Mexico the fall quarter.

Calvin Flickinger will return to the United States from Colombia to join his wife who had to return last winter because of ill health.

BAPTISMS

Ebenezer Church, Bluffton, Ohio, on May 6: Shirley Deppler, Rosemary Niswander, Ruth Lugibihl, Delores Lugibihl, Jeray Moser, Ken Bucher, Larry Amstutz, Frank Luginbuhl, Paul Wingate, James Spallinger.

Swiss Church, Whitewater, Kan., on May 6: Jarrell Claassen, Jeannie Roth, Lloyd and Gordon Claassen, Loren Ensz, Tony Gronau, Mike Roth.

Alberta Community Church, Portland, Ore., on Easter Sunday: Dave Friesen, Beverly Haack, Starlene Koch, and Kathy Sack.

Bergthal Church, Pawnee Rock, Kan., on May 20: Stanley Buller, Patsy Base, Dean Allen Dirks, Mary Ellen Gore, Eldo Rudiger, Cynthia Smith, Donald Schmidt, Stanley Schultz, Steven Schultz, and Gary Unruh.

Bethany Church, Quakertown, Pa., on April 15: Linda Mae Martin, Jo Ann Schultz, Rodney Bissey, James Eisenhart, David Leamer, and James Martin.

Brudertal Church, Hillsboro, Kan., on May 27: Gordon Funk, Leroy Schmidt, Gerald Funk.

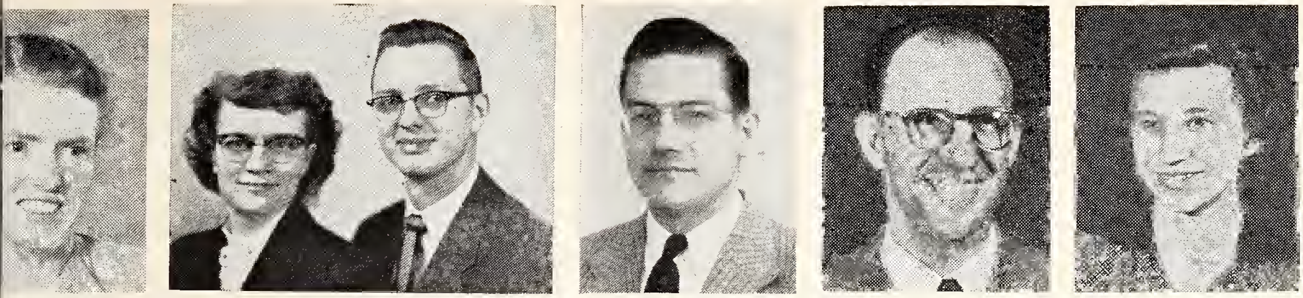
Cross Corner Second Mennonite Church, Philadelphia, on April 15: Jan Law, Elizabeth Stewart, James Sanderlin, and Mr. and Mrs. William Miller.

Faith Church, Newton, Kansas, on May 27: Connie Baehr and Bonita Balzer.

First Church, Edmonton, Alta., June 17: Leona Penner, Victor Boch, Hilda Kaethler, John Derksen.

First Church, Newton, Kansas, on May 27: Judy Andres, Janet Budde, LaVerne Buller, Lawrence Buller, Roger Busenitz, Rogene Claassen, Donald Deckert, Mike Enz, Larry Fitch, Janice Friesen, Larry Harms, Betty Hiebert, Susan Hiebert, Sue Holdeman, Larry Janzen, Inga Penner, Victor Penner, Geraldine Ratzlaff, Cynthia Reimer, Ronald Reimer, Wesley Schmidt, Wayne Unruh, Ann van der Weg, and Dianne Wiens.

Glendale Church, Lynden, Wash., on May 13: Clifford Fast.



Kornelsen, M. and J. Duerksen, E. Harder, C. and S. Flickinger (Workers).

ARRIAGES

Kathryn Albrecht, of Flanagan ll.) Church and *Robert Weichman* St. Petri Lutheran Church were arried at Salem Church, Gridley, ., by Robert Coon on April 29.

Lillian Loeffler, of Kindersley-idden (Sask.) Church and *John tzen* of Edmonton, Alberta, were arried on April 14, 1962, in the lmonton Church by Arthur Dyck.

Glen Waltner, member of the len Church, Moundridge, Kan., is married to *Marilyn Loveless* in arion, Kan., on May 6.

Carol Baker and *Keith Beery* ere married on April 28, 1962. r. Beery is a member of First urch, Wadsworth, Ohio.

Mrs. Gladys Delaplane and *Ches- r Siebert,* both of Pawnee Rock, ansas, and both members of the rgthal Church of Pawnee Rock, ere married on May 20.

Maxine Joan Doell and *Kenneth Bergen,* both members of Bethes- Church, Henderson, Nebraska, ere married on May 20.

Margaret Nickel and *John Hoepp- r,* both of the First Church, Ed- onton, Alta., were married on ay 12.

Sharon Nickel, member of Bru- rtal Church, Hillsboro, Kan., and *nneth Franzen,* Goessel, Kan., ere married on April 19.

Viola Faye Peters, member of llsboro M. B. Church, and *Nor- an Lee Funk,* member of Bruder- Church, Hillsboro, were married April 23.

Mildred Riesen and *Donald Franz,* th members of First Church, New- n, Kan., were married May 12.

ATHS

Aldine Steiner, Bluffton, Ohio, was rn April 13, 1887, in Allen County, io, and died April 23, 1962. Mar- d Louella Niswander who sur- ves. Aldine and Albert (following tice) Steiner were brothers.

Albert S. Steiner, Bluffton, Ohio, was born April 26, 1879, in Allen County, Ohio, and died April 3, 1962, married Caroline Niswander who survives.

Amos Thut, Bluffton, Ohio, born December 5, 1879, near Bluffton, and died on May 1, at his home. A son, Raymond, of Springfield, Ohio, survives. Three sons and his wife preceded him in death.

John W. Zimmerman, born Feb. 16, 1888, in Beatrice, Neb., and died Mar. 16, 1962. He was a member of First Church, Beatrice, Neb.

Cornelius A. Becker was born September 22, 1879, in Moundridge, Kansas, and died April 16, 1962. Mr. Becker was single and had been a resident of the Bethel Home for Aged since 1956. He was a member of the First Church, Newton, Kan.

Henry E. Haury, Newton, Kansas, was born May 15, 1864, in Franklin, Iowa, and died May 10, 1962, at Bethel Home for the Aged where he had lived for fourteen years. He was a member of the Bethel College Church, North Newton, Kan.

Mathilda M. Lehman was born Nov. 22, 1881, at Quedlinburg, Germany, and died May 4, 1962, at Hydro, Okla. She was a long-time member of the First Church of Geary, Okla.

Anna Schmidt Koehn, Goessel, Kansas, was born September 4, 1891, and died May 10, 1962. Her husband died May 30, 1948, and she became a resident of Bethesda Home for Aged in 1959. She was a member of Alexanderwohl Church, Goessel, Kan.

Mrs. Erwin E. Ratzlaff, member of Bethesda Church, Henderson, Neb., was born January 30, 1924, and died May 13, 1962.

Mrs. Sevilla Rothrock, was born April 22, 1883, in Bucks County, Pa., and died April 20, 1962, in Quakertown, Pa. She was a member of Bethany Church, Quakertown, Pa.

Margaret Conrad Stover was born April 12, 1884, and died March 27. She was a member of the Second Mennonite Church, Philadelphia, Pa.

CALENDAR

Canadian

June 13—Ernst Harders speak in Steinbach, Man.

Central

June 4-15—Flanagan (Ill.) Church vacation Bible school.

Northern

June 3-6—Youth conference for the four churches of the Dresden, North Dakota, community.

June 10—Farewell for John R. Schmidt family at Bethel Church, Mountain Lake, Minn.

Pacific

June 7—Erland Waltner, speaks at Menno Church, Ritzville, Wash.

Western

May 30—Western District Youth Fellowship spring Holiday at Camp Mennoscah. Work camp in morning (bring shovels, rakes, hammers), recreation in afternoon, Jay Spaulding speaks in the evening.

June 3—Mrs. Ruth Koppenhaven speaks to the missionary circle of Swiss Church, Whitewater, Kan.

Other

May 31-June 3—Pacific District Conference, Reedley, Calif.

June 1—Commencement at Mennonite Biblical Seminary.

June 1—Commencement at Freeman Junior College.

June 3—Bethel College Commencement.

June 4—Bluffton College Commencement.

June 4—Groundbreaking for Hirschy Hall, Bluffton College, 2 p.m.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

Men's Retreat in Kansas

THE WESTERN DISTRICT Mennonite Men held their tenth annual Men's retreat on April 28 and 29. The retreat theme centered around the Christian calling and its relationship to the shortage of ministers. This annual event held at Camp Mennoscah always attracts a large congregation of men and boys from churches throughout the district. This year as usual a large tent was erected to accommodate the eight-hundred men and boys who assembled to enjoy the beautiful surroundings of Camp Mennoscah. With ideal weather prevailing, there was ample opportunity for fellowship, recreation, worship, and visiting. Plenty of good food was served by several local men's groups. The Pretty Prairie brotherhood served breakfast and the men of the McPherson and Hopefield churches combined to serve the noon meal on Sunday.

Activities began on Saturday evening with a number of men and boys congregating to enjoy a camp out for the night. Two services were held on Sunday. The morning service was led by William Juhnke and the afternoon program was chaired by Edwin J. Schmidt. The morning service centered around the problem of the minister shortage. Six men spoke on "What Ministers Have Meant in My Life," each of whom gave a fine testimony of the impact that some ministers have made in their lives. Elmer Friesen, Western District Conference minister, made some comments.

Four committees which had been appointed several weeks previous to study various aspects of the ministry were then asked to give reports. The first of these committees reported on the topic, "What Are Our Expectations of Ministers?" Numerous things were listed that can rightly be expected from a minister, such as love of people, courage to speak his true convictions, spirit of humility, patience, loyalty to Conference work, coordination of church leadership, and working together with people. They also suggested some things that should not be expected of a minister such as being the chairman of every committee, worry about church finances, be able to be in top form at all times, have a perfect family, and be able to live on a lower salary.

The second committee reported on the recruitment of ministers. They suggested that the recruitment of the minister has changed from a congregation choice of a generation or two ago to the individual choice of the present day. The lack of congregational encouragement is probably a factor that has contributed to the minister shortage. Another contributing factor is the large number of small churches in the Conference. According to the 1960-61 *General Conference Handbook of Information*, 44 per cent of the United States General Conference churches have less than 100 members. Many of these churches find it difficult or impossible to support a full-time minister.

The third committee reported on the minister's salary. They indicated that salaries paid to Mennonite ministers is considerably below the level of other denominations.

The fourth committee reported on what laymen can do as volunteers to supply pulpits. They suggested that local men's groups could arrange programs in churches that have no regular minister. These programs could consist of music selections and sermonettes by laymen.

The featured speaker of the retreat program was Pastor Virgil Vogt of the Leo (Indiana) Mennonite Church. Pastor Vogt spoke on the "Shortage of Ministers" in the morning service and "The Christian Calling" in the afternoon service. In the first address Pastor Vogt pointed out that the shortage of ministers is not only a reality in Mennonite churches but in other denominations also. He suggested that, perhaps, we need to rethink our concept of the ministry.

He indicated we have the wrong concept of where ministers come from. We usually think that ministers come from the seminary or from a neighboring church; however, the most logical place to find a minister is in our own congregations. We have the wrong concept of the task of the minister. We assume that the minister is capable of being a preacher, administrator, organizer, counselor, teacher, and financial expert. No man can be gifted in all these areas, not even the seminary graduate. The church needs several men who are gifted in various fields and who could assume leadership of the congregation with the help of a trained minister. This would make it possible for the trained minister to work in the field in which he has been trained, and would make it possible to serve several neighboring churches instead of only one. We would need to work out feasible plans to finance church leadership.

In the second address, Pastor Vogt suggests that, perhaps, we have the wrong concept of the laity. We assume the minister is called, but that the layman is not. This assumption is not biblical. Every Christian is called to be a follower of Jesus Christ, but the Bible never suggests that any man is called to a vocation. The Apostle Paul was called to be an apostle to the Gentiles, but he continued to pursue his trade of tentmaking.

The Christian calling is associated with conversion and baptism. Baptism was the vocational turning point in the life of Jesus Christ, and should be for every Christian.

Every Christian is called to some work in the church. According to Ephesians 4, the Christian has only one calling, the calling to lead a Christian life. The Christians, however are endowed with different gifts, some are apostles, some prophets, some evangelists, some pastors and some teachers.

There is nothing more important in all the world than what we contribute to further the work of Jesus Christ and the church. The Christian calling takes precedence over such considerations as occupation or place of residence. Christians are under order to go and do as Christ commands if they would be His followers.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

For the child of God who has left kindergaten

Jaroslav Pelikan

THREE MARKS OF A CHRISTIAN SCHOLAR

ONCE UPON A TIME—and a very good time it was—being an intellectual meant being Christian. These words, with apol-ies to James Joyce, describe a uation that exists no longer. By e judgment of many, being an intellectual today means being anying but a Christian—a judgment which, for strange reasons, the natical secularist and the fanatical ctarian concur.

We believe that this judgment is rong. A college rooted explicitly in e Christian tradition strives for ademic excellence because of, not spite of, its loyalty to the Chrisan faith. The church and the colge need each other, for neither thout the other can fulfill its high cation. Indeed, I suspect that ither without the other can be usted, and therefore I pledge my egiance to both.

An institution that is pledged to th Academe and to the Cross ust give special attention to the emma of the Christian intellecal, the not-so-simple believer, the ild of God who has left the kinderrten.

ssion for Being

What the people *want* today is t the Christian intellectual, whom th the church and the world repudiate; but that may well be what the people need. For without the cultivation of the life of the mind, the church betrays its own great tradition. The task of a Christian college is, therefore, to call the church back to its tradition.

There are three principal features of that tradition. I call them a passion for being, a reverence for language, and an enthusiasm for history. This is a portrait of the Christian intellectual.

The Christian intellectual has a passion for being. He believes that by the power of God, who has created and goes on creating all things new every day, all things have an essential goodness, impervious to any destructive force. Sometimes, I fear, our preoccupation with sin, guilt, and forgiveness has obscured this passion for being in Christian thought.

For centuries, until Petrarch climbed the mountain, Christian thought neglected the goodness of all created being. Although John Calvin lived in Geneva for more than half his life, he rarely if ever mentions the Alps in his sermons and books. But if we really mean it when we confess in the Credo that God is "Maker of heaven and earth and of all things visible and invisible," then we need to remember the struggle of the early church to assert and defend this confession against those who identified sin with the material world.

In opposition to this, the Christian faith declares that the material world is intrinsically good, encrusted though it may be with the scabs of sin and evil. Because it is intrinsically good, we ought to love it as God's good creation.

The first quality of the Christian intellectual, then, is such a passion for being. Perhaps the greatest Christian intellectual of them all, St. Augustine, said (if you will pardon a little Latin) that *esse qua esse bonum est*—"being is good simply because it is being."

The material world, because it is God's good world, is invested with His holiness and is the object of His continuing love. More even than his fellow-believers, the Christian intellectual is one who recognizes and loves the stuff of the universe not as a substitute for, but as a corollary of, his love for God.

Since we are still recalling the centennial of Charles Darwin's *Origin of Species,* the embarrassment of many Christian intellectuals with the natural sciences deserves mention. They have found themselves and

YOUTH

their faith threatened by the picture of the universe that came from telescope and microscope.

Today the chastening of the past century has produced greater sobriety on all sides; and on campuses Christian thought is beginning to reappraise its picture of creation and to discover that the size and the age of the world are no threat to a mature Christian worship of the Ancient of Days.

Certainly there is in the Christian view of creation an imperative that forbids man to pollute the atmosphere with the garbage of his thermonuclear orgies and thus to change forever the genetics of the beaver and the sea anemone. To love God is to love what God loves—and to love it with passion and zeal. The Christian intellectual is charged with the responsibility of exemplifying this passion for being in his life and thought so that men may look up from their gadgets and peer beyond their billboards to view the grandeur of God.

For if the Christian intellectual neglects this responsibility, God will have to turn, as He has turned so often, to the Nicodemuses in His hidden church, who will do in secret what His disciples are afraid to do in public.

A Reverence for Language

Much of the history of theology is the history of words—the origin of theological words, often outside the Christian tradition; the application of these words to Christian revelation and their consequent refinement and clarification; the distortion of words by popular superstition. Thus the critics of theology are right when they describe it as a conflict over "mere words."

But there is nothing "mere" about words, and it is the task of the Christian intellectual to insist upon this. When the God of the universe, the Lord of heaven and earth, chose to make himself known to men, He spoke to them through the prophets; and when the early Christians sought to describe what God had done to them and for them through Jesus, they called Jesus the Logos, the Word and Mind of God. The Christian intellectual knows, therefore, that man's capacity for speech lies somewhere near the center of his uniqueness. A reverence for what language can do if it is used properly, and a horror of what language can do if it is misused, belong to the equipment of the educated man.

Hear one educated man, E. B. White, who also incarnates the chastity of English prose style, giving voice to this reverence and horror: "Muddiness is not merely a disturber of prose; it is a destroyer of life, of hope; death on the highway caused by a badly worded roadsign, heartbreak among lovers caused by a misplaced phrase in a well-intentioned letter, anguish of a traveler expecting to be met at a railroad station and not being met because of a slipshod telegram"—and, let the theologian add, betrayal of the faith handed down to the saints by careless or deliberate ambiguity in the language of theology or devotion.

Unless the books and journals that cross my desk are unrepresentative samples, I fear that this virtue of reverence for languages is not important in the moral theology of the American churches. At times I am tempted to paraphrase St. Paul and to say that there are three fundamental virtues — faith, hope, and clarity — and that the greatest of these is clarity.

As the church and the school imitate advertising and government in debasing the mother tongue, the church college must be one place where a reverence for language and a chastity of style still prevail.

Perhaps, like the Irish monasteries of the Dark Ages, Christian colleges may quietly cultivate the humanistic disciplines until their hour strikes again. Perhaps a generation that learns Russian on account of the sputniks may go on to read Dostoevski in his own language. If we wait long enough, the poignancy of the human situation may persuade someone to take another look at the language of Sophocles, Plato, and Paul.

But one language at a time, and clarity begins at home. I can think of no service more important for our culture than the growth of a reverence for language.

In the beginning was the Word; the capacity for words is still the point at which God contacts man, still the point at which the devil finds man most vulnerable. If you carry away from your courses in literature and language no more than an awe for the fearful potentialities of human speech and a zeal to make that awe a light of your life in home, church, and community, the college has served you well.

A Christian intellectual is not necessarily one who has read all the Great Books, though he could do

There is nothing "mere" about words. When the God of the universe chose to make himself known to men, He spoke to them; and when the early Christians sought to describe what God had done for them through Jesus, they called Jesus the Logos, the Word and Mind of God.

To be open to the activity of the Spirit, to be appreciative to the variety of the Spirit, to be heedful of the leading of the Spirit—this is the enthusiasm for history which marks the Christian intellectual.

orse in his reading and probably ll. But a Christian intellectual is ie whose reading and writing, eaking and listening, are informed a reverence for language as the vine gift for which the ancient mn for Whitsunday extols the oly Spirit: "True promise of the ither Thou,/ Who does the tongue th speech endow."

ı Enthusiasm for History

To the passion for being and the verence for language a third fea- re of the Christian intellectual ust be added if our portrait is to be curate: an enthusiasm for history. The Christian interpretation of od's activity in the world has never en satisfied with a passion for be- g; it has always felt obliged to me to terms with becoming, with ange, with process, with variety. ıd therefore the Christian doctrine God requires the doctrine of the oly Spirit, for He is the Agent of ange. There are many dispensa- ns, but there is only one Spirit. uch of what Jesus was and did the days of His flesh remained scure to the disciples until the irit came to teach them all things d to bring all things to their re- embrance. The Spirit still operates the history of the people of God, ening up new opportunities and eating new variety while remain- g one and the selfsame Spirit.

To be open to the activity of the irit, unpredictable though it is; be appreciative of the variety of e Spirit, distressing though this en is to our preconceived notions; be heedful of the leading of the irit in the church, novel though this continues to be—that is the enthusiasm for history.

Here, too, so-called secular studies, those of the social sciences, have made available new insights into the variety and the change in human history. Instead of panicking at these insights and trying to evade them, as much of Christian thought has done, we need to recognize their validity and their limits as guides to human thought and behavior. What if these insights shake our stereotypes of what men are or puncture our cliches about how men act! The activity of the Holy Spirit has proved itself throughout history to be plastic enough for any such insights.

An enthusiasm for His activity in its infinite variety and underlying unity permits us to do justice to all that present-day study can tell us about human personality and human society. It gives us the courage to work for improvement in society, and the wisdom to recognize just how limited any such improvement is. It releases us from the anxieties about saving ourselves that poison the minds and lives of so many; and it gives us the serenity to face every change, including our own eventual death, with dignity and faith.

A college of Christian purpose is responsible for the exposure and growth of its students to and in the virtues of the Christian intellectual: a passion for being because the Father is the Creator and Source of all being; a reverence for language because Jesus Christ is the Word and Mind of the Father; an enthusiasm for history because the Holy Spirit works through history to produce variety and unite men in himself.

If the Christian intellectual neglects his responsibility, God will have to turn, as He has turned so often, to the Nicodemuses in His hidden church, who will do in secret what His disciples are afraid to do in public.

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THE MENNONITE

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VOLUME 77 NUMBER 22

Second Class Postage Paid at North Newton, Kansas

Editorial by Howard D. Raid

It was relaxing to drive the familiar roads of eastern Iowa. Memories flooded my mind of bygone days—of riding in a buggy on a muddy clay road, of sitting on the little folding seat behind the stinging tails of the trotting bays, and of driving cattle along this same road. But a newsflash from the car radio crowded these memories out of my mind. The United States had successfully launched a man into space. As I pondered this I came to the old family cemetery where I turned aside to contemplate the world around about me. How important was it that we had another man in space?

As I stood before the tombstone of my great grandfather I wondered what he was like. This man had passed on to me many of the characteristics which I possess. He had no way of knowing that I was to come into the world. He left his home country, traveled the unknown sea to a strange and wild land. He had faith that man would go on, and that there would be those who would come after him who too would wrestle with the great problems of life.

More than a hundred years in this great land had done things to his children's children. All of the opportunities of a great new land were to be those of his progeny. The land had changed even his name—it had Americanized it. The land provided economic opportunities so that his children's children had for their use the economic resources needed for the "good life." Even beyond the security of food and shelter they had the opportunity for education—to accumulate the learning of the ages. Greater than these was freedom: the right to worship God according to the dictates of their hearts without control by the state.

Thus I stood and pondered this man who was my forefather and yet whom I had never seen, who however determined that I was to come into the world, who influenced my life beyond measure. As I thought of this I wondered why it was that he came to this new land, what was he seeking? Did he find here those things that he desired?

In turn I wondered about those who would come after me. Would they some day in the far distant future stand beside my stone and ask questions like this? Would there be those who would be thankful that I, too, had lived? Would they be pleased that I in my own way had pioneered and enabled them to find the opportunities to earn a living, to secure an education, and to worship God? Is this the way that man goes marching on down through the pages of history standing on the shoulders of those who have gone before him, reaching to greater heights than ever dreamed of by those preceding him? Are we now so wise in our own knowledge that we shall destroy all of this good earth which God in His wisdom has given us? Of what value is the man in space or a two-thousand-mile-an-hour bomber unless it provides the basic needs of life that our bodies be fed and souls enriched?

JUNE 5, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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MUST THE CHURCH CHOOSE SIDES?

This statement will be presented for adoption to the General Conference Mennonite Church when it meets at Bethlehem, Pennsylvania, August 8 to 15. It will be presented by the Board of Christian Service whose Peace and Social Concerns Committee proposed that the Conference take a position on this subject. Members of this committee are Howard Baumgartner, Berne, Ind.; Virgil M. Gerig, Pandora, Ohio; Walter Gering, Elkhart, Indiana; David Habegger, Allentown, Pennsylvania; Gordon D. Kaufman, Nashville, Tennessee; Robert S. Kreider, Bluffton, Ohio; Esko Loewen, North Newton, Kansas; John Sawatzky, Toronto, Ontario; David Schroeder, Winnipeg, Manitoba; William Unrau, Freeman, South Dakota. (It should be noted that the Mennonite General Conference referred to is the brotherhood that has its offices at Elkhart, Indiana, and Scottdale, Pennsylvania.)

COMMUNISM AND ANTICOMMUNISM

E AGGRESSIVE PROGRAM of Commu-
m in the world today, the strong
i-Communist agitation this has
rred up in the United States and
nada, and the challenge of all
se developments to our nonre-
ant conviction make it impera-
that we as Christian believers
rify our position. We are grate-
to find ourselves in wholeheart-
agreement with the statement
pted by the Mennonite General
nference in its session of August
1961, in Johnstown, Pennsyl-
nia. In unity with this body of
nnonites, we as representatives
the General Conference Menno-
Church affirm our Christian
viction in the following state-
nt.

. Our love and ministry must go
to all, whether friend or foe.

. While rejecting any ideology
ich opposes the gospel or seeks
destroy the Christian faith, we
not take any attitude or com-
any act contrary to Christian
e against those who hold or pro-
te such views, but must seek to
rcome their evil and win them
ough the gospel.

. If our country becomes in-
ved in war, we shall endeavor
continue to live a quiet and peace-
e life in all godliness and hon-
y and avoid joining in any war-
e hysteria of hatred, revenge,
l retaliation.

or the present situation we take
s to mean, positively:

. That we inform ourselves
roughly and intelligently on the
ls of all atheistic ideologies and
ctices and all materialistic phi-
ophies of whatever character.

. That we must be faithful and
ective in our witness against
se ideologies and philosophies:
through the truth of the gospel; and (b) through works of mercy which demonstrate the way of love which the gospel proclaims, even the feeding of our reputed enemies.

3. That we accept our obligation and privilege to bring in love the saving gospel to Communists everywhere as well as to all men and to win them for Christ.

4. That our hand of love, encouragement, and help, and our prayers must go out to Christians in all lands, especially to those who suffer for Christ behind the Iron Curtain.

5. That we must courageously proclaim all the implications of the gospel in human life even at the risk, if need be, of being misunderstood and falsely accused.

6. That we urge upon governments such a positive course of action as may help to remove the conditions which contribute to the rise of Communism, and which tend to make people vulnerable to Communist influence.

Negatively, we understand our commitment to mean:

1. That we recognize the incompatibility of Christianity and atheistic Communism and the challenge to the cause of Christ which the latter represents.

2. That we recognize that atheistic Communism can ultimately be overcome only by the witness of Christian truth in idea and life, and not by force or violence.

3. That the nonresistant Christian witness in this matter must be clearly and unequivocally divorced from any and all advocacy of force and violence, either physical or intellectual.

4. That we cannot equate Christianity with any particular economic or political system, or with Americanism. Accordingly, we cannot accept the view that to be anti-Communist is therefore necessarily to be Christian, or that to exercise Christian love toward Communist persons is therefore necessarily to be pro-Communist.

That although we teach and warn against atheistic Communism, we cannot be involved in any anti-Communist crusade which takes the form of a "holy war" and employs distortion of facts, unfounded charges against persons and organizations, particularly against fellow Christians, promotes blind fear, and creates an atmosphere which can lead to a very dangerous type of totalitarian philosophy.

6. That our word of warning must go out particularly against the current use of the pulpit, radio, and the religious press, in the name of Christianity, for this purpose.

Believing that world Communism today has been permitted by God as a judgment upon an unfaithful Christendom, we confess our own past failure to proclaim as we ought the whole truth of the gospel by word and deed. We urge the brotherhood to be more concerned to live out the gospel fully in all areas of life, and to give itself to prayer to the end that the providence of God may overrule in the affairs of nations, that peace may prevail. And we pray for the direction of the Spirit that we may faithfully perform our mission as effective witnesses for Christ in a world replete with economic greed, hate, and warfare, and struggling with competing ideologies, remembering that we are pilgrims here whose citizenship is in heaven, and who are looking for the consummation of all things in the return of our ascended Lord and in His ultimate eternal kingdom.

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must proclaim all the implica-
ns of the gospel even at the risk,
need be, of being misunderstood
d falsely accused.

We accept our obligation to bring in love the saving gospel to Communists everywhere as well as to win all men to Christ.

Athetistic Communism can ultimately be overcome only by the witness of Christian truth in idea and life, and not by force.

Must the Church Choose Sides in the Cold War?

Ten ministers and laymen speak to the question of Communism versus anti-Communism versus Christianity.

Path of Self-Denial

William Block, Vancouver (B. C.) Mission: If we talk about choosing sides, it is proper that we consider which are the sides. Popularly understood, they are the Free World and the Communist Bloc, or Communism and the West. These are engaged in a cold war that threatens to become hot. In fact, one of the chief weapons used is the threat, "We'll make it hot." Some say that, since Communism is atheistic, it is a battle between Christianity and Communism.

But the sides in the present cold war are not Christianity and Communism, but rather a way of life that tolerates Christianity and one that does not. Actually the way of life that tolerates Christianity is far from being Christian. Communism and capitalism are both materialistic. Can a Christian lay down his life in defense of either one?

Are the churches who take sides in the cold war simply trying to preserve a way of life that is easy-going and comfortable? Does Christian*ity* really suffer under persecution? Or is it only Christian*s* who suffer? Is it perhaps a question of us suffering or the faith suffering? We apparently fare better under capitalism. Does the faith also? On the surface it seems to; what about deep down inside? To extricate the church from the Western way of life may be as difficult as was extricating it from Judaism in the first century.

All of this is not to say that the church is to be indecisive. The church must take God's side in the cold war. Too often, however, the church has had the tendency to let itself be drawn into a hot war, and remain indecisive in the cold war. Taking God's side is something like being neutral, yet more dangerous.

The path we must take may well be one of self-denial. We face the danger of getting so tied to *things* in our affluent society that, when the clash comes with Communism, we will choose it because it too promises to give things. Self-denial will strengthen us and help us to choose God's side. Jesus refused to take sides. We notice this in an economic dispute (Luke 12:13f.). Politically, He did not line up with either the pro-Romans or anti-Romans. He said, "If my kingship were of this world, my servants would fight" (John 18:36).

The church's task is to be a light in the world, to point up error on both sides and to clearly and resolutely present God's side. This certainly will bring clashes with Communism, for the church is in a life-death struggle with Communism. But it will also not pass by that which is anti-God in the West.

Judgment on Christendom

Nickolas W. Dick, Toronto Church, Scarboro, Ont.: As a boy I listened with horror to stories my parents told me about the Bolshevist rule—the pillaging and burning of homes; the murder of fathers and sons; the mistreatment of mothers and daughters. These stories were confirmed by almost every Mennonite who fled the Russian revolution. I could form no other opinion but that Communism was devilish.

Since that time, I discovered the reason why Communism developed the way it did: a ruthless czarist government that kept millions in fear and ignorance (the practice of sending persons to Siberia was begun by the czarists, not the Bolshevists) wedded to an apostate church which truly was the "opiate" of the people. Mennonites in general were not as innocent as the stories seemed to indicate, even if there were individual, heroic acts of love and mercy. They maintained cultural and social contacts with Germany, a political foe; they had a standard of living high above that of the surrounding peasantry; they received special favors from the hated czarist regime; they looked on the Russian as beneath them.

In the light of this, I cannot see Communism as other than judgment on Christendom. As an attempt to establish a classless society it is a judgment on class differences; as a collective system it is judgment on the evils of private enterprise; as an atheist ideology it is judgment on the failure of interpreting God. With crusading zeal the Communist points out these errors to us, and it matters not whether they have achieved a better system, since judgment of this nature is usually a perversion of that which it seeks to correct.

What should the church do? She will only be aiding Communism when she seeks to criticize it from the Western viewpoint—that Communism is godless atheism, threat to freedom, etc. This is the critique for which the Communists are prepared. It is fuel for their propaganda—that the church is a tool of the West. On the other hand, Communists are unprepared when one comes to them with an admittance of the failure of Christendom, a plea for forgiveness, and a request to re-study the implications of the gospel—an approach used by the brotherhood movement in East Germany. This isn't choosing sides

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in the sense of agreeing with the tenets of either system; it isn't going soft on Communism anymore than Jesus went soft on His executors when He said, "Father, forgive them for they know not what they do." It is being realistic—terribly realistic, about the present apostasy of the church.

The Christian's Destiny

Christena Duerksen, homemaker and former missionary, Paso Robles, Calif.: Hearing about Communism and its sensational advance troubles me. I am tempted to turn to more congenial subjects. But I ask myself: Why should godless Communism make such rapid advances? How do they hold their young people? Is there anything I should be doing to combat Communism? Do he youth of my church know the nature of Communism?

Fundamentally Communism has always been anti-Christian, anti-God. I, as a Christian cannot have he same thoughts as a Communist because my source is entirely different. My thoughts are disciplined by God's word. I owe allegiance to a God who has a deep concern for mankind. He cares for the individual. And I know I am my brothr's keeper.

Communists believe they have a estiny. Their destiny is to create new world and regenerate mankind. What is my destiny as a Christian? I am called to be a child of God through Christ Jesus, my Reeemer. I am to have a concern for thers, both for their spiritual and hysical welfare. I am to hold all material wealth as a trust from God. I am called to live here and ow with eternity's values in view. am to look forward with joy to he future because the day is comng when I shall be like my Lord or I shall see Him as He is.

I am glad that there is to be a larification of our position regardng Communism. I am also glad to ee how many young people have eard the call to sacrificial service n the name of Christ.

We Are Guilty

Paul F. Goossen, Hutterthal Church, arpenter, S. D.: We *do* choose sides n the cold war. We are often more uilty of this than we are willing o admit. Some of us become worked p every time we hear a report on ommunism, while the rest of us

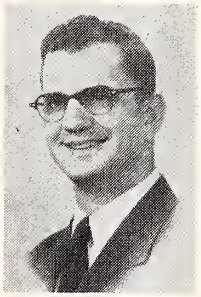
William Block—"Jesus refused to take sides."

Paul F. Goossen—"Certain forces within democracy are anti-Christian."

Nickolas W. Dick—"Be realistic about the apostasy of the church."

Ernest Porzelius—"The church has already chosen."

Christena Duerksen—"Communism and its sensational advance troubles me."



Kenneth D. Ross—"In controversy the Christian's goal can be lost."

Stanely F. Hostetter—"Oppose secularism and self-interest wherever found."

Lyman W. Sprunger—"God's plan is worldwide missions."

Norman M. Wismer—"God will take care of the cold war."

A. B. Koop—"The church's task is redemptive in nature."

ignore the warning voices and belittle those speaking out against Communism. In this way we are choosing sides in the cold war.

The church should be opposed to all forms of falsehood, no matter whether it is the materialism of America, the fetish worship of the aborigine, or the Communism of the iron curtain. Whenever any ideology or way of life detracts from God, it must be opposed.

Democracy does not equal Christianity. There are certain forces within democracy which are actually anti-Christian. For instance, the emphasis on individual rights; in Christianity we do not have rights, we have obligations and privileges. Or the emphasis on the majority; in Christianity the emphasis is on the minority.

On the other hand, Communism is anti-Christian in a special way. It is militant against the church and all it stands for—by its teaching, social pressure, and persecution.

If the Scriptures do emphasize any kind of a political system it is a theocratic monarchy—a kingdom where God rules and which is quite totalitarian in nature. The purpose of the church is not to become a political pawn but to aggressively foster *its own advance* against all ungodliness by presenting a personal salvation in Christ (John 1:12; Matt. 28:19, 20; and Acts 4:12).

Therefore the church should remain neutral. But because of the subtelties of the cold war we need to be very sure that we are *actually* neutral in the political cold war and do not aid Communism by helping them to achieve their psychological aims. The duty of the church is to keep Christ as the center of its ministry. Thus she will be rendering men an eternal service which will be salvation not just from Communism, but from all unrighteousness unto a new life in Christ Jesus.

A Force for Reconciliation

Stanley F. Hostetter, social worker, Wadsworth, Ohio: Through its statements, endorsed or negated by the actions of the fellowship of believers, the church is inescapably committed to a position that has political, economic, and social implications in our world society. If the application of Christian love has no effect on society, then look not to society for this failure but to the Christian practitioner. The church has a redemptive function because it is the church of Christ in the world. To redeem individuals is the side on which the church must always be. Social ills such as the various addictions, family breakdown, and starvation demand a redemptive response from the church.

How, then, is this purpose of the church fulfilled in a world where the ideas of men have misguided their efforts and talents? What should the church say to us about our stockpiling of nuclear weapons and our increasing reliance in destructive power? Who, if not the church, will declare and demonstrate the power of redemptive love and constructive good-will? Have we ceased to believe that a Communist is a potential son of God?

The church must stand for the relevance of active goodwill in a world that throughout history has witnessed man's inhumanity to man based always on the false premise that the best way to deal with an enemy is to exterminate him. The church's choice can never be on the side of one nation and opposed to another nation. Rather, the church must choose to support virtue in whatever form in every nation and oppose secularism and self-interest wherever it is found. The church should be vocal in support and in opposition. This strongly implies a well-informed church, which means a well-informed laity. A careful reading of *The Mennonite* and such unbiased news digests as the Wells Newsletter, *Between the Lines,* will help us to be better informed. The church's purpose is fulfilled by you and me as we exhibit the qualities of faith, vision, and spiritual daring that can make the church a force for reconciliation as God intended.

Take A Stand

A. B. Koop, Bethel Bible Institute, Abbotsford; and First Church, Chilliwack, B. C.: The study of cold war reveals perpetual animosity, suspicion, and abuse of rights. Cold war may lead to hot war as it did in Korea in 1950. Khrushchev's statement regarding the United States may be applicable to any power: "If the United States finds that it is going to lose the cold war it is likely to resort to a hot war!"

The church is not an organized political machine. It is first and foremost a divine society, a Christian brotherhood. Menno Simons describes the church as "the dear children of God who have their feet washed and their garments cleansed in the blood of the Lamb!" The church is called to turn men's thoughts, hearts, and wills toward God. The church's task is redemptive in nature.

Must there be a choice? There is no doubt in my mind, but that the church has already chosen. Suppose we line up all American Christians, asking them to choose between Imperialism, Fascism, Nazism, Communism, or Democracy. Though political democracy is imperfect, I can well guess where the most boots would linger.

Jesus said: "I do the works of him that sent me." Yet He called Herod a fox, knew all about the Herodians, denounced the Pharisees, and warned His disciples against wolves in sheep-clothing. It is noble to be active in a local church; it was as noble for Abraham Lincoln to debate social unrighteousness as it was for Nathan to declare unto the king: "Thou art the man!"

The universal church must take a firm stand against corruption, no matter where it exists or in what form it comes. It is the solemn duty of church leaders to warn against existing evils—but not to resort to unworthy plans to counteract only Communism.

Love Is Our Weapon

Ernest Porzelius, Bethel Church, Fortuna, Mo.: No! The church does not need to choose sides in the cold war, for if it is truly the church, it has already chosen. Consider the facts: We have chosen God's way, whereas Communism is atheistic. We have chosen the way of love, rather than the way of hate.

Yes! We must take sides, in that we must have something positive to present to the world to take the place of the negativism of atheistic Communism. As we examine the Communist faith we must do so through the glasses of our Christian faith. The Christian individual has his convictions by which he must judge. It is not as though we come to the scene of 1962 A.D. with empty minds, trying to understand and to judge Communism. But we who profess to follow the Saviour must have a positive way of life.

Even though I have said that the church has already chosen, this does not mean that our attitude toward the Communist peoples is to be one of hate. Love is our weapon. A wrong, whether it be murder in war time or the use of the sharp tongue against a neighbor, is never redeemed by a vengeful act.

The Christian church lives and works primarily to honor and to serve the Lord God. Ours must be a positive approach, living out the convictions we have gained through the study of Scripture, and through our communion with the Lord.

Jesus said, "He who is not with me is against me." If we are servants of the Christ, then anything opposing His gospel must be rejected. Let us remember, however, that the goal, purpose, and motive for every Christian, is not to eradicate all enemies, but to lead them to the joy of belief and trust in Jesus Christ, the Son of God.

Not with Verbal Blasts

Kenneth D. Ross, First Church, Shafter, California: To me, it is a question of aligning oneself with truth and righteousness. In doing this the Christian is automatically cast onto one side or the other, knowingly or unknowingly. We need to be aware of the fact that one can spend all his energy in ighting this foe and that foe and never strike a positive blow for the cause of the kingdom of God. By becoming embroiled in controversy he Christian's goal can be lost, the Great Commission spurned, and reproach brought upon the name of ur living Lord.

The Christian is not called upon o defend Democracy or Communism. He is called to preach, pray, nd persevere. This is not to say hat he should neglect to speak a ood word for the freedoms he enoys or to fail in speaking out gainst the atrocities of Marxism. All must be done in a spirit of ove and not in hate. We always eed to remind ourselves that generally we never are in possession f all the facts when it comes to ational and international affairs.

When the disciples of Christ chose o preach the gospel, after they had een expressly commanded "not to each in His name," they did so gainst the prominent religious aders and the existing governmental forces. So the Christian today must stand with Christ and or that which is right. We feel confident that by so doing his position will be somewhere on the right of center, but not to the extreme right where one is constantly being called to task for preaching a brand of patriotism instead of peace and salvation through Jesus Christ our Lord. We need a true sense of love for country, but not to the extent that we have little or no time to talk about what "we have seen and heard" in our walk and talk with our living Lord.

It is not ours to claim the prerogative of Christ and verbally lash this person or that. We are free to formulate opinions after carefully analyzing all available facts. Verbal blasts which would result in defamation of character generally bring with them counter blasts from the other party which in turn must be defended. We have explicit command "to love our enemy and to do good to them that despitefully use us."

A War of Words

Lyman W. Sprunger, Ebenfeld Church, Montezuma, Kan.: The church is already so engaged. It is not the church's choice, but her commission. It is not so much political as spiritual. We are engaged in a battle for the souls of men. It is God versus anti-God; spiritual values versus material values; Christ versus Satan.

A cold war is chiefly a war of words, wits, and ways. It is propagation, infiltration, but never stagnation. We seek to win a world to Christ, not to Communism. The church must use every means to educate, propagate, and infiltrate the tribes and nations of our present world. This is God's command. We think of Communism because of its tremendous success. In Mexico today, twenty are turning to Communism for every one turning to Christ. However, every people in every land, under any political system, who reject or do not know of Christ, are opposing themselves and God. We are not to slay them, but capture their minds and souls for God.

God's plan of attack is world-wide missions. This plan we endorse and wholeheartedly support. Our chief weapons are prayer and the word of God. Engage then in prayer for the sending forth of more laborers, and for those already propagating and infiltrating.

Never, ever, dare the church compromise her faith or weaken her stand. She must live Christ, and by every legitimate Christian means seek the salvation of all of Satan's emissaries. (See 2 Tim. 2:24-26.)

A Different Warfare

Norman M. Wismer, farmer, Hilltown, Pa.: Various concepts of the church and of the cold war no doubt create conflicting answers. There can be no doubt that the worldly part of humanity is in a cold war. But the Christian (and therefore the church) who is "in the world but not of the world" may have difficulty becoming so fervently involved. According to Scripture, especially as indicated in 1 John 2:15-16 and Colossians 3, the Christian's warfare is different. Only as he renounces the ways of the world can he be a loyal citizen of Christ's world.

Since doing God's will is a prerequisite to His using and blessing us (Matt. 7:21, John 14:15-17, John 15:1-11) and since God is the Creator and supreme ruler, and since we in ourselves are so helpless, it behooves us to spend more time and energy pleasing Him and leaving such big things as the cold war for Him to work out. A strong church is desirable and effective, but its effectiveness is related to strong members who are determined to do His will.

Every Christian has the same access to God's power, by His grace, as Jesus had, and which the disciples and early church leaders had in their day. Paul describes this partly in Ephesians 3:14-21 and in many other passages. When will we again start using it? We don't have to stay the way we are!

Our Mennonite Church was born in conditions far worse than ours. We have in our time a greater variety of church-sponsored opportunities for Christian service, than we ever had. I believe this, as always, is God's method of solving worldwide, as well as individual problems. I am sure God is pleased with an ever increasing use of these opportunities, not as a substitute but a supplement to our missions effort. I am also sure that as many more of us humble ourselves before Him, renounce the ways of the world and do His will more earnestly, He will take care of the cold war for us in His own way.

NEWS

Mission Secretaries Study Relief

Where is the line that divides mission work from relief work? It is not always easy to find.

Relief efforts often develop into mission endeavors. The Vietnamese government and national church, for example, welcomed the Eastern Mennonite Board of Missions and Charities workers when they came into the country several years ago. This good reception was the result of the good work done by Mennonite relief workers in Vietnam prior to the coming of the missionaries. Relief and voluntary service work was also the forerunner of the missionary activities now being carried on in Formosa, Ethiopia, Puerto Rico, Mexico, and Gulfport (Mississippi). And it appears as though other areas where the Mennonite Central Committee is now working may be ready for missionary activity.

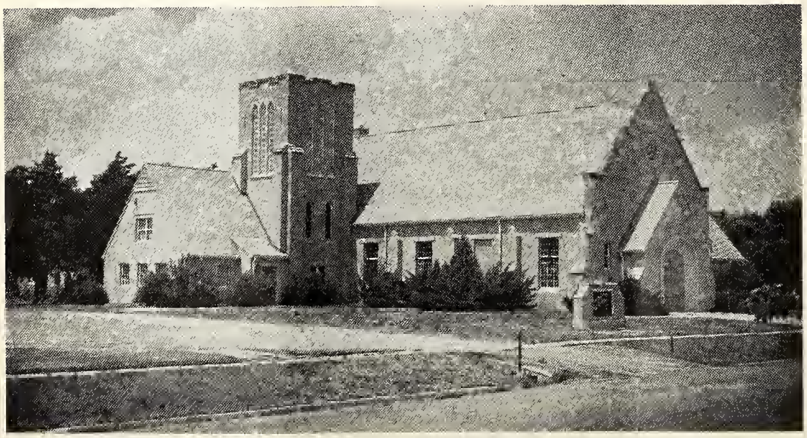
Conversely, mission boards occasionally ask for relief workers to assist in certain projects. For example, the Mennonite Central Committee recently approved a request to help the Paraguayan Mennonites with the resettlement of Indian families living near the Chaco Mennonite colonies. This work was begun by the mission boards in that area.

The Mennonite mission boards and the Mennonite Central Committee, of course, have in the past attempted to cooperate, but it was not until May 1958 that they began to meet. This happened because missionaries and relief workers overseas needed help. They wanted to know how they could best work together. It became clear that this would not happen unless mission boards and relief agencies could work together at home. This question was studied in January 1958 by seventy representatives from various Mennonite groups. They recommend two things. The Mennonite Central Committee and mission board secretaries should meet regularly. And the mission board secretaries also should meet.

Since that time such meetings have been held regularly. At these meetings such pertinent questions as recruitment policies, the loaning of Mennonite Central Committee personnel to other organizations, the placement of peace representatives in countries where Mennonite missions are active, the distribution of material aid in areas where Mennonite missions are working, the Teachers Abroad Program, inter-church aid, radio broadcasts to Communist countries, possible participation in the Peace Corps, and other items of mutual interest have been discussed.

These meetings also serve as channels through which the Mennonite Central Committee can seek spiritual guidance for its program. One of the concerns raised at the 1958 study meeting was "that there be a continuing spiritual emphasis to the total Mennonite Central Committee program and that the constituent groups be encouraged to undergird the several programs with support, interest, prayers, and spiritually committed personnel so that through the Mennonite Central Committee Christ might be glorified and His name made known."

Mention should also be made of



IS THIS A FALLOUT SHELTER? This is the First Mennonite Church of Christian, Moundridge, Kan. It was designated as a fallout shelter by the McPherson Civil Defense Committee. The officers of the congregation returned unsigned the license they were asked to sign. In a statement signed by the pastor, Ralph K. Weber; Silas W. Wedel, deacon; and Ransom R. Stucky, trustee, the church objected to the shelter program as preparation and conditioning for war. As to the mission of the church, they said, "We believe that our primary responsibility is to preach the gospel of Jesus Christ and to minister to human need wherever it is found. To this end we are endeavoring to make a positive witness through relief, voluntary service, and the relieving of tension in the area of conflict."

the mission boards' relationship to the Mennonite Central Committee's Peace Section. It is not the purpose of this article to describe the work of the Peace Section and the mission boards, but a brief note on this topic will help to point out the total function of the conjoint meetings.

The mission board secretaries have had a big part in the placing of peace workers abroad. In fact, the peace worker now in charge of Mennonite peace witness in Japan is a Mennonite missionary, Ferd Ediger, who is being sponsored jointly by the three boards working in Japan and the Peace Section.

Groups participating in these twice-yearly mission board meetings are the Lancaster Mennonite Conference, Brethren in Christ, General Conference, (Old) Mennonite, Mennonite Brethren, and Congo Inland Mission.

WORLD CONFERENCE LODGING

The Ontario Mennonite and Brethren in Christ churches will have room for all who come to the Seventh World Conference provided they register their coming in good time, not later than June 15. Through the organization of the Mennonite Disaster Service (they do not consider the Conference a disaster, however), a contact has been established with every congregation in the Kitchener-Waterloo area and thus with every home. Approximately 2,000 families have responded, offering accommodations for about 4,000 visitors.

Many visitors are expecting to stay with friends or relatives in the Kitchener-Waterloo area. It is important that these nevertheless send in their registration slips indicating where they intend to stay so that all available housing can be used and overlapping avoided.

PURCHASES BUILDING

Easter Sunday marked the first time that the Hope Mennonite Church, Columbiana, Ohio, met in its newly acquired place of worship on the corner of South Middle and West Friend streets. The group, pastored by A. J. Neuenswander, has been meeting in the high school and various homes since July of 1960.

Development of the new church has been aided by the First Churches of Sugarcreek and Wadsworth. James Reusser of Dalton, Ohio, helped the eighteen charter members in their initial organization. With the membership now at twenty-nine (attendance on Easter was sixty-two), the congregation has applied for membership in the General Conference. It was received into the Central District Conference last year.

BYLER MEMORIAL FUND FOR KOREAN SCHOOL The Mennonite Central Committee has decided to establish a J. N. Byler Memorial Fund in response to suggestions from friends. Contributions to the fund will be used to construct a new dormitory at the Mennonite Vocational School, Taegu, Korea. Byler helped to start this school and was always interested in its operation. The school has an enrollment of over 200 orphan boys between the ages of 14 and 20. The boys are given training in carpentry, printing, agriculture and other skills to enable them to make their own living. Better dormitory facilities are urgently needed. It is estimated that the new dormitory will cost $5,000. Gifts are being received for the fund until August 1, 1962.

ART EXHIBIT PLANNED

A new feature of this year's sessions of the Conference is the "Art for Religion" exhibit. It will be placed in the College Union Building of Moravian College when the Conference is in session at Bethlehem, Pennsylvania, August 8-14.

Mennonite artists have been invited to exhibit works on religious themes in various media, including painting, prints, and sculpture. Interested artists who have not received direct information and would like to participate in the exhibit should communicate with the chairman of the art committee.

Members of the committee in charge of the Art for Religion exhibit are Ernest J. Bohn, 1800 South 13 Street, Goshen, Indiana; Arthur Isaak, Souderton, Pennsylvania; Darvin Luginbuhl, Bluffton, Ohio; Robert W. Regier, North Newton, Kansas; and Arthur Sprunger, Goshen, Indiana.

TALK WITH MENNONITE BRETHREN

When the teachers of two Mennonite schools in Winnipeg got together on May 4 they talked about church unity. The schools were Mennonite Brethren Bible College and Canadian Mennonite Bible College. The latter school, which served as host for the meeting, is related to the General Conference.

J. A. Toews, president of the Mennonite Brethren school entitled his talk "An Anabaptist's Apprehension on Ecumenical Relations." He introduced his discussion by quoting from the General Conference statement on ecumenical relations. (See *The Mennonite,* Dec. 19, 1961, page 812.) He said that he had three concerns about the church unity movement: the place of scriptural authority, the nature of Christ's person, and the concept of the believers' church.

Discussion of the Toews address lifted up a concern about contacts between religious groups. There was general agreement that Christians should always be ready to enter into conversation with other Christians.

PENNSYLVANIA LANDMARKS

The beginnings of the Eden Mennonite Church of Schwenksville, Pennsylvania, date back to the start of the nineteenth century. For some time prior to 1818 members of the Skippack congregation who lived too far from the church to attend regularly met elsewhere for services. One such location was a schoolhouse which stood in what is now the Schwenksville cemetery. Here the Mennonites assembled for worship every four weeks; the building was also used by members of the Reformed and Lutheran denominations for Sunday services.

One cold morning as the little group gathered for worship, it was discovered that the stove pipe had been stuffed with wet tow and flax. Assuming they were unwanted, the smoked-out Mennonites decided to build their own place of worship. In 1818 a stone meetinghouse was constructed on a hill just northwest of Schwenksville, now known as Highland Terrace. The church cemetery is still located here. At this time William Gottschall was elected as the first deacon. The pulpit was filled by ministers of the Franconia Conference. In 1851 a new brick building replaced the old stone construction. Neither are in existence today.

In 1847 the congregation and Deacon Gottschall joined with John Oberholtzer in the formation of the Eastern District Conference. In the same year Moses H. Gottschall, son of the first deacon, was elected as the first minister. As late as 1886 he was still serving five congregations: Schwenksville, Bertolet, Deep Run, Boyertown, and Bowmansville.

In 1894 the third and present church building was constructed. This was on the edge of the town of Schwenksville. The church was officially named the Eden Mennonite Church.

The congregation has supplied both the Eastern District and the General Conference with some faithful workers: Harvey G. Allebach, early editor of *The Mennonite,* was also pastor in several Conference churches; N. B. Grubb, once ordained as an assistant of Moses Gottschall, later served at the First Philadelphia Church and was active in the founding of the Mennonite Home for the Aged at Frederick; William S. Gottschall (son of Moses) was ordained to the ministry in 1886, served the congregation for twenty-one years, after ministering in several other churches was called to the Bluffton (Ohio) congregation, and served as president of the General Conference Home Mission Board; Freeman Swartz, who served the Eden Church for thirty-six years until his death in 1957, was active in the district and in connection with the Home for the Aged. *Frank E. Ward*

THE CAMP COMES TO CHURCH

A unique experience is in store for congregations whose young people follow the program outlines in *Program Helps.* The current issue of this quarterly publication of the Young People's Union features "A Day in Camp" by Roy Henry. The program consists of a series of skits depicting the various parts of a day in camp. It suggests playing a tape recording of bird calls, frog croakings, and other camp sounds.

Other programs in the series are "Christian Fellowship" by Larry Kehler, "Christian Youth and the Church" by Esko Loewen, and "Finding the Lord's Will for Life's Decisions" by Omer Nisley.

Program Helps are mailed quarterly to all Conference congregations by the youth office. Milton Harder is the editor.

MISSION BOARD REPORT

"Postwar revolution is everywhere evident in the Far East, with fear and striving and demands for recognition." This was a key observation made by S. F. Pannabecker on his tour of the Far East in his report to the Board of Missions at its meeting in Chicago May 7-9. Dr. and Mrs. Pannabecker visited Hawaii, Taiwan, Japan, Hong Kong, India, and Korea on their trip.

Among business items acted on by the board were the approval of three church building loans for recommendation to Church Extension Services, Inc.; approval to seek a couple to work in evangelism in Taiwan; granting leave of absence to Henry A. and Hanna Kliewer, missionaries in Oraibi, Arizona, because of Mrs. Kliewer's ill health; and to Calvin Flickinger, whose wife had to leave Colombia several months ago because of illness; and granting permission to Ernst Harder to study at the University of Mexico during the fall quarter.

In discussion of the financial situation, the board did not discern the will of the Lord or the constituency that mission work should be reduced. It was noted that more money is needed during the summer months because of the number of missionaries traveling to and from the fields and the financial assistance given delegates from General Conference missions to the Mennonite World Conference and the General Conference in August.

CHURCH RECORD

MINISTERS

Lawrence Hart, Hammon, Okla., vill serve the First Church, Reedey, Calif., as assistant pastor durng the summer months. He will reurn to Mennonite Biblical Semiıary in the fall for his second year.

)EATHS

Eli Albright, member of First Church, Pretty Prairie, Kansas, died Aay 10, 1962. He was 66 years of ge. Survivors are his wife, Ida, two ons, Arlan and Victor.

August Moddelmog, Liberal, Kanas, was born on November 19, 1891, t Moundridge and died on May 19, 962, at Newton. Survivors are his vife and three children. He was a ıember of the Calvary Mennonite Church of Liberal. The funeral was t the West Zion Church, Moundidge, Kansas.

Anna Fast Vogt, Moundridge, Kansas, was born on May 27, 1888, t Hillsboro, Kansas, and died on Iay 19, 1962. She was a member of ıe West Zion Church. Her husand, Wesley D. Vogt, and her son, Ilayton, preceded her in death in 950. She is survived by one daughır, Mrs. Gilbert Galle, of Moundıdge.

APTISMS

Gospel Church, Mountain Lake, Iinn., on June 17: James Dick, laine Heide, Fern Janzen, Irene ickel, Robert Peters, Marilyn ahn, and Fred Wall.

Herold Church, Bessie, Okla.: ohn Nun, Billy Sawatsky, and Denır Horn.

Inman Church, Inman, Kan., on May 20: Anita K. Smith, Roger A. Buller, Dallas D. Klassen, and Robert E. Wiens.

West Zion Church, Moundridge, Kan., on May 20: Allen Gaeddert, Norman Galle, Royce Jantz, Celia Krehbiel, Nancy Rupp, Wayne Unruh, William Kemp, Louis Wedel, Mrs. Elizabeth Becker, and Robert Lehmberg.

NEW ADDRESSES

Mrs. Martin Arnold, 204 N. 1 St., Trenton, Ohio.

Daniel Baumgartner, 1730 Williams St., Denver 18, Colo.

Richard Boehr, 814 Worthington St., Omaha 8, Neb.

P. P. Buhr, Mt. Lake, Minn.

Curt A. Claassen, Champa, M. P., Bilaspur, India.

Ralph A. Claassen, 3935 State Line, Kansas City 11, Mo.

Irvin C. Driedger, Camp Landon, Route 1, Box 382, Gulfport, Miss.

Peter A. Epp, Route 5, Leamington, Ont.

Dennis J. Flaming, 6940 Wilcox Avenue, Bell, Calif.

Bernard Jack Friesen, 3918 Alice St., Vancouver 12, B. C.

Ed Goerzen, Burns Lake, B. C.

Jacob H. Graber, 1016 Norton Ave., Sioux Falls, S. D.

Don Kauffman, 704 S. Cromwell, Fairfield, Iowa.

Joe W. Krehbiel, 2807 N. Madison, Hutchinson, Kan.

Abraham Letkemann, 2765 McMicking, Niagara Falls 5, Ont.

Dora Locker, 503 S. Jackson, Bluffton, Ohio.

Clifford A. Martin, 15353 Bellflower Blvd., Bellflower, Calif.

Milford Martins, 515 S. A. Herington, Kan.

John W. Penner, Rt. 2, Inola, Okla.

Willard A. Schrag, Box 156, Topeka, Ind.

Adina Sprunger, Peabody Memorial Home, North Manchester, Ind.

Lester Sprunger, CMR 4, Box 15146, Keesler AFB, Miss.

Frank Smith, 9415 S. 95 St., Hickory Hills, Ill.

Virgil Unruh, 2105 W. Mosser St., Allentown, Pa.

Roy Voth, 6344 Marty St., Overland Park, Kan.

Mrs. Roy O. Yoder, 1320 N. 30 St., Phoenix, Ariz.

Henry W. Reimer, 1110 10 Street, Sheldon, Iowa.

WORKERS

Margaret Ens and *Alvin* and *Nadine Peters* will be concluding their Voluntary Service assignments at Woodlawn Church, Chicago, Ill., on June 15.

Walter Lewin, M.D., will begin fulltime work as a psychiatrist at Prairie View Hospital, Newton, Kan., on July 1. Dr. Lewin has been in a residency at the Topeka State Hospital in the Menninger School of Psychiatry for the past three years. He is a graduate of the University of Kansas and took his medical training at the Kansas University Medical Center. He is an active participant in the Protestant Episcopal Church.

William T. Mohr, Allentown, Pa., recently retired from the Board of trustees of Bluffton College after 32 years of service. Formerly executive vice president of Lehigh Structural Steel, Mohr served as the Board's vice chairman in recent years while representing the Eastern District Conference.

Mr. and Mrs. H. R. Nickel, members of Brudertal Church, Hillsboro, Kan., are entering Voluntary Service at Montevideo, Uruguay, S. A. They will leave Akron, Pa., on about July 15.

Mr. and Mrs. Elroy Pankratz, were ordained as missionaries on May 27 at the Gospel Church, Mountain Lake, Minn. They will work at Bella Bella, British Columbia.

Mr. and Mrs. Arlo Raid, Denmark, Iowa, have returned home from Haiti where they spent the last six months in Voluntary Service. The Raids served with the Mennonite Central Committee unit at Grande Riviere du Nord. They worked on construction and finishing of the new MCC center at Grande Riviere which was dedicated April 15.

Pauline Sawatzky, Pawnee Rock, Kan., *Marnette Abrahams,* Newton,

. Lewin, P. Sawatzky, M. Abrahams, A. Warkentin (see Workers).

Kan., and *William Cooper,* Swift Current, Sask., will comprise the first Summer Voluntary service unit to join the Vincent Hardings at the MCC center in Atlanta, Ga. Marnette and Pauline are transferring to Atlanta from the National Institutes of Health, Bethesda, Md., where they have served in VS for the past eight months. The workers will be placed in various welfare institutions in the city. At the conclusion of the summer program, the service will be continued by a long-term unit. Vincent and Rosemarie Harding are responsible for the Atlanta VS program along with their assignment in interracial reconciliation with the MCC Peace Section.

Anne Marie Warkentin, Voluntary Service worker in Gulfport, Mississippi, has announced her decision to serve a third year at Camp Landon.

CALENDAR

Canadian

June 13—Ernst Harders speak in Steinbach, Man.

June 15 and 17—Ernst Harders speak in Winnipeg.

June 18—Ernst Harders speak in Homewood, Man.

June 19—Ernst Harders speak in Carman, Man.

June 20—Ernst Harders speak in Morden, Man.

June 21—Ernst Harders speak in Winkler, Man.

Northern

June 10—Farewell for John R. Schmidt family at Bethel Church, Mountain Lake, Minn.

Pacific

June 7—Erland Waltner speaks at Menno Church, Ritzville, Wash.

June 15—Mission service at Menno Church, Ritzville, Wash., with Melva Lehman, missionary to India.

June 26-28—Junior Retreat at Menno Church, Ritzville, Wash., for children from Warden and Newport.

Other

June 6-July 10—Freeman Junior College summer session.

June 14, 15—Annual Spring Missions Conference, Canadian Mennonite Bible College, speaker, S. F. Pannabecker.

June 17—Commencement at Canadian Mennonite Bible College.

June 21-24—Northern District Conference, Freeman, S. D.

June 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

MARRIAGES

Carol Fern Nickel and *LeRoy Gene Friesen* were married on June 2 at Gospel Church, Mountain Lake, Minn.

Irene Wiens, member of Bethesda Church, Marion, S. D., and *Paul Olson* of Sioux Falls, S. D., were married at the First Lutheran Church of Sioux Falls, May 5.

LETTERS

SUPPORT FOR TAX REFUSERS

To the Youth Editor: I was glad to see James Juhnke's article, "Youth and Taxes" (April 24). I cannot understand why Mennonites, historically outspoken on pacifism, do not take a stand against the payment of military taxes.

Christ said, "Render unto Caesar that which is Caesar's." Do Mennonites believe we are to give Caesar whatever he asks? This I cannot accept. Many people say that one cannot escape paying miltary taxes. Military sources for revenue are numerous—gasoline tax, luxury tax, etc. Perhaps one cannot be perfect, but should this stop one from doing the best possible?

I know of only a few individuals who have refused to pay taxes—and they were the subject of criticism by fellow church members. The least one can do is support them. *Mardy Rich Stone, 134 Mullen Ave., San Francisco, Calif.*

NEW ADDRESSES—OLD FRIEND

The Mennonite: I for one do read the New Addresses. In fact, I located someone who had lived here in the East and who when he moved forgot to leave his address. Through *The Mennonite* I found him again.

In fact several years ago I suggested to the editors they should include the names and addresses of all contributors of stories and articles so we could write directly to the person responsible and thank them for their efforts. I still think it's a good idea even if the editors didn't agree. *Robert C. Kleppinger, Box 100, Charmain, Pa.*

ABSTAINING REASONS

Dear Friends: In regard to the question on social drinking in the April 10 issue, it was good for Don Wismer to point out that only drinkers ever become alcoholics. I would like to add several more reasons why Christians should abstain from any alcoholic drinking, social or otherwise.

The American Medical Association a while back stated that alcohol was involved in at least 50 per cent of all automobile accidents in which someone is killed. I asked a Nebraska Safety Patrol officer about his opinion, and he agreed that such a figure was about right according to his experience.

Alcohol is a most important factor in crime of many kinds. An FBI statement is reported to claim that two-thirds of crimes involve alcohol. A large per cent of all murders are committed after one or both of the persons involved had been drinking. A leading cause of divorce, broken homes and immorality is alcohol. A study in Boston not long ago showed alcohol a leading cause of broken homes and divorce in 89 per cent of the cases there.

An incurable disease, cirrhosis of the liver, is rapidly increasing and is very seldom contracted except by people who drink.

These are important reasons for total abstinence, but an even more important reason, as I see it, is the bad example the drinking person sets for his fellow men in tempting them to drink because he drinks. Booze drinking almost invariably seems to drag a person down spiritually, or ruins the Christian testimony a person should have.

I believe the Mennonite Church should take a strong stand against all alcoholic drinking and recognize it for the great evil that it is. *Arnold Reimer, Rt. 4, Beatrice, Neb.*

Ruth Unrau

his kind of girl

The telephone awakened Connie Peters. At first she thought it was he alarm clock screaming that she had just fifteen minutes to get to he college dining hall for breakast. Then she relaxed.

She heard her mother answer he phone, her voice raised over he crackles of the country line.

"Yes, Connie's still asleep. You know how they are, the first week home from college. She says all he wants to do for the next two weeks is sleep."

There was a long pause and hen her mother replied doubtfully. "Teach Bible school? I can ask her. But from what she said last night, doubt if she will consider it. We'll see when she gets up."

Connie thought, "You're right, I won't consider it." This was vaca-on, and two weeks stretched head before she would start her ummer job at the cannery.

Also stretching ahead was a ummerful of exciting week ends. Gene was in summer school, but e had more or less promised to come see her every Saturday night. "Also," he had said, "I will wist Pete's arm until he invites me o sack in at his house so that I can stay over for Sunday."

Could there be a more perfect rrangement? Connie turned over nd went back to sleep.

Later her mother asked, "What re you planning to do with your acation, Connie?" She was shell-ng peas as Connie worked her way through a huge breakfast.

"Planning? Nothing. I'll help you round the house maybe. Anything you had in mind?"

"No, not for myself. But Aunt Anna called. They need a Bible school helper at Silver Creek. Would you be interested?"

"Oh, Mother! I've had enough of school. I'm ready for a vacation."

Her mother nodded. "I thought you would feel that way. I'll tell Aunt Anna."

The subject was dropped for a more romantic one. "Mother, Gene wants to come to see me every week end. He plans to stay with Pete. He must think I'm worth the effort, wouldn't you say?"

"He does sound interested. Do you want him to be?"

"Oh, yes! He is the nicest boy that I've met this year. Of course, I don't know him very well yet. He goes to a large church. I wonder what he will think of ours."

Her mother asked in surprise, "What could he think of our church?"

"Oh, Mother. Our church is kind of dingy. We don't have an organ and Jackson isn't a very good singer, even if he thinks so."

There was a silence except for the small sound of peas popping. Mrs. Peters said, "I've never thought of our church as dingy. I don't know what a city-bred youngster would think of it." She smiled, "Won't he see the sterling character of our faithful members?"

Connie smiled too. "Jackson's sterling character is slightly tarnished by his pride, I'd say."

"But everyone loves Reverend Miller," said Mrs. Peters.

"An outsider might find his sermons long," Connie pointed out.

She started to clear the dishes. "When does Bible school start?"

"Not until next Monday."

"I guess Aunt Anna can find someone who can do a better job than I could."

Mrs. Peters was silent for a moment." We don't have many in our church who are available. Or who are taking teacher training courses in college. You probably know more about teaching than anyone in our church."

"Could be," Connie murmured.

Wednesday, Thursday, and Friday followed a pattern. Connie slept late, helped her mother, and read. The hours after supper were the longest. All her friends were either gone or working in town.

Friday night Connie called her aunt. "Did you find anyone to help out in teaching Bible school?" she asked.

"No, and I'm desperate. Do you know of anyone?"

"Yes, I do. Frankly, I'm dying of boredom. May I help?"

Her aunt sighed with relief. "Connie, you are an answer to prayer. I'll be right over."

Even as Connie put the phone down, she had misgivings. What would Gene think of a project like this? Would she seem like a silly little do-gooder?

The week end was a success for the whole Peters family. They liked Gene and he liked them. If he thought their church was unrefined, he did not show it. And most important to Connie, he promised to come back.

YOUTH

As they parted, Gene said, "Connie, I think you are my kind of girl. I hope I'm your kind of guy." Then he drove off.

Connie thought, "That's the kind of girl I want to be. Your kind."

She had not told him about her plans for teaching Bible school. She had a feeling that his kind of girl would not get herself involved in such a project.

Connie was soon caught up in the excitement of her first teaching job. Each afternoon she spent hours in preparation for the next day. She scanned her class notes for ideas. She found help in Reverend Miller's library and in the meditation period the teachers shared.

Friday noon when Anna deposited Connie at her door, she said, "The week end will give us a little time to breathe. Is that boy friend coming tomorrow?"

"Oh, yes." Connie's tired shoulders straightened. "I'll have to hurry to get my preparations for Monday done so that I will be ready for him."

"Why don't you drive him out and show him the work you've done?"

Connie said without thinking, "Oh, no!"

Aunt Anna was puzzled. "What kind of fellow is this that you don't want to tell him about your Bible school teaching?"

Connie knew she couldn't explain to her aunt, so she gave her a hasty goodbye.

That Saturday evening, Connie and Gene planned their week end. Gene asked, "What do you do with yourself all week?"

"Oh, I read, sew a little. Nothing much." Probably Gene thought she was lazy. She was almost glad to have her mother come into the room at that moment.

Mrs. Peters asked Gene about his home and family. All of his family liked to sing, he revealed; in fact, he used to sing solos in the church choir.

"Oh, would you sing for us tomorrow?" Mrs. Peters asked. "We always appreciate special music."

Connie groaned inwardly. Since she had been in college, she had come to realize that the special music "rendered" by the trios, quartets, and soloists of her church were specially bad. If someone with a really good voice would sing for them the congregation probably would not appreciate the music.

But Gene was agreeing to sing. Was he being a bit condescending?

The second week of Bible school went by in a flurry. The concluding program was held on Friday evening and the audience filled the little church to overflowing. Connie admitted that this had indeed been a worthwhile effort. The parents admired the shoebox scenes from Bible stories and examined the sewing on the layettes that the older girls had prepared for the mission field.

Aunt Anna said to Connie's parents, "I don't know what I would have done without Connie."

Connie's job at the cannery was to have started the following Monday, but Saturday morning she received a call from the foreman. He was sorry, but they would not need her. Much of the produce had been damaged by the drought.

At the dinner table she wailed, "What will I do for a summer job? I'll need more money for my senior year."

Her father answered calmly, "The hot weather came at just the right time for the wheat. I was going to tell you that you wouldn't have to take that job unless you wanted to."

"That's nice to know, but I feel that I should be doing something," Connie answered.

She was in the back yard swinging idly in the hammock when the minister drove into the yard.

"I had a letter today asking if I could recommend someone to go to work for the rest of the summer in a migrant camp in California," he said. "Since you have been so successful with the Silver Creek children, I thought you might be interested."

"Oh, I am!" Connie sat up with a bounce. Then she remembered Gene and the planned week ends. "That does sound exciting and thanks for asking me, but I feel that I should stay home this summer."

"Well, if you change your mind in the next few days, let me know," Reverend Miller said.

That night Connie did not mention to Gene the chance for service with the migrants. She didn't want to tell him why she had refused.

Gene had something on his mind, too. "I've been asked to take an assignment with a small mission in the mountains, building a chapel and working with young people. I've accepted and I'll leave tomorrow. I'm sorry that I won't see you any more this summer."

"But your summer school work?" Connie asked, scarcely breathing.

"I'll miss the last term, but I can make it up next year. This job needs doing, and I feel that I'm the one to do it," Gene replied.

The rest of the week end passed in a haze of doubts for Connie. Should she tell him about the Bible school and the migrant work now? No, this was not the time to flaunt her good intentions. He probably wondered what kind of a Christian she was. Should she ask him to write to her? She had too much pride.

Gene left Sunday right after supper, thanking Mrs. Peters politely for her hospitality. Connie went with him to his car. Gene said again that he was sorry and he hoped she'd have a pleasant summer. He had not said he would write. Nor had he said anything about her being his kind of girl.

Connie could not keep her mind on the minister's talk that evening. She kept preaching a sermon to herself: "You've made a mistake. You were less than honest with Gene, and now it may take a long time to show him what kind of a girl you really are. Worse yet, you may never have a chance to show him."

After church was over, she would see if the place with the migrant team was still open. This was the time to stop trying to be somebody else's kind of girl and start being her own kind.

WILLIE WALTER ARRIVES JUNE 12

On Tuesday, June 12, at one o'clock n the morning, William Walter will oard an Air India jet in Bombay. Later the same day he will transfer (in New York) to TWA, and arrive n Wichita at 8:55 p.m.—on June 12.

Willie will be traveling together with Sukho Das, the delegate the Indian church is sending to the World Conference. Plans to have the men travel by ship were canceled because of a delay in the passports.

Willie, our "missionary to Amerca," will spend June 13-20 in Newton, Kansas, with Youth Worker Milton Harder; June 21-24 in the Northern District; June 25-July 31 n Central and Eastern Canada; August 1-14 at the Mennonite World Conference (Kitchener, Ont.) and General Conference (Bethlehem, Pa.); August 15-26 in Eastern District; Aug. 27 to Sept. 9 in Cenral District; Sept. 10-23 in Northern District; Sept. 23-Oct. 14 in Western Canada; Oct. 15 to Nov. 4 in Pacific District; Nov. 5-21, Western District; Nov. 22-23, Young People's Union Council Meeting; Nov. 24-Dec. 9, Western District. This chedule is subject to change.

EASTERN LEADERS MEET

A leadership workshop was the big hing in the Eastern District this pring. A film which dealt with emocratic techniques in discussion, was evaluated by the fifty participants in the first session. This was followed by putting the ideas of the film into practice. Four groups met and discussed "Faith and Life," "Service," "Fellowship," and "Music Leadership." Leaders were Ronald Krehbiel, Ralph Shelly, Larry Kehler, and Mrs. Elma Heckler. After an evening banquet, the group was addressed by the pastor of the Hyattsville (Maryland) Mennonite Church on the topic, "Going Steady in a Crazy Mixed-up World."

rthur Isaak (Eastern District youth adviser) gives book suggestions to Larry chreier and Jim Mohr at the workshop.

YOUTH SEND HYMNBOOKS

The Youth Fellowship of the Alexanderwohl Church, Goessel, Kansas, is sending fifty hymnbooks to Indonesia for the Melvin Schmidts to use in their church work. The Schmidt's are Mennonite Central Committee relief workers in Djakarta.

EDUCATIONAL TOUR

Garman Wedel, pastor of the Emmanuel Mennonite Church, Moundridge, Kansas, recently took the five members of the catechism class and the Young People's Sunday school class on an educational tour. They visited the Conference Central Office in Newton where Eleanor Camp directed the tour. The group were guests at Mass in the St. Mary's Cathedral in Wichita. After the service Father Smith directed them on a tour of the cathedral. The evening was spent in the First Baptist Church in Wichita as guests of the young people there and later attended the baptismal and evangelistic service. *Mrs. Garman Wedel.*

MONEY FOR DOORS AND BOOKS

At their annual spring conference, Central District's young people voted to finance two projects: folding doors for the education wing of the Markham (Ill.) Community Church, and furnishings for the reading room at the Quiet Place of Woodlawn Mennonite Church in Chicago.

At the same meeting Lew Naylor moved up to become the new president of the Central District Young People's Union, succeeding Glenn Baughman. New officers are Marjorie Liechty, Berne, Indiana, vice president; Sara Yoder, Goshen, Indiana, treasurer; Elizabeth Raid, Bluffton, Ohio, assistant editor.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, ewton, Kansas.

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CONTRIBUTORS

Ruth (Mrs. Walter D.) Unrau is a homemaker in North Newton, Kansas, and also teaches business courses at Bethel College.

COMMENTS

As noted in the editorial, we publish this week the last of three statements that will be presented at Conference in August. At our invitation, twenty-four members of Conference discussed these statements. If you would like to comment on any of these three statements—the Bible, the family, the cold war—we will be happy to receive your comments in a letter to the editor. We will try to publish as much material as possible. In any event, we will pass all comments on in full to the responsible parties. Of course, you can write directly to the chairman or secretary of each committee.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

VOLUME 77 NUMBER 23

EDITORIAL

What's happened to *The Mennonite?* For the last two weeks there were no letters. And News and Church Record were cut to the bone. Well, it is spring, which in 1962 means it is statement time. When the General Conference delegates meet in Bethlehem, Pennsylvania, in August they will study and vote on three special statements. These major statements deserve advance study. Therefore we publish them now so that the 2,000 people who will come to Conference can study them. We hope also that the 50,000 people who won't be at Bethlehem will also be aware of these items of business. They can certainly come to conference in spirit by reading and praying about the statements with the 2,000.

We support these statements—all three of them. The Authority of the Scriptures (May 22) is our first major statement on the Bible. While we agree with William Unrau that this statement is hardly the final word, we are glad that it is at least the first word. In an area where there has been much misunderstanding, it has plowed new ground and cleared the air. That we have such a broad base of agreement is cause to praise the Lord. In the light of all the tension that this subject developed at the Bluffton Conference in 1959, we must say that this is a courageous and creative statement for our time and place in history. That more needs to be said is transparently obvious. But this is now possible because once-conflicting voices prayed together. They sought to emphasize their agreements rather than exaggerate their differences. May the example of the eleven men on the commission become an example and inspiration to the rest of us when we face other areas of misunderstanding. As a journalist I could only wish that one or more of the eleven would soon put on paper his personal impressions of their encounter. Perhaps our brotherhood isn't secure and trustful enough at the moment to have these candid reports published now. But someday they should be made public, because it could be a lesson to all of us. . .

The Christian Family Statement (May 29) is in a less controversial field. Our problem here is not difference of opinion, but apathy. We agree too much and talk in terms too general. The statement says some specific things. For example, it speaks about mixed marriages in the inter-faith dimension. This is good. It has failed to speak about the interracial dimension of mixed marriage. We regret that a committee brave enough to take a stand for birth control faltered at this threshold. Perhaps this statement has to come later. While we look for more light, we support what has been said.

And in this issue we come to the cold war—a hot subject. It is our judgment that the turbulent storm of the right-wing hurricane born in the controversy of the 1960 United States presidential campaign election has spent its fury. But the tidal waves set in motion continue to lash the back eddies where most of us live. With remnants of these black clouds on the horizon, it is a worthy witness to say that the Russians are not nine feet tall but that Jesus Christ is the Lord of history.

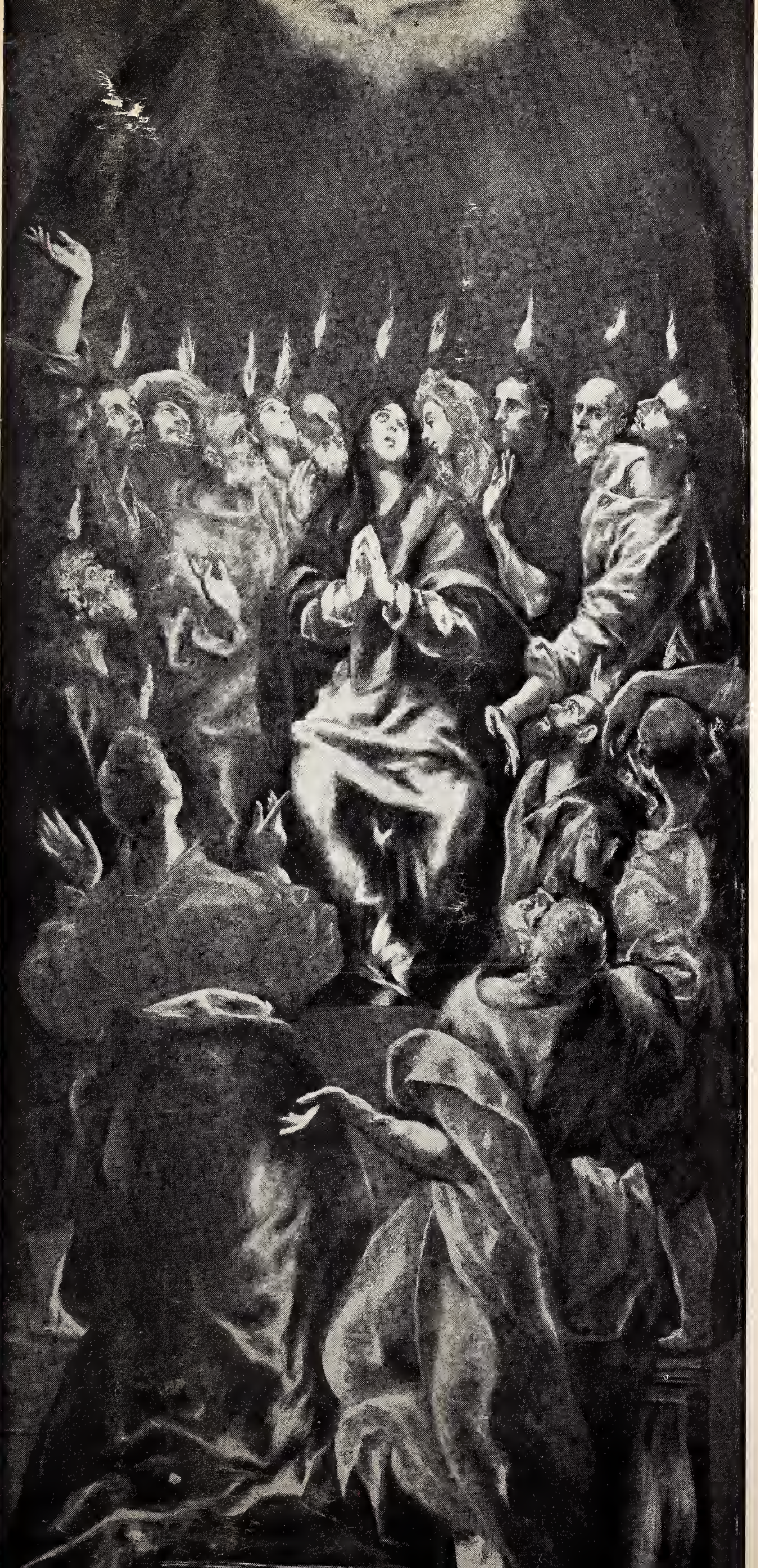
These three statements have a special significance for this Pentecost season. This Jewish-Christian festival is a feast of gifts. In its ancient origins it celebrated God's covenant with Noah and the giving of the law to Moses. For the Christian it marks the gift of the Holy Spirit. For Jews, it was the one feast that included the stranger.

Thus Pentecost looks to God who created an orderly universe. His covenant with Noah promises seedtime and harvest. And it is this God who orders our life. He has revealed His law. It is dependable. And in the Holy Spirit, He gives us the power to live. To look so intently at God can only lift our eyes to the world that God honors. Pentecost for the General Conference Mennonite Church, when it was born on that Pentecost Monday in 1862, was a recapturing of the world-wide mission and responsibility of the Mennonites. We had become conscious of the stranger within our gates—within the world.

These three statements are in the Pentecost tradition of obedience and witness. They are in the spirit of the last verse of John 14 where Jesus says: "The worl must be shown that I love the Father, and do exactly as He commands" (New English Bible). They are one effort to witness to the world in many voices.

These three statements—the Bible, the family, the cold war — for the General Conference Mennonite Church are Pentecost 1962. Against this backgrou we celebrate the gifts of God and the gift of God.

THE MENNONITE



"The Pentecost" by El Greco

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JUNE 12, 1962

William Klassen

Paul's Concern for the Church

How often we criticize the church and its leaders. Sometimes we even claim this is being done in love. Paul restores confidence in the church.

ADOLPH DEISSMANN once wrote, "When I read Colossians it is like opening the door of the great cathedral and finding Bach at the organ."

A reading and careful study of Colossians brings just that kind of response. However, just as many people prefer lighter music than Bach, so many people prefer to read the Psalms, the Gospel of John, and the book of Romans. It is certainly true that Colossians has not been Paul's most popular book. Nevertheless, a study of Colossians is timely for at least two reasons:

In the book of Colossians we are called back to look at the very center of our faith, namely Jesus Christ. New ideas are making an entry into the church, and one question raised in Colossians is, What is the relation of Jesus Christ to these new ideas? Can they be added to Christ? We shall notice that these ideas took various forms, but in every case they affected Christian behavior and therefore had to be dealt with.

A second reason is that in the modern world, as in Colossae, there is an attempt to get away from the mess on earth through speculation about the starry heavens. Man could not then fly into space; but he could speculate and he did talk about the powers that controlled his destiny. Ancient man, like people who now plant their melons or wheat crop only when the moon is right, strongly claimed: "We are not masters of our fate, but underlings of the stars." Let us see if we can find answers to our problems in the book of Colossians.

Paul Thanks God

After a brief greeting, Paul immediately proceeds to introduce himself to this congregation which he has never seen. The first paragraph, Colossians 1:3-7, resounds with thanksgiving. In the original Greek the first word of this paragraph is, "we thank God."

The reason for this thanksgiving is then outlined in this paragraph. Never does Paul waver in his thanksgiving for them since this thanksgiving is based upon the report that they have the three greatest things that constitute Christi-nity: *faith* in Christ Jesus, and ve to all the saints, both of which re really the fruit of the *hope* at is stored up for them in heaven.

When the gospel first came to em, its essence was hope. To be re, he says, this gospel has come ot only to them, but is growing d bearing fruit throughout the hole world just as it is bearing uit in their own lives. The grace God was made known to them rough Epaphras, for whom Paul as only words of praise. He is a ear fellow servant, he is a man ho can be trusted to serve Christ ithfully, and he has shared with aul the news of the love which the olossians have in the Spirit. Later paphras is described as one who gonizes in prayer for them (4:12) d works tirelessly for them.

The verses 3-8 are all one sentence the Greek and the basic asser- on Paul makes is, “We thank God r you at all times.” All that is said this paragraph is an expression Paul's thanksgiving.

ul Intercedes

In verses 9-12, Paul moves from anksgiving to petition. Because of e great potential of the Colossian urch, and because of its accom- ishments, Paul has not ceased to ay for them ever since he heard them. He prays in generalities, t he also asks specifically that od will fulfill in them the complete owledge of His will, and that He ll give them all wisdom and spir- ual understanding so that they ay be able to walk worthy of the rd, pleasing to Him in every re- ect. Such knowledge of God will ntinue to grow and bear fruit. is Paul's prayer that the glorious servoir of God's strength may be ade available to them, not only at they may know the will of God, t to be empowered to do it. It is s request that everything that mes to them may be met with the ility to endure, the ability to re- ain from instant irritation, but ove all the ability to encounter erything with joy. He concludes th the petition that they too may thankful to the Father who has ade it possible for them to have share in the inheritance of all the ints.

But Paul's prayer does not end re. He drops the specific requests d moves into a great hymn of aise for Jesus Christ which we will consider later. We should note again, however, that in the Greek the sentence begins with verse 9 and goes through to verse 20. This is one of the longest sentences in the New Testament and has several striking similiarities to the first sentence. The main thing Paul says here is, “We do not cease praying for you.” The sentence in the first part gives the contents of this prayer, then moves on to praise the work of Christ.

Gratitude for God's People

What have these words to say to our situation? Imagine yourself in the position of Paul. You have heard many good things about the Colossian church from Epaphras. You see that in a difficult city a handful of believers is taking a courageous stand for the gospel. But you have also heard that there are problems. New ideas are claiming the loyalty of the people. Even though you have never visited the congregation you feel it your duty to write. How would you begin?

World Conference Bible Studies I

The value of this article
will be increased by first
reading Colossians 1:3-12.

Paul begins with thanksgiving. Some feel that this is a slick psychological attempt to win friends and influence people. This is wrong. Paul was not trying to manipulate his readers. He was a man deeply devoted to Christ and to His cause.

More important, Paul always was genuinely grateful for people. People did not constitute a problem for him; he saw them as gifts from God. Here was a congregation to which he was bound by ties that could not be broken. This church was tied not only to Paul, but to the many congregations scattered throughout the world. Like the Thessalonians, these people had faith, love, and hope (1 Thess. 1:3). A word had come to them in power just as it had come to the Thessalonians. It was not just any word, but one that was genuine and reliable, the word of *truth* (vv. 5, 6).

Not only does Paul relate himself with gratitude to this message and to the common experience that joins them, but also to their Christian leader. Epaphras represents a link between Paul and the church. To Paul and the Colossian church he is a beloved fellow worker; his weaknesses remain unmentioned.

There is, however, more than thanksgiving for past and present; there is also concern for the future. While the gospel had come to them, its application to the problems of life was still partial. They still needed fullness of knowledge of God's will (v. 9) and even after the knowledge had been obtained they needed the power to walk worthy of the Lord (v. 10f.). The “bearing fruit and growing” Paul referred to in verse 6 had begun, but it must continue (v. 10) and so it is with us. Whatever we may say about the church, about its inadequacies, about its needs, we begin with a grateful prayer of thanksgiving that the gospel has come to us in truth. The grace of God has been made known to us. Instruments, leaders of the church, have been used throughout the centuries to bring the love to us which we find in the fellowship of the Spirit.

And as we look to the future we pray that we will have not only the knowledge to discern the application of this gospel to every area of life, but also the power to translate that knowledge into action—patiently, courageously, and above all, joyfully. If this desire is made known in the context of thanksgiving to the Father, then our prayer will be answered.

Paul restores our confidence in the church. How often we criticize the church and its leaders! Sometimes we even claim that this is being done in love. Paul begins with a hymn of praise and thanksgiving to God. Resounding throughout the New Testament is a great note of praise and thanksgiving for what God has done in Jesus Christ and is continuing to do through His Church. The theme of joy thunders above every other note—joy that God would stoop as low as He did in Christ Jesus! Joy that He would come to us who are not noble or mighty or wise or rich or powerful! He came to us and He continues to come with power and with might.

On this note Paul begins his letter to the Colossians. Whatever we may see in the rest of Colossians, let nothing erase from our memories this note of gratitude for the resources in Jesus Christ.

How Can We Tell Him?

Lois Franz Bartel

Today a missionary is speaking in church. There is a large group here, consisting of average church goers. We've heard missionaries speak before — and as usual the central theme is "need." This isn't surprising. We all know what it is to need something.

He says the Congo needs missionaries, doctors, and supplies. He is also saying something about a need for food. This is hard to imagine, since we're all so used to having all the food we need. But we listen on. This need is so great, he says, that people are dying for lack of food. This is hard to picture too, for when have any of us observed famine in our communities?

He says that Latin America is an area of crucial need. Our government recognizes the physical need to the point where President Kennedy's Alliance for Progress is the "greatest effort in all history to help a mass of people." People lack clothing, medical supplies, and especially food. They're lucky in Haiti and the Caribbean if they get $300 a year. Yet their costs are nearly as high as ours. Most of us get more than that a month.

Of course, the average person here has no trouble with excess from his monthly income. If we did have extra we could probably help them out, but the way it is now, Mr. Average Churchgoer spends a great deal of his check paying bills. After that, what's left? Why, first there's a good sized food bill including these weight reducing items everyone's so sold on. That might sound strange — mentioning money spent for food and then money spent for liquids that will take the weight off that the foods put on, but, well, that's 20th century living in America. Anyone can see that! After food come the installment payments. Anyone knows these cannot be overlooked. Why, if you miss too many payments you lose the '62 model car, TV, Stereo, split level house, twenty-foot boat. . . .

Charge accounts have to be paid —for what would happen if we'd lose credit and we couldn't charge any time we had a notion to buy something—be it new shoes, hat, dress, coat. Everyone knows we have to be well-dressed these days. Why, without status in one's group we are nothing!

The missionary continues. Now he's talking about financial need all over in the work of missions in foreign lands. The Board of Missions doesn't have as much money as it would like to spread the gospel. This isn't new! (I thought we were doing pretty well. *Time* magazine listed the Mennonite Central Committee as one of six religious groups giving over one million dollars to relief in one year.) He's saying how a woman missionary living on a salary of $1300 (Wow! Who'd take a position with that salary here.) heard how desperate the board was and she told the board not to send her a check for that month. She'd do without.

He is saying that doors are open to the gospel. If doors to Taiwan or the Congo were to close, he's confident we'd gather some evening to pray that they'd reopen. (That's pretty good—considering how busy we are these days with clubs and committees.) But the doors are open. Young people are willing to go through these doors. Why don't more? There is no money. Perhaps money isn't an end in itself. Maybe it would be more effective as a means to an end—the end being furthering the gospel. If only more people with extra money saw this.

The missionary is looking at his watch. He says he has one more point to make. He is saying that

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ven though the population of our
orld is increasing at a staggering
te the Communists are spreading
eir gospel to a greater per cent
the population all the time. The
hristian gospel is losing out per-
ntagewise, in spreading its mes-
ge. He's saying for every tract
r cause puts out, the Communists
t out fifty. They're surely ambi-
ous! It's funny they work so hard
r such a foolish cause. I guess I
d hear once that Communism ap-
eals to the poor and destitute, to
ose who have little hope else-
here. This is the kind of people
r missionaries are working with.
aybe something should be done.

But how can I explain to him
at I give what I can spare? I put
mething in the collection plate
ery Sunday. Sure, it's not much,
t what can you expect? My
eck's not as large as some, since
m rather new at my job. Maybe
ter several years I'll have more
spare so I can give to this worthy
use.

But how can I tell him that?
ow can I help him see I can't
lp just yet?

He's stopping. It will be so nice
get out in the fresh air again.
he people all seem attentive, but it
rather stuffy. I wonder if the timer on the oven has clicked.

The closing song is 550. We're all standing and the singing is surprisingly good, being as warm as it is in here.

"The work is Thine, O Christ, Our Lord, the cause for which we stand/ And being Thine 'twill overcome its foes on every hand/ Send messengers o'er land and sea to bring Thy children All to Thee./ Thy name can save, Thy name makes free;/ We consecrate ourselves to Thee/ As servants true, as warriors brave and true."

Now the closing response: "May the Grace of Christ our Saviour and the Father's boundless love, With the Holy Spirit's favor, Rest upon us from above. Amen."

On the way out, I feel uncomfortable—almost like a hypocrite. I feel I ought to let the man know we were moved. How can I reassure him we'll help when we can?

Then it becomes very clear! How can I tell him? What good would it do to tell him? Words won't make up the mission board deficit. Maybe tithing isn't old-fashioned anyway. Doesn't the Bible make it clear that Christians are to give a minimum of 10 per cent?

It just struck me, what if we fail to make payments on the car? Our second car, that '59 Chevy runs just as well, doesn't it? Besides it takes less gas. Maybe there's something to what he said, "When we have more to live for (Christ) we need less to live on (psychological props —keeping up with the Joneses)."

Others have other ways of making their concerns known. It seems now it depends upon from what angle you look at the thing. One angle looks horribly selfish, I fear. The Conference has a program whereby young men can spend their two years working for the government in place of military service and have their earnings turned over to the Board of Missions. 1-W Mission sounds like good business—killing two birds with one stone.

Still there are other ways of helping. I'll bet there is a different way for each average churchgoer in the country — North, South, East, and West. If we each did our part, maybe Christianity could even compete with Communism, numberwise. It only stands to reason that the best side should win. I guess it's up to the average churchgoers. Using his words, in furthering the gospel, "that which we can do, we ought to do; and that which we ought to do, by the Grace of God, we will do."

The A-Bomb

William Robert Miller

Out of the morning

flies the nightmare time,

swooping and soaring

on great grimy scavenger wings,

bearing the savage pestilence.

All eyes look up and look your last,

All tongues your frightened babble blab,

all force of love and evil spend!

for time has cracked like a shattered clock

and life is a scum on an endless sea.

The Spirit's Activity in Evangelism

John H. Neufeld

The pouring out of the Holy Spirit is the culmination of the Old Testament revelation. It is a symbol of God's continuing faithfulness to man. Peter attested to this in his message on Pentecost when he said, "This is what was spoken by the prophet Joel" (Acts 2:16).

Pentecost thus marks the beginning of a new era in God's relation with man. Before Pentecost the Holy Spirit was active in the affairs of men, but only in a limited way. He had not yet been poured out upon "all flesh."

Pentecost also signifies a radical change in the lives of the followers of Jesus Christ. Is not the entry of the Holy Spirit into their lives the best explanation for the marked change in the Apostles? Peter serves as a good example. He, who had been a fearful follower became a fearless proclaimer of the good news about Jesus Christ. He, who had been cast down with doubt, despair, and disgust was lifted up with new hope, new interest, and new power.

Pentecost serves as the first fulfillment of the Commission which Christ had given to the disciples before His ascension. He had told them "to wait for the promise of the Father, which he said, "you heard from me, . . . before many days you shall be baptized with the Holy Spirit" (Acts 1:4).

The Great Commission is a call to evangelism. The Holy Spirit is intimately related to the proclamation of the gospel. During His ministry Jesus had taught the disciples concerning the work of the Holy Spirit. Among other things He also stated, "And when he comes he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). This three-pronged convicting work of the Spirit takes place in evangelism. Let us consider two passages in order to show the activity of the Spirit in evangelism: one passage speaks of mass evangelism and the other of personal evangelism.

Many of the bystanders at the first Pentecost were attracted to the place by the novelty of the experience, "at this sound the multitude came together" (Acts 2:6). The external symbols associated with the outpouring of the Spirit served as interest-arousing media. During the course of Peter's message, which was a response to an inquiry from the audience, the external symbols receded into the background and that which the symbols represented came to the foreground. This message, delivered in the power and fulness of the Spirit, permitted the Holy Spirit to do His convicting work among the masses. That he did convict the hearers is expressed in the following words, "When they heard this, they were pricked in their heart, and said. . . , Brethren, what shall we do?" (Acts 2:37).

The Holy Spirit is the lifeblood of mass evangelism. That which penetrates to the wills and minds of the listeners and has lasting effects is due to the Spirit's presence and activity. Peter showed the inquirers the way, and three thousand believed.

In Acts 8 we have an example of the Spirit's work in personal evangelism. The Ethiopian eunuch was a man of means, but at the same time he was also a man of needs. The Holy Spirit was aware of the need, deep spiritual need of this individual and He was instrumental in bringing Philip and the eunuch in touch with each other in order that this man's need might be met. This is most remarkable—the Holy Spirit convicts of sin, and he also seeks to meet the needs of the convicted sinner. He was able to accomplish something because Philip was filled with the Spirit and lived under His daily guidance.

In both of these passages, the Holy Spirit was effective because the messengers were filled with Him and under His control. In both instances, the proclamation of the Good News and the Spirit's working went hand in hand.

We need to realize the work of the Spirit of God in both mass and personal evangelism. Some within our churches are called by the Spirit to do mass evangelism work. All Christians are called by the same Spirit to work with individuals wherever we meet them, under the leadership and guidance of the Holy Spirit.

Let us all be filled with the Holy Spirit; this is to be the norm of the Christian's experience, not the exception. Let us support the mass evangelist's work in prayer so that the Spirit may work unhindered. Let us be active ourselves as personal evangelists.

New Flood of Refugees From Red China

appears that little can be done t present by relief agencies for ie flood of refugees attempting to nter Hong Kong from the Chinese ainland. The real need seems to e for food relief in parts of the ainland from which the refugees ome.

Attempts by the Mennonite Cen-ral Committee to initiate food ship-ients to mainland China have been nsuccessful thus far. However, it continuing to pursue the possi-ility of such a program.

Millard Moser, director of relief Hong Kong, writes that most of ie new refugees seem to be coming or economic reasons. The rate of efugees trying to cross the border as mounted daily since Communist hinese border guards relaxed re-rictions on crossing. The Hong ong government's attitude con-nues to be that of returning to hina all illegal immigrants cap-ured.

If Hong Kong were to keep its oors open as it has in years past, is quite possible that there would e another influx of a million refugees. This would endanger standards of living in the overcrowded colony, which is now the most densely populated spot on earth. Over three million people are living on the 64 square miles of habitable land making up this British colony.

Millard Moser wrote on May 22 as follows concerning the refugee situation: "People continue to swarm in with the Communist authorities making no apparent attempt to stop them. On Saturday we went out to the border area and talked with six young refugee boys who had come across the border about an hour previously and had been captured by the Gurkha troops and were to be deported soon. They did not appear to be starving; however, they said they did not have enough to eat and this is obviously true. It is hard to say exactly to what extent they were cases of malnutrition since this is something a doctor would have to decide. Their wrists and hands did look very thin, as did their arms. They were dressed in very old patched clothes but they did have shoes on although in one case they had holes all over. They were between the ages of 20-30 and had been farmers. They had been walking five days to get to the border. From talking with these boys it is obvious that food is in very short supply and work is very long and arduous.

"The Hong Kong government's attitude continues to be one of deporting to China all those who have been captured. They have tried with not too much success yet to strengthen the fence at the border. British troops, police, and Gurkha troops are being used to round up the refugees. A large area has been closed to the public to prevent the local population from going into the hills in attempts to find relatives. In most cases, if the people escape the initial police net, they are safe—but not always. There seems to be a growing resentment on the part of many Chinese in regard to the government's action and there could easily be more serious trouble.

"In general the relief agencies recognize the necessity of the government's taking this action, but are encouraging the government to be humane and to compromise where possible, as in cases where refugees have already found their way to the city and are applying for registration cards or have been reunited with relatives. The agencies are also urging that other countries such as the United States, Canada, Australia, and Taiwan, accept these refugees such as they did those refugees from Hungary—making legislation allowing groups of refugees in large numbers to come to their countries. Quite likely they will also urge that some attempt be made to send food into China."

It is impossible for the Hong Kong government to provide an ade-

quate living for the refugees already there. However, the government has tackled the problem with courage. Every third dollar in the Hong Kong government's budget is spent for refugees.

The government has housed many homeless in its "H-Block" resettlement houses. But many more are living in hillside shacks, caves, sidewalk lean-tos, tenement house bedspaces, hallways, and on rooftops.

Many welfare agencies, among them the Mennonite Central Committee, are coordinating their relief and rehabilitation projects for refugees with those of the Hong Kong government. But even this total effort falls far short of the need.

The main Mennonite effort in Hong Kong at present is the school feeding program. Hot meals are served to approximately 4,000 children per day in twelve schools.

The meals consist of rice, canned meat, vegetables, and other available foods. They are served five days a week, usually at noontime. The food is prepared in three kitchens and transported to the schools by truck.

Schools are selected on the basis of acquaintance with the sponsoring mission or church, the location of the school and the general economic level of students attending. Most of the children receiving the meals come from families whose per capita income is equal to our $6 per month or less.

Increased assistance to children and families through child sponsorship programs is being planned. The Educational Assistance Program now enables persons in the United States and Canada to sponsor children in primary schools in Hong Kong. There are about 60,000 children in Hong Kong whose parents are too poor to put them into school. Another sponsorship program now being planned will provide opportunity for assisting families as well as individual children.

A major project several years ago was that of giving layettes to mothers leaving the Kwong Wah Hospital. This project was discontinued for a time, but is now being resumed. A parcel of clothing and sometimes also of food for mother and baby is given to the mother as she leaves the hospital.

Food, clothing, and other items such as soap and school supplies are distributed through case-work agencies, churches and missions. About 10,000 Christmas bundles were given to children of Hong Kong during Christmas 1961.

Serving in Hong Kong besides Mr. and Mrs. Millard Moser, Berne, Ind., are Merrill Hunsberger, Telford, Pa., and David Bartow, Goshen, Ind. Mennonite Central Committee also employs about fifteen Chinese, most of whom are refugees.

PAXMAN KIDNAPPED

Paxman Daniel Dale Gerber, 21, of Dalton, Ohio, a Mennonite Central Committee worker serving at the Christian and Missionary Alliance Leprosarium eight miles south of Banmethout, Vietnam, was one of three American church workers kidnapped Wednesday, May 30, by Communist guerillas.

Dr. Eleanor A. Vietti of Houston, Texas, and the Reverend Archie Mitchell, of Ellensburg, Wash., both serving at the leprosarium, were the other two workers taken captive.

Mrs. Mitchell, the four Mitchell children, and four nurses were not harmed. They have sought safety in Banmethout. The 250 lepers at the hospital were ordered by the guerillas to leave the hospital and return to their home villages.

Banmethout lies in the central highlands of Vietnam. It is located approximately 200 miles northeast of Saigon, the capital of Vietnam, and 150 miles northwest of Nhatrang, where the MCC has another hospital unit.

The raid on the CMA leprosarium marked the first time that the Viet Cong, as the Vietnamese Communists are known, raided a hospital. T. Grady Mangham, director of the Christian and Missionary Alliance, said the Viet Cong attacked the camp in strength, stealing food, and medical supplies. He said prospects of recovering the missionaries might be good "because it would be the worst kind of propaganda for the Viet Cong to harm these people. Local people know the good work of our missionaries there and the medical program they have been operating for many years."

Wide World Photo

Units of the Vietnamese army were sent to look for the kidnappers soon after the attack.

Dan Gerber's duties at the leprosarium included maintenance work and operation of a diesel electric plant. The Mennonite Central Committee supplied personnel to the CMA leprosarium for several years.

Gerber is the son of Mr. and Mrs. Nathan Gerber, Dalton, Ohio. He graduated from Dalton High School in 1958 and attended Goshen College in 1959-60. He went to Hesston College, Kansas, for his sophomore year in 1960-61. In August, 1961, he began a three-year term of service in the Pax program. Dan is a member of the Kidron (Old) Mennonite Church, Ohio.

THE WORK IN JAPAN

A new parsonage-chapel has been built in Nichinan in Japan. Completed at the end of May, it serves as the church building as well as parsonage until another building can be erected. Until recently church services were held in the kindergarten building.

Missionaries and Japanese Christians are working toward a joint national and missionary conference to convene in the fall of 1962. Chairman of the missionary conference is Robert Ramseyer. Anna Dyck is secretary.

ENLARGED ALGERIA SERVICE

The Mennonite Central Committee may have the opportunity to expand its relief and rehabilitation in Algeria in cooperation with the French Protestant relief agency, CIMADE. This expansion would be made possible by support from churches and agencies comprising the Christian Committee for Service in Algeria, formed recently to coordinate Protestant relief activities.

At present no additional service gencies are being admitted to Aleria, although those agencies now n Algeria may continue and posibly expand their operations. Thus he Christian Committee for Service n Algeria will channel its resources hrough those agencies now in Aleria, including CIMADE and the Iennonite Central Committee. The Iennonites are being asked to proide about twelve volunteers for ervice in Algeria. Persons intersted in serving with this program hould write to the MCC Personnel ffice.

TUDENTS VISIT MISSION

ight students from Canadian Menonite Bible College assisted in vangelistic meetings at the mission n The Pas, Manitoba. This is a rontier town 460 miles northwest f Winnipeg.

The mission in this town of 4,000 as begun one year ago under the eadership of David Braun and his ife. The group conducts regular ervices in a rented chapel on the ain street. A Saturday service is onducted on Saturday afternoons n the nearby Indian reservation y Tom Francis, who is himself an ndian.

The evangelistic services, May 11-3, were led by George Neufeld, Iargaret, Manitoba. He is an inructor at Elim Bible School, ltona.

EW CHURCH IN MANITOBA

was on April 14 that twenty-two eople signed a document and thus rmed a new church fellowship in ltona, Manitoba. The new conregation, the Altona Mennonite hurch, grew out of a conviction at there was a need for an Engsh language church in the commuty. Members in the new group me from ten different congregaons of three Mennonite and one n-Mennonite denominations.

The group's first service was held the public school auditorium on ay 6. Frank H. Epp is serving as terim pastor with an executive mmittee whose other members e: Dennis Barkman, T. E. Friesen, ll Loewen, and John Pauls.

ST CHANCE FOR LODGING

is is the last time that we will printing the lodging blank for eneral Conference at Bethlehem, Pa., August 8-15. The Lodging Committee has asked that all reservations be made by July 1. Thus the counsel for all but the 208 adults and 115 young people who have already registered is, "Do it now!"

All cabins at Men-O-Lan have been reserved although there is still room on this camp site for a few more tents. (Men-O-Lan is twenty miles from Bethlehem.) All Mennonite homes within a twenty-five mile radius that can accommodate families with children have been filled, though there is plenty of dormitory space available. Mennonite homes for families with children are still available, but these are beyond twenty-five miles from Bethlehem.

The conference will be held on the Moravian College campus in Bethlehem. Here there are rooms for 300 in dormitories at a price of $33 each which includes meals, linens, and towels for six days. (The price of meals and rooms is a special one and cannot be separated. Additional night is $2.50).

Rooms are available in Bethlehem hotels and in the YMCA. One hotel with air-conditioned rooms has rooms for $5.50, single; $4.50 per person for two in a room; and $3.50 per person for three in a room. Children under fourteen will be accommodated free in this hotel.

There will also be rooms in dormitories in nearby Allentown for $2.50 per day with bedding and towels furnished. Lodging in Mennonite homes is available at no cost, though preference here is given to families.

APPLICATION FOR GENERAL CONFERENCE LODGING

Name____

Address____

Congregation________________ District Conference____________

Traveling by: ____Car; ____Train; ____Bus; ____Plane.

Date of Arrival__________________ Time of Arrival____________

Number of accommodations requested: ______Couple(s); ______Children under 14; ______Young People; ______Men; ______Women.

Number your preference for lodging: _____Moravian dormitory; _____Other dormitory; _____Mennonite home; _____Hotel; _____Motel; _____Men-O-Lan.

Are you willing to share accommodations? ________________

Staying for entire session?____________ If not, what nights? ____________________ Have you a particular need? If so, what is it? ____

____

Have you made arrangements to stay with relatives or friends?

If so, with whom (Give name and address)?________________

____

Mail to: W. H. Mohr, Lodging Chairman, 1213 Chew Street,
Allentown, Pa.

MAKE YOUR RESERVATION BEFORE JULY 1.

PENNSYLVANIA LANDMARKS

The First Mennonite Church of Allentown, situated within a city of 108,347 people, has been seeking to manifest its faith through an intimate fellowship for fifty-nine years. Starting with thirty-three people who were interested in having services in German, the congregation has from the outset sought to bring the gospel to the people of the community. As the language of the community shifted from Pennsylvania Dutch to English, so did the services of the church.

An evidence of its outreach into the community is seen in the names of the members. Such names as Casteline, Christman, Clewell, and Costello, show that the church is not made up solely of members whose parents were Mennonite. Of the 201 members in 1960, 44% had neither parents of Mennonite parentage.

Former pastors and members of First Church who are well known in the Conference are: William S. Gottshall, who served for a number of years as secretary and later chairman of the Home Mission Board; Howard G. Nyce, who was a member of the Foreign Mission Board and was its executive secretary for a time; and Maynard Shelly, who is now the editor of *The Mennonite*. The present pastor, David Habegger, is currently serving as president of the Eastern District. William H. Mohr, a deacon for twenty-one years, has been a member of the Bluffton College Board of Trustees for thirty-three years and has served on the Education and Publication Committee and the Board of Trustees of the Home for the Aged; Grace Moyer was for a number of years, the writer of the Sunday school lessons for juniors. LeRoy Weidner, another deacon, has been active on the Men-O-Lan Board and on the Retreat Committee; Mrs. Doris Miller has been active in the affairs of the Women's Missionary Association of the District; and Mrs. David (LaVeta) Habegger is the first Vice President of the W.M.A. of the District. Jay Shelly is now pastor of the Upper Milford Mennonite Church. Mrs. Kenneth (June Rupert) Shelly is a pastor's wife in Trenton, Ohio. David Solt is serving with Latin America Mission.

The congregation recently renovated the sanctuary and added an educational unit which cost $100,000. Within three years they were able to pay off over $60,000 of that amount.

Being in the midst of many large Lutheran and United Church of Christ congregations, the First Mennonite Church has felt its strength lies in its intimate fellowship where Christ is known and revealed through the depth of concern manifested within the brotherhood. *David Habegger*

CATHOLICS SHARE SURPLUS FOOD

Food from the stocks of Catholic Relief Services in Paraguay has been made available to the Mennonite Central Committee for immediate relief to Indians in and near the Chaco Mennonite settlement. The food is needed by the Indians because of severe drought conditions in the Chaco.

The drought this past summer has caused the Indians to suffer an almost complete crop failure. Mennonites will realize only about twenty-five per cent of the normal yield. The Indians are in need of immediate assistance because they have no other resources from which to draw. Some Mennonites may also be given relief food.

The United States government surplus food released by the Catholic Relief Services on May 19 totaled about 25 tons and consisted of flour, corn meal, fat, and powdered milk. Mennonite Central Committee is also establishing a longer term surplus food program for Paraguay.

KATANGA REFUGEES RETURN

Moving of thousands of Baluba refugees from the Elisabethville refugee camp in Katanga, Congo, to South Kasai is now in process. The first trainload of 1028 refugees left the camp on May 8. Archie Graber, Mennonite worker and Congo Protestant Relief Agency field director, is directing the movement of the refugees upon request from the United Nations.

The refugee camp near Elisabethville was formed last September during the fighting in Katanga. About 55,000 refugees from persecuted tribal groups are in the camp. More than 30,000 of these are Balubas who had been living in Katanga, but who now want to return to their former tribal homeland in the Bakwanga region of South Kasai.

Archie Graber wrote on May 8, "This afternoon the first trainload of refugees left this terrible camp where they have been more or less imprisoned since last September. They were really happy to go. More than 30,000 are waiting to go. The next load is to leave this Thursday.

"This is a trial trip. They will be traveling through enemy territory. From Kamina they will be airlifted the rest of the way, because of a missing bridge on the railroad. The trip will take twenty-four hours."

CHURCH RECORD

WORKERS

Paul F. Barkman, professor of psychology at Taylor University, Upland, Ind., will be the featured speaker at the Northern District Conference when it meets in Freeman, S. D., June 21-23.

Esther Patkau, missionary on furough from Japan, will be at the Montana retreats July 15-20. Also n Montana will be *John P. Suderman,* member of the Board of Missions, who will be the speaker at a amily Bible camp sponsored by wo congregations. *Albert and Wilma Jantzen,* missionaries in Arizona, are scheduled for the California amily retreats September 1-3.

Mary Jane Schmidt and *Delvris Ann Schmidt,* members of Hoffnungau Church, Inman, Kan., were commissioned for voluntary service in Warden, Washington, on May 27.

Edward and Barbara Senner report from Taiwan that they cannot yet "speak like a native." In language (Chinese) school for their hird term, they have discovered hat the English "to carry," for exmple, has nine different words in he Chinese, each with a slightly difference meaning. They regard lanuage school as moving toward the work Christ has given them to do.

Verney Unruh will serve as assistant to the executive secretary f the Board of Missions for a year. A missionary in Japan, he will be returning to the United States on furlough this summer and will begin is assignment on September 1.

Peter and *Lois Voran* will leave Japan on furlough the latter part f June. They are from Pretty Prairie, Kansas.

Malcolm Wenger has been appointed the Board of Mission's representative in Indian American work. The appointment was made by the Board of Missions at its meeting in Chicago on May 7-9. Malcolm Wenger with his wife Esther has been a missionary to the Northern Cheyenne Indians in Montana since 1944. The past year he has been on furlough, assisting the pastor of the Bethel Mennonite Church in Mountain Lake, Minnesota. He will return to Montana in July. Wenger's added responsibility will include the Conference missions to Indians in Oklahoma, and Arizona and in Montana.

Menno and Lydia Wiebe are the hosts at the missions-service center in Newton, Kansas, for the summer. Visitors to the community as well as transient missionaries and volunteers who need lodging may make arrangements with the Wiebes at 201 East First Street or write to the Board of Christian Service office at 722 Main Street, Newton, Kansas.

Gloria Winslow will become associate professor of modern languages at Bethel College in September. She is presently German instructor at Chicago City Junior College. She has taught French and German at colleges in Illinois and Indiana.

Vernelle Yoder, missionary on furlough from Colombia, will be at Camp Mennoscah July 23-29.

WORK OPPORTUNITIES

Wanted: Administrator for Home for Aged, preferably husband and wife to act as superintendent and matron for Mennonite Memorial Home, Bluffton, Ohio. Please contact Mr. E. R. Moser, Bluffton, O.

English-German Translators: Several translators are still needed for the World Conference sessions August 1-7 at Kitchener, Ontario. Persons able and willing to serve in this capacity are invited to register their interest. Qualifications must include full proficiency in both English and German, together with an ability to work with biblical-theological terminology. The assignment will involve several hours of work daily except Sunday. Since all World Conference services are rendered gratis no remuneration can be given but a small allowance towards living costs at conference will be provided. Contact: Cornelius J. Dyck, Secretary, 3003 Benham Ave., Elkhart, Indiana, giving credentials and references.

MINISTERS

John Bueckert and *John Heinrichs* were elected to the ministry at a special service in the First Mennonite Church, Eyebrow, Saskatchewan, on May 6.

Richard Tschetter was installed as pastor of St. John Church, Pandora, Ohio, on June 3. R. L. Hartzler gave the charge to the new pastor. Wilmer Shelly, who served as interim pastor, gave the charge to the congregation.

Albert J. Unruh, pastor of Grace Church, Enid, Okla., is again serving from the pulpit after suffering a heart attack in March. We praise the Lord for his healing.

Don Wismer, who has been pastor of the Arvada Mennonite Church in Denver, Colorado, since its inception will study in Elkhart, Indiana, the coming year. He will leave Denver on June 6. Walter H. Dyck, currently in Aberdeen, Idaho, will take over the church in Arvada in July.

CALENDAR

Canadian

June 15 and 17—Ernst Harders speak in Winnipeg.

June 18—Ernst Harders speak in Homewood, Man.

June 19—Ernst Harders speak in Carman, Man.

June 20—Ernst Harders speak in Morden, Man.

June 21—Ernst Harders speak in Winkler, Man.

Northern

June 24—Lustre (Montana) Community Song and Music Festival at Lustre Bible Academy auditorium, 10:00 a.m. and 1:30 p.m.

Pacific

June 15—Mission service at Menno Church, Ritzville, Wash., with Melva Lehman, missionary to India.

Paul F. Barkman

Verney Unruh

Gloria Winslow

(see Workers)

June 26-28—Junior Retreat at Menno Church, Ritzville, Wash., for children from Warden and Newport.

Other

June 14, 15—Annual Spring Missions Conference, Canadian Mennonite Bible College, speaker, S. F. Pannabecker, Elkhart, Indiana.

June 17—Commencement at Canadian Mennonite Bible College.

June 21-24—Northern District Conference, Freeman, S. D.

June 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kansas.

LETTERS

CONVERSION AND SALVATION

Dear Youth Editor: In our day the word "Christian" is being used too loosely. It seems as though this world thinks that whoever realizes there is a God is a Christian. I really appreciated the article, "Are You a Christian?" by Milton Harder, in the way he described what a real Christian is and that each of us that has had an experience with Christ can have the assurance of salvation. Thanks for the article, Mr. Harder. *Jim Peters, Henderson, Neb.*

Werter Editor: Besten Dank fuer den Artikel von Milton Harder "Are You a Christian," Ausgabe vom 15. Mai. Die Ausfuehrung ist mir aus dem Herzen gesprochen. Manche aufrichtige Christen kommen in Unsicherheit and Verwirrung, wenn nur eine radikal erlebte Bekehrung Geltung haben soll. Artikel, wie der obengenannte, bringen Klarheit. *The Mennonite* bringt gediegene Abhandlungen. Noch einmal: danke schoen! *N. N. Driedger, R.R. 4, Leamington, Ontario, Canada.*

UNSOUND MISSION MINDEDNESS

To the Editor: That we have a race problem in our land is very clear. That the colored people have suffered grievous injustices is known too. In May 1954 the Supreme Court passed a decision. This action has been the cause of much confusion. The decision was *not* that segregation is unconstitutional, but that forced segregation is against the law. The opinion of the Court merely reaffirmed the principle of equal rights in a democratic country.

At the study conference, held last fall in Chicago, the race problem was apparently adopted as one of the problems of the General Conference. According to reports it was suggested that colored people should be transplanted to the north. It was suggested that the small businessman in a northern village, where no race problem exists, should create one by seeking colored help; that the public school in such a community should try to engage a colored teacher.

Such and similar suggestions do not leave the impression that the matter has been seriously thought through. Do our boards really believe that they can render a service to the individual colored person or to a family by such transplanting? Do we in the north think that we are such model communities that by importing a few Negroes we can render a signal service to them by posing as superior patterns? If so, we think too highly of ourselves.

No intelligent Negro would desire such segregation from his own people. And if an individual, or a family, responded to an invitation, would not that be an inducement for others to come? And if a colored group grows in an all-white community, what are the prospects? Would any problems be solved, or new ones created? Is not this trend of thought of transplanting a sign of unsound mission-mindedness?

Every person has his worth in the eyes of God, but some matters cannot be determined on the basis of sentiment and zeal. If God is the Lord of history, He must have found it wise and good that different types of people should live in different parts of the world—in groups that belong together. That was God's arrangement.

It was not indiscriminate mixing the Supreme Court had in mind, but equal rights for all: the right to vote, the right to use public conveyances, and other public facilities. These rights cannot be conferred by any conference. It is a problem of state. Are we well advised to touch a problem of state? *J. John Friesen, Butterfield, Minn.*

OBERHOLTZER'S BIRTHPLACE

To the Editor: In your editorial (May 15) you note that John H. Oberholtzer was born near Milford Square. I do not think this correct. He was born near Clayton, Berks County (Pennsylvania). *W. S. Oberholtzer, Richlandtown, Pa.*

To the Editor: You are misinformed concerning the birthplace of John H. Oberholtzer. . . . It is understood that Oberholtzer did live on the property you have pictured at the time when the split of 1847 occurred. *Ray K. Hacker, 400 Sharpless St., West Chester, Pa.*

On August 15, the Eastern District will sponsor tours of Eastern Pennsylvania for the benefit of General Conference delegates and visitors. I see I will have to take the tour to get straightened out. M.S.

PAX IN JAPAN

To the Youth Editor: The issue featuring the overseas Pax program arrived a few days ago. I thought it was a very fine presentation, only I was disappointed that Japan was not even mentioned. I realize that this is still a rather new area and the opportunities perhaps are not quite so dramatic, but nevertheless there is still a real need here and almost endless opportunities in teaching English. Franzie Loepp is here now and Ivan Regier will be arriving this summer. Dennis Epp from Canada already served three years and has returned home.

Anyone interested in Japan should be a college graduate with a degree in education. If possible he should also have a teaching certificate. Since this program is closely tied in with our mission work it would also be desirable to have a background in missionary principles. *Verney Unruh, Miyakonojo, Miyazaki, Japan.*

a/Modern/Prodigal

parable for Father's Day

by Robert W. Lutnes

THERE WAS IN our time a son who sat on the veranda of his father's household and pondered the implications of the father-son relationship. He sipped root beer, munched on corn chips, and decided that it was legitimate to maintain the father image, but only as an idea. It had the aura of tradition in its favor. And, on certain occasions during the year, it produced a certain poignant though temporary emotion.

But to put any trust in a particular father — this, the son decided, would be impossible and it would also be in opposition to his own deep sense of personal integrity. For had he been given any choice in whom his father should be, or the kind of a father he should be? Not at all. He had been forced to grow up with the unquestioned understanding that this particular father was, for all time, to be his father.

For a time, all of this had come off quite well. As a boy he had enjoyed a period of uninhibited delight in every relationship with his father. It was plain that his father was all knowing, all powerful, and at times nearly omnipresent. There wasn't a thing that he said or did of which his father was not aware, and if he managed to get his father in the proper mood his father would give him most everything.

But now that he had come of age he was surprised that he had ever attributed to his father such proportions of grandeur as once he had. For now he saw everything in its true proportion, all things in their true relationship. For now he had come upon, as a young adult, that brilliant and exhilarating truth that all things must be measured according to himself, for he alone could be the true measure of himself as well as all things around him.

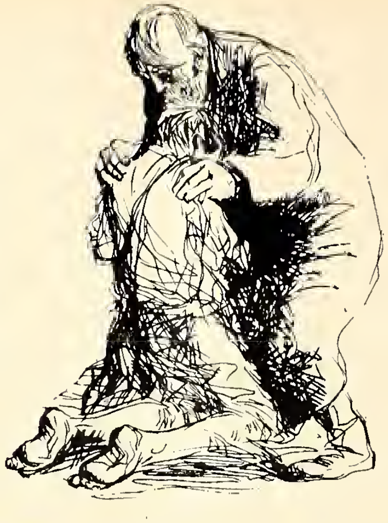
So with this standard to judge by, he immediately realized that, by comparison, his father was old, that his ways of thinking were outmoded, that he was a feeble vestige of a bygone age existing past his time, encouraged and looked to only by a select senile group which also had seen new concepts, liberating ideas, and self-emancipation pass them by.

The son set down his root beer and his bag of corn chips. The dilemma was too much for his rich young to spirit to bear. No longer could he go through the nauseating ritual that life in his father's house had become. As little time and effort as these sops to family significance demanded of him, they still were needless punctuations in a life that otherwise could be fully free. Why should he be a hypocrite any longer? In fairness to himself he must be set free.

So he went to his father and laid before him all of the arguments. He made it clear from the beginning that he wished none of this to be personal. In fact, that was the point. He *couldn't* be personal. The idea of a father was only an

YOUTH

One day the son was sitting alongside a road leading up to the house when he saw coming up the road a band of hideous looking men. Then he looked up and saw his father running to them. Within minutes they were hugging each other and the old man seemd to have in himself a new zest for life that had not shown itself for years.



idea, and how could an idea be personal? Some chose to accept this particular idea. Some chose not to. As for himself he would always be tolerant of those who for some sentimental or romantic reason chose to relate themselves to a father, but never could he be a party to such an obvious anachronism.

He was not at all surprised when his father did not object, and took this to be an indication of his father's complete capitulation to the progressive forces of history of which he now was a dynamic part. He was surprised, however, when, on making arrangements for his departure into some far off country, he was told that due to his country's recent gold depletion scare, drastic limitations had been imposed upon any spending of money in far-off countries. On hearing this, he sat down among his piles of traveler's checks, realizing that he must now make a very important decision. Happily, he found the decision a very easy one to make. He had now found his true self. He now had all of his inheritance. He had gained complete freedom. Then there was no reason why he should not return home. What harm could it do? He was free from that old ideological bondage of the father image. He now had rightful and legal ownership to his inheritance. And think of the advantages! He would be in the enviable position of being a rebel, yet still being able to enjoy all the things that he was rebelling against, such as outward security and respectability.

Upon his arrival home, he was met with a bit of surprise, a few raised eyebrows, but for the most part no one seemed to have realized that he had gone. In fact, it took him some time to find his father who was quite busy at the time reading a periodical on the economic state of far-off countries. He decided that his father's lack of enthusiasm on beholding him once more was due more to restraint than to disappointment. But there was much to do, so he excused himself and became busy about his own affairs.

First, he deposited some of his inheritance in various hiding places that he had known about since childhood. Then he invested a good portion of it in T.T. and T. After giving a few coins to each of the servants in order to insure their good favor, he loaned each of them a goodly amount of money to make them feel obligated. The remainder of his inheritance he gathered together and said to himself, "Now, within reason, I can spend this over a prolonged period of time in what one might call riotous living."

And so he did. His friends he chose carefully, ones who would not take too much more than what they had contributed. His father he did not disturb. Yet he paid more attention to him than he had before because he really did not have to show his rebellion anymore, and it made things more pleasant when he paid lip service to the elderly gentleman.

But soon the son began to feel a deep sense of anxiety and dissatisfaction with life. He was not able to determine the reason. He had no worry about finances even though a paralyzing recession had come upon the land. His rebellion had been so well planned that he was not in want and could always depend on the servants to help him in case of a real financial crisis. There were many reports of famines and revolutions abroad, but this only made him thankful that he had not been so foolish as to get mixed up with them earlier in life when he had demanded his inheritance.

After a time he decided that the reason for his anxiety was the continuing presence of the man whom he had once called father. For some reason the presence of this man filled him with resentment. Through all of this time, no matter what he had done, this man, once called father, was still present. At times he wanted to kill him, but at other times he shook with fear of what would happen if this man, once called father, were to disappear from the household. At times he wished that the recession would turn into a depression, and then into a famine so that he would be forced to face some ultimate decision. At other times he became terrified at the thought of the turmoil in all those far-off countries reaching his own shores and bringing revolution to his own land.

One day he was sitting on a knoll alongside a roadway leading up to the house when he saw coming up the road a band of hideous looking men, dressed in rags, faces gaunt, eyes desperate. At first he wanted to run to his house and warn the servants, but he couldn't move because he felt a strange attraction toward those foreigners. Then he looked up and saw his father running toward them. Within minutes they were hugging and kissing each other and the old man seemed to have in himself a new zest for life that had not shown itself for years.

The son watched as the animated group began to make its way toward the house and he tried to conjure in himself some reaction toward the scene, but he couldn't. It would make a nice painting, he thought, or an ending to a theatre play, although the scenery might pose a problem. He followed them for a distance and watched them for many hours as they celebrated. Not being able to laugh or to cry, be jealous or hurt by what he saw, he finally lay down on the ground, fell fast asleep, and dreamed that he had a father.

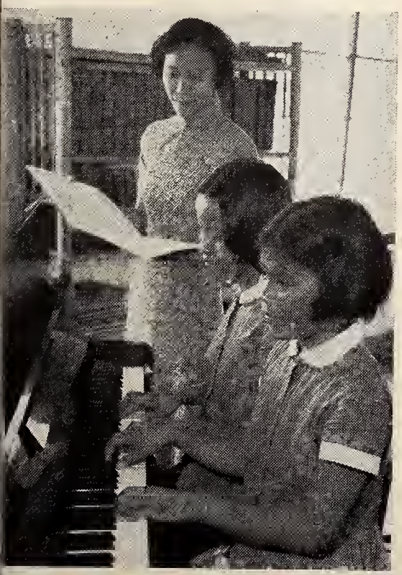
he story behind Ruth Chen, Taiwan's delegate
› this summer's Mennonite World Conference

'God Led Me"

OOKING BACK upon the years of my fe, I can now see most clearly God's uiding hand leading me along. y father was in wholesale fish lling business fourteen years ago. here are ten children in my fam y, and we never worried or thought oout our daily needs until father's isiness failed. This happened hen I was in the third year of nior high school. It seemed that e could not go on to school again.

One night when I was unable to eep, some words from my Sunday hool teacher appeared in my art: "Look to Jesus and pray, He ill make a way for you." After at night I got up from my bed ter midnight when all my class ates were still sleeping and each ght I prayed.

The graduation from junior high hool came, and I took part with heavy heart. I did not know that iss Tailor, my piano teacher, ould be waiting to see me after e ceremony. She came up to me ıd quietly said that I could have a work scholarship for the next year's study in senior high school. I would also be able to study in the music department if I was willing to get up early each morning and dust and polish the ten pianos before six o'clock. It was my first lesson in learning to trust God.



h Chen gives lessons to blind students.

Three years of senior high school passed very quickly. Although I longed so much to study in college, it seemed unfair to the rest of my family. Several teachers offered to help me yet I wanted my younger brothers and sisters to have opportunity to go to high school also. It is often difficult here in Formosa for young folks to find jobs so I was again thankful to God for opening a way so quickly. A church invited me to teach their day kindergarten. In the evenings I also gave piano lessons to increase the income.

After six months Miss Tailor gave me an introduction to a position in the Christian Herald Children's Home in Taichung. I was very happy to be able to work in the orphanage, but was also afraid since I had never had training or experience in this type of work. Again I prayed that God would help me and use me as He wished and especially that He would give me a sincere love for the children.

Five years in this orphanage flew by very quickly. One day Glen Graber asked me to take charge of the new Christian Children's Fund Home for blind children. Only after hesitation did I agree to try. At first I was afraid of working with the blind children, but now after these six years with them I can truly say I have been enjoying my work.

I do not know what God's will for me is, but I have asked Him to open and close doors so that we may walk in His way. It has been only joy and happiness to serve in His work these past years and I can but thank Him for His love and grace to one so small and worthless.

JTH is sponsored by the Young People's on of the General Conference Mennonite rch. Editor, Muriel Thiessen, 722 Main, vtan, Kansas.

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CREDITS
Cover, Museo Del Prado, Madrid, Spain; page 386, "Paul Sending an Epistle," New York Public Library, from a German-Law German Bible of 1533; page 398, detail from "The Return of the Prodigal" by Jean Louis Forain, courtesy of Cincinnati Art Museum, collection of Mr. and Mrs. Ross W. Sloniker. "A Modern Prodigal" is printed by permission of "frontiers" magazine, published by the Lutheran Student Association of America.

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Cover, World Wide Photos; page 370, Black Star; page 377, Mennonite Central Committee; page 378, John E. Spangler.

COMMENTS

Colossians will be the Bible study theme for the Mennonite World Conference when it meets in Kitchener, August 1-7. This week we publish the first of six weekly articles on Colossians. We hope that those who will attend the Conference will find this series helpful. We hope also that the large group not attending the conference will also find this series one way to share in the spirit of the conference.

CONTRIBUTORS

William Klassen is professor of New Testament and Greek at Mennonite Biblical Seminary. Lois Franz Bartel is a homemaker and public school teacher, living in Newton, Kansas. John H. Neufeld is instructor at Bethel Bible Institute, Abbotsford, B. C.

THE MENNONITE

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VOLUME 77 NUMBER 24

EDITORIAL

It was in a shabby hotel in Chicago. The man sitting beside me in the lobby was saying, "You people in the Newton office can't understand the problems that we face in the churches in our district." Later I was reading a report from the Committee on Women in Church Vocations. I came across a sentence that was destined to haunt me: "No man can understand what the single girl of 18 to 25 experiences."

And still later, I was thinking back on a conversation with a friend. He had left me and I was sitting alone. I remembered—or tried to remember what he had said. Then I remembered what I had said. After that he had looked at me for just a brief second. There was pain on his face because of what I had said. It was innocent enough. But I had said the wrong thing. It showed that I really hadn't been listening. In that brief look he had said, "You're just like all the rest. You don't understand."

These are no chance experiences. Here is the throb of pain called everyday life. Tears and laughter, threats and boasts—all conceal the twinge, "You don't understand." We live close to each other, but so far away. The child feels misunderstood by his parents. The parent also feels that he too is not seen in the right light. Because we are not understood, we try hard to attract attention. There are all kinds of ways.

There is the red car with the loud muffler. But the worst way of attracting attention is by trying hard not to attract attention.

But perhaps the problem is not always that we are not understood. It is possible that others understand us. We don't understand ourselves. We have not accepted the static on the radio as the rebroadcast of our soul's electricity. The dark face in the mirror of a friend's eye is, after all, our face. It may be that we are understood better than we deserve.

It is not unfair to say that "You don't understand me" also means "I don't understand me, either." And so we see ourselves in other people. Their mote is our beam.

If we can see ourselves in others, it follows that we should look to them more often. As we understand, so shall we be understood. Do we see a slowness to learn in others? It is in us too. Do we see fear and hate? We have it also in adequate measure.

"At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God knows me!" (1 Cor. 13:12, Phillips).

JUNE 19, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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BILLY GRAHAM

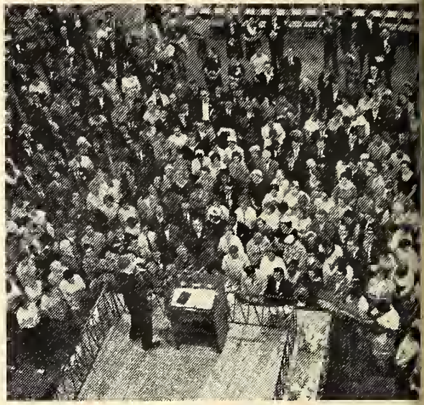
Ernest W. Neufeld, a pastor who took part in the Philadelphia Crusade of 1961, speaks about the values to be found in the Chicago Crusade of 1962.

A few days ago a mass choir of over 5,000 voices sang, "This is my story, this is my song, praising my Savior, all the day long." Another Billy Graham evangelistic crusade had begun. This time the site is my home town of Chicago. This event along the shore of Lake Michigan at the newly completed McCormick Place will have far-reaching results in all of our Mennonite churches located in the midwest.

Chicago together with her satellite cities of Bloomington, Springfield, Elkhart, Milwaukee, Michigan City, and numerous other population centers within a radius of one hundred miles will gather over 25,000 strong nightly for almost one month to hear a gospel message by God's servant for this hour, Billy Graham. Christians everywhere have been praying for this campaign. We pray not only because we know of the wicked reputation this city holds, nor only because of souls which need to be reached there, but because of the blessings we are trusting God to pour out in this city through this evangelistic effort.

A year ago it was Philadelphia, which was preparing energetically for the same experience. This past winter it was our Southern American communities, and later this summer it will be the community of Fresno, California. Crusades have already been scheduled for parts of the Orient, El Paso, Texas, and the new areas of South America. As a Christian church which proclaims the gospel of Jesus Christ and His transforming power, we not only should be praying much for all of these campaigns, but also do our share in helping men and women to hear the message of repentance.

In our church in Philadelphia we have felt the impact of the 1961 crusade in many ways. The best example would be the group that was baptized this year and those received as members into our church. Two of those baptized had gone forward during the evangelistic services. Returning to their church, they felt out of place and therefore sought out a church where they could share their testimony. Others from the group were baptized, because the way of Christ was made plain to them in the months following the crusade. Three others joined through letter, because during the evangelistic campaign they found a new church where they could worship, witness, and work for Jesus Christ. This same story can be found in other places throughout our area, and it will be repeated in Chicago and other churches that take part in the greater area evangelistic campaigns.



Above and right: 1962 Chicago Crusade.

There are three reasons why a congregation should take part in a Billy Graham Crusade. The best counselor training is available for those who wish it. Have you ever been perplexed at the possibility of leading a person to Christ, not knowing what to say, what Scripture to use and the best methods to approach someone for salvation? Packed into six weeks of two-hour studies is the best counselor training available anywhere. Pastors and layman alike will testify to this. If there is one phase of the crusade which will have a lasting result, it is the training of crusade counselors. Even if you never use this training in the services, it will make you a better teacher, a better parent, and a more useful Christian. Some churches which didn't avail themselves of the training program are now catching up by using recordings of the lessons.

The faithful Christians will be strengthened. Even without the mes-

and a Mennonite Church

ges of Billy Graham the service
uld be an inspiration as Chris-
n thousands gather in the sing-
; of hymns and in prayer and
ten to great choirs and soloists.
ien it comes time to hear God's
vant, the message grips the heart
both Christians and non-Chris-
ns. Through the power of God,
aham's words unite families in
family altar, lead men and
men into Christian service, and
lp others into a fuller consecra-
n of life. Christians are also
engthened in a mass worship that
ows no denominational lines or
rriers of race or speech. Even
dumb and those of a foreign
igue share in the blessings. Those
io serve as counselors are not
cessarily Mennonite pastors or
ptist Sunday school teachers, but
nply Christians interested in the
ritual needs of those who come
king the Christ who can save.

The third reason is harvest of
ls for Jesus Christ. All members
the congregation will rejoice to-
her when those from their group
those who share a ride to the
vices step out as inquirers. This
the harvest for which many have
n working. Graham will be the
st to admit that his efforts have
n small in bringing a person to
lecision. The seed may have been
nted by a parent, a Sunday
iool teacher, or a friend. The cru-
le just happened to be the place
where they publicly went forward to receive Christ.

Would you find it hard to believe that there were people who, reading of the crusade in their newspapers, made the journey to Philadelphia, over a hundred miles, just to go forward at the meetings? They came with this purpose in mind just as surely as some couples journey to the Little Brown Church or to other places to be married. They knew they were going to receive Christ; it was not solely an emotional or haphazard decision.

Some were active members of churches who made commitments, accepting the new life which only Christ can bring. One such man was a deacon in his church. The following day his pastor received the customary notice from the crusade office. He called his deacon and asked him about the decision he had made. The pastor then said to his deacon, "I don't mind your going forward last night, but just don't tell anyone." The very thing that church needed was the deacon's testimony. All of our churches can use that kind of witnessing for Christ. We should feel like praising God when lives are changed and Christian zeal is shared with others.

Our task is to make the gospel of Christ known. We attempt this in many ways in our respective churches. If the same efforts which many will put forth during a month-long crusade were used in our Mennonite churches, there too would be results. A crusade is hard work, time consuming, and takes finances. Yet the spirit of God is poured out, and those who work in such a campaign are never quite the same afterwards. We need to experience such an outpouring in our own churches. And we can experience this if we pray, work, and witness with the intensity we express during a city wide campaign.

God has used a man with a simple gospel message relevant for these times. This, together with the greatest prayer band known the world over and churches united in their greatest single evangelistic effort, has brought blessings to many churches and countless thousands to a decision for Jesus Christ. Even though we know all these decisions will not be lasting, here is one time when your newspapers carry a gospel message on the front page, your storekeeper talks of spiritual things, your Catholic neighbor begs a ride in a crowded car, and you can talk salvation over the back fence.

God uses such a time to make His gospel known, just as He will continue to use our churches, pastors, teachers, and parents to lead men, women, boys, and girls to open their hearts to Christ upon hearing the plan of salvation from His word.

CHRIST the Head of All

William Klassen

If Christ is the head,

then He cannot merely reside in us, but must

preside absolutely over

our life. He seeks not only

to be resident,

but also president.

SINCE THE EPISTLES of the New Testament were meant to be read in church (See Col. 4:16.) it is not surprising that in a number of them we have what might be called hymns. Most of them exalt Jesus Christ. They are often introduced with the Greek relative pronoun "who." Beginning at verse 13, we have such a hymn. Notice that the clauses and phrases move toward a climax, and that they all concentrate on the nature and work of Christ or God. In the original text it is not too difficult to find some kind of pattern. The emphasis is clearly on the all-inclusive nature of Christ's work. In the Greek these thirteen verses contain the word 'all' or 'every' thirteen times. Thus in this one paragraph stretching from verse 10 to 23 the word 'all' occurs as often as in the whole epistle of Galatians!

We notice that the description of Christ's work begins with His act of deliverance in which He moved us over from the kingdom of darkness into the kingdom of God's dear Son. We were in enemy territory as prisoners of war and He delivered us or brought us back. He forgave our sins. It is characteristic of these hymns that it is difficult to say whether God or Christ is the subject. In the first clause, verse 13, God is clearly meant since reference is made to the "dear Son." In verse 14, however, the focus already shifts to Jesus who is described as the medium through whom we have redemption, namely, the forgiveness of sins. (The words "through his blood" are missing in all early Greek manuscripts. See verse 20.) He is the accurate reflection of the invisible God, we are told that He is the firstborn of all creation, that in fact all things in the universe were created in Him, through Him and for Him (v. 16) and that He himself is prior to all things and that all things hang together through Him (v. 17).

The same is true of Christ's relationship to the church. As far as the church is concerned, He is the head of the body. He is responsible for its origin, because He was the first to return from the dead. The resurrection took place in order that He might become supreme in all things. He is entitled to such supremacy because all the fullness of God was pleased to dwell in Him and because He reconciled all things to himself having made peace through the blood of His cross. Not only does the word 'all' occur often, but twice the expression is used "whether on earth or in heaven" (vv. 16, 20).

In lauding the position and accomplished work of Christ, Paul has moved from the universe to the church; but he does not stop there. In verse 21 he relates this great act of redemption to their own experience. God's act of reconciliation and peacemaking through Christ is something they had experienced. They were estranged, they were enemies in heart and mind, their deeds were evil, but now through Christ's death in His earthly body they have been reconciled. The purpose of this act of reconciliation was not merely inner peace and joy, but that Christ might present them as holy, blameless, and innocent in His sight. This presentation reminds us of the offering of a sacrifice, but in Paul's writings (Rom. 12:1-2), works of love and the presentation of sacrifices are joined together. All this depends upon their continuing in the faith, remaining firm on their foundations, never allowing themselves to be dislodged from the

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ope which the gospel offers to iem. They have heard this gospel. has been proclaimed throughout ie whole creation under heaven. aul is its minister.

he Head of Church and World

Let us look at these verses first in rms of Christ. He is described ere as the great deliverer and the reat rescuer, but throughout this assage we find assertions about hrist which cannot be directly roved in human experience. The atements about what Christ is (vv. , 17) and what He is to become . 18) stand side by side. Not only as He accomplished definite acts the past (vv. 13, 14, 19), but He so seeks to do things in the fu- ure, namely to reconcile all things nto himself (v. 20) and to present e Christians before himself blame- ss (v. 22).

Paul worships a Christ who means uch to him. He is pouring out his onviction that everything in the orld belongs to Christ because He ade it, and He holds it together. epeatedly the words referring to esus Christ occur in this para- raph. All that we have in the world id the church we have through hrist. He found us captive and escued us, He found us enslaved id He delivered us, He found us iilty and He forgave us, He found s estranged from God and from ich other and He reconciled us.

Do we really believe this? There re many people who believe that hrist created the world, but these ime people often have difficulty be- eving that He is today Lord over ie world. Many people—certainly l Christians—believe that He is ie founder of the church, but it is uch more difficult to allow the onviction that He is head of the iurch to permeate everything that ie church does. Colossians calls us ick to the centrality of Christ in l of life. Christ deserves to be aced at the center and remain iere. He is the center from which l power and truth and redemption ime.

He is, as Paul says, the head. The ead is the inspiring, the ruling, ie guiding, the sustaining power the church, the mainspring of its ctivity, the center of its unity and ie seat of its life. For the church today this means that every ac- vity must be controlled by Christ. All of its meetings must be undertaken with the consciousness that the risen Lord meets with them.

What does the headship of Chirst mean for us? Surely it does not apply only to the church in its assemblies, but applies also to each one of us in our daily life. If Christ is the head, then He cannot merely reside in us, but must preside absolutely over our life. He seeks not only to be resident, but also to be president. At every moment of life He is the one from whom we take our orders. He is my Sovereign; I am His subject. He is my boss; I am His subordinate. But Christ is more than just our law; He is also our life. The joy of serving Christ will never come until we look upon Him, not as a taskmaster, but as a friend. If we hold before us the great darkness and slavery from which He has freed us, we cannot help but relate ourselves to Him in love.

World Conference Bible Studies II

Before reading this article,
you should read
Colossians 1:13-23

In Paul's important shift in verse 21 to the experience of the Colossians, we have a clue to our Christian life. We were estranged; God reconciled us. We were at enmity with Him; He befriended us. We sought to present ourselves blameless and innocent; but we found ourselves tied up in knots of guilt and condemnation. The harder we tried, the more disappointing and dismal was our failure.

What about the future? Don't abandon your faith, but persist in it. The foundation is well laid; you need not be concerned about that. But stay firm on it so that neither wind nor wave can remove you from the hope which the gospel gives you. For apart from the gospel there is no hope in life. To add to it now theories and habits of life which do not spring from the Head is to dethrone Him.

Ashamed of This Gospel?

What do you think of this gospel? Paul was proud of it. One can feel pride swelling up in him as he concludes this paragraph with the words "of which I, Paul have become a minister." Let the Colossians come with their rival messages of salvation! Let the world flock to the sports arena, the banquet halls, and the astrologers! But let not the moment come when Christians are ashamed of the gospel for when that moment comes, the death knell of the church has sounded. Nothing under heaven or in the created universe can rival the hope which we have in the gospel.

It is in this connection that we must see the term 'fulness' (v. 19) which is used a number of times by Paul. There were those who said that Jesus Christ was all right. He was a great teacher and certainly had to be respected for His ability to suffer. Along with the great Greek thinkers and Jewish leaders, why not add Christ?

Christians, however, refused to allow Christ to stand alongside of another god. Jesus Christ is not a partner that one can add to his business or farming operation. One cannot pay allegiance to Him merely by putting up a motto on the wall: "Christ is the Head of this House." As the head of our body is not an optional piece of equipment, so the Christian life cannot be imagined with Christ being given a place without His having the place of primacy.

Try it with your wife or your children. Give them part time attention and partial allegiance. It simply will not work. It fails because it is love's nature to demand all, or better it is the nature of love to seek to give all! Far more totally than human love can ever ensnare us, the love of Christ has captured us and continues to control us with the most blessed tyranny of all!

No one is free in life. We are slaves. Jesus Christ offers us a place of service in which we will have freedom from the self-accusations of guilt. He offers us also freedom from the despair which comes as a result of fear that we are caught in the iron chains of history. He removes the anxiety that comes when we think of the world as a French writer did, who compared it with a railroad locomotive rushing through the utter darkness and said, "God is the engineer—and he is dead!" For Paul—and for us—God is not dead, but living in all His fulness in Jesus Christ. Therefore, let us continue, firm in our faith.

A Living Witness in Japan

S. F. Pannabecker

THE IMPRESSIONS OF A casual visitor are not too dependable, but it may be worthwhile recording some of the observations that occur to one who has spent about three months in Japan and concurrently several months in other parts of the Far East.

A high level of economic and industrial development as compared with other countries of the Far East is one of the most obvious conclusions. Japan's comeback since the war has been amazing. New industries have sprung up everywhere. Modern buildings are characteristic of all cities. Miyazaki (capital city of Miyazaki Prefecture where our mission is located) can boast of two modern five-story department stores, a modern prefectual library building, and new government administration buildings just being completed. Roads are being widened and modernized with concrete or black-topping. Electric elevators, autos, radio and TV equipment, camera items made in Japan are for sale all over the east and perform well.

The activity of women is noticeable. The humbler ones work in road gangs or push wheeled carts in construction. Others manage shops and administer business enterprises. Schools and students also are much in evidence. Uniformed boys and girls fill the streets as every child goes to school. Popular with students also are the school tours whereby students perhaps twice a year visit significant places in Japan's life or history. In this way, by graduation time, they have traveled over much of their own land. It develops patriotism.

In church life again women and students are predominant. Some churches are composed almost entirely of these two catogories. Others may include a few men from the working or professional class. In the conservative country areas or fishing villages, few adults respond; in cities where families are more loosely related and where young people gather for work or study there is better response. Churches are usually small in membership; one with fifty members is considered a large congregation.

The pastors of our churches are an interesting group, most of them having come up through our own work. A number come from the Kobe area where our missionaries, even in the early days of language study, started public services. There is a surprising interest among them in Mennonite history and doctrine.

It is particularly interesting that the mission in Japan has from the beginning discouraged mission-paid evangelism. Church growth was by missionary help and lay witness. Not until churches themselves were ready to invite and support a pastor were pastors installed. This has centered church life in Christian fellowship with little emphasis on organization and institutions. One feels that this has led to an indigenous development which is natural rather than superimposed. Some of the institutions are a kindergarten, two reading rooms, the Christian student center beside the university, and a campsite which is to be developed on a beautiful natural hillside setting.

The past ten years have seen the result of patient missionary work and witness. There are many ways in which by the guidance of the Spirit this church can grow into a live and powerful witness to the gospel. It can also have a profound influence on the church development in adjacent areas of the Far East where Japanese influence is significant. Perhaps the time is not far off when an eastern Mennonite conference can do more to encourage our mission in Asia than can their western connections.

There are many ways in which by the guidance of the Spirit this church can grow into a powerful witness. Here Missionary Paul Boschman converses with Kodoma-san.

ive Days after a Kansas Tornado

uring the middle of the night of ay 25, 1955, a tornado roared rough the town of Udall, Kansas. e small town was flattened in e of the state's most serious wind sasters in recent years. In reonse to this spectacular disaster, ennonite Disaster Service went to ork picking up the pieces and helpg to rebuild. The Memorial Day liday brought several hundred ennonite men to the community, e largest turnout the organization er produced.

It was almost seven years to the y—May 24, 1962—when another rnado passed over Newton, Kans, and surrounding Harvey Coun- At 7:00 p.m. the Weather Bureau urned that the storm would pass er Newton at treetop level. And it did. Major damage in the y was to roofs and tree limbs. yond this few buildings in Newn received major damage. The ief wind storm did manage to unge the town into darkness by owing down its three major transssion lines. Power was not reored until the following morning.

Farm buildings to the south and st of Newton did not fare as well in the one-hour blow. Fifty farm buildings received major damage ranging from complete destruction to blasted roofs. Fields were littered with sections of metal roofing that had peeled from sheds and barns. On one farm a 50-ton concrete silo had been moved one-foot by the force of the winds. Farm houses were spared severe damage and, in spite of the destruction otherwise experienced, no lives were lost or personal injuries sustained.

Mennonite Disaster Service responded to the need both in the city and in the town. While the storm was still blowing itself out, rescue teams brought generators into the county to provide power for the sheriff's office and for one nursing home that did not have a stand-by generator. Generators were also sent to power-stranded farmers to help in the pumping of water and the putting of freeze back into home freezers. The first day was given to help widows and other needy householders in the city clean the rubbish and debris of the storm from their yards. Surveys were also made of the need for disaster service on the farms. Time was needed for owners to decide what to do with partly damaged buildings. Most needed to recover from the shock.

During the five working days following the storm, Mennonite Disaster Service gave 710 man days of labor. Most of it was spent cleaning up fields and dismantling and repairing farm buildings. At the height of the activities, 200 men were working on one day. Workers came from forty-eight different congregations within a sixty-mile radius, including Harper, Yoder, Partridge, and Abilene.

The last day of service was Memorial Day. Directors had hoped to climax the project with the largest turnout of men. Plans were to put about a hundred men into the town of Newton to move its mountain of brush piles. This did not materialize since the 125 men that did report were needed to finish the farm operations.

Co-directors for the Harvey County project were Alvin Suderman and Donavan Bachman. Said Suderman of the five-day clean-up, "It was a very successful operation. More could have been done, but it has to end sometime."

CONCERN FOR SUMMER

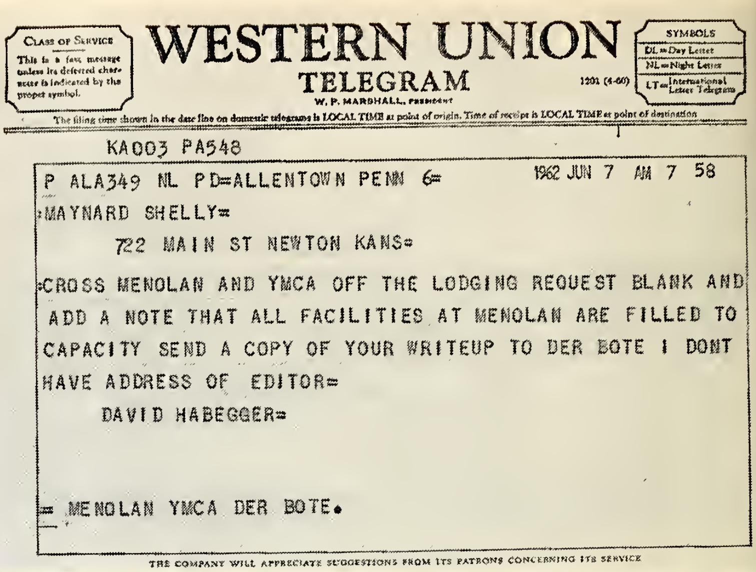
A statement from the Board of Missions office reminds us that the summer months usually mean low income for Conference. In viewing this problem, Andrew R. Shelly, the board's executive secretary said:

"We face a great challenge this summer. On four continents work is planned in line with our budget commitments. In one country summer is the time for the primary evangelistic outreach designed to reach thousands. But, we are in debt in our current account.

"Can the usual lower income during the summer be reversed? In every church I visited during this intensive itinerary there is interest and deep concern. If churches generally can respond, we can reach our goals.

"Normal missionary allowances and field budgets need to be paid during the summer as other times. In addition this is the time when missionaries travel to and from fields. Special challenges need to be met.

"Our constituency has been responding with higher contributions this year. For this we are grateful. We do not believe that our Conference would want to order a cutback in this area of our work."



CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM
W. P. MARSHALL, PRESIDENT

1201 (4-60)

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

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     722 MAIN ST NEWTON KANS=
:CROSS MENOLAN AND YMCA OFF THE LODGING REQUEST BLANK AND
ADD A NOTE THAT ALL FACILITIES AT MENOLAN ARE FILLED TO
CAPACITY SEND A COPY OF YOUR WRITEUP TO DER BOTE I DONT
HAVE ADDRESS OF EDITOR=
     DAVID HABEGGER=

:= MENOLAN YMCA DER BOTE.
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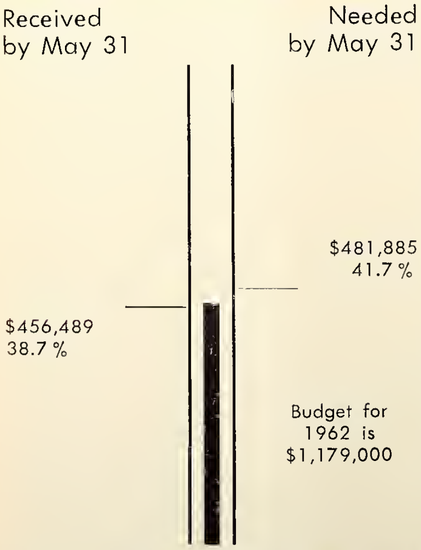
THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CHOICE LODGING SPACE TAKEN As the above telegram indicates most of the desirable lodging spaces for General Conference at Bethlehem, August 7 to 15 have been filled. (Desirable means that these places are least expensive.) Space is still available in college dormitories, hotels, and motels in both Bethlehem and nearby Allentown. But reservations should be made soon. While a large number nave registered, the committee notes that two-thirds of the Conference officers and board members have still not made their reservations. Lodging reservation blanks appeared in our issues of April 10, May 15, June 12. Reservations should be made before July 1 with W. H. Mohr, Lodging Chairman, 1213 Chew St., Allentown, Pa.

CONFERENCE TREASURER REPORTS



With this issue of *The Mennonite* we are again privileged to report progress for the Conference in the financial realm. May has generally been one of the "leaner" months. In fact, May was the month with lowest receipts during four of the eight years just past. Receipts in May this year were encouraging. We trust that this is an indication of what may be expected during the balance of the summer. However, even if receipts surpass expectations, it will be necessary to borrow additional funds at the bank. This is largely due to the fact that we don't have the financial reserves we once had. It should be noted that efforts are being made to cut expenditures where feasible without having the program suffer too much. Changes in the international situation, particularly as this affects the mission program, cannot always be anticipated. *Wm. L. Friesen.*

WORLD CONFERENCE ART

A special exhibit area is being reserved at the Seventh Mennonite World Conference for art by Mennonites. All Mennonite artists are hereby invited to bring exhibit items to Kitchener. The items may be oil or water paintings, prints, drawings, sculpture, ceramics, or other works created by the artist. The items need not be religiously oriented nor need they depict Mennonite life, but the artist must be a Mennonite or Brethren in Christ Church member. Work of high quality is solicited.

A hosting committee will supervise the exhibit. The works should be on display by Wednesday noon, August 1st, and may be removed on Monday though the conference does not conclude until Tuesday. Each artist may exhibit up to five items. Exhibitors from the United States should contact the secretariat, 3003 Benham Ave., Elkhart, Indiana, for the certification necessary to cross the border in lieu of posting bond. Non-Canadian exhibits must be returned to the U. S. and may not be sold in Canada.

WORLD CONFERENCE LODGING

Those going to the World Conference in Kitchener, Ont., August 1-7 must make lodging reservations by June 30. Contact Dorothy Swartzendruber, Box 334, Kitchener, Ont.

Mennonite homes in the community will be able to care for 4,000 people. There will also be lodging space in hotels and motels beginning at $4 per person per night. Space is also available for tents and trailers.

MDS REGION III FORMED

Mennonite Disaster Service Region III was organized May 15 at a meet-ıg held in the Hesston Mennonite hurch, Hesston, Kan. Representa- ves from MDS units in Kansas, klahoma, Nebraska, and Montana vere present.

Elected as officers for the region vere Elmer Ediger, North New- on, Kan., regional director; John iller, Hesston, Kan., assistant di- ector; and John H. Martin, Corn, kla., secretary-treasurer.

C. L. Graber, Goshen, Ind., served s chairman of the meeting and resented the plan and purpose of egional MDS organization.

Region III is the second region be formed according to the re- rganizational plan adopted by Men- onite Disaster Service at its annual neeting in February. First to or- anize was Region I at Akron, Pa. wo other regions in the U. S. will e centered at Goshen, Ind., and eedley, Calif.

IEW CONGREGATION IN BOSTON

Iennonites of the Greater Boston rea have for some time been meet- ıg for inspiration and fellowship. ecently these gatherings became ore numerous and had larger at- endance. The twenty-five to thirty dults in the area have now joined form a church. On Good Friday is year the congregation assem- led for a service of dedication and r the celebration of Holy Com- union. The church has been named The Mennonite Congregation of oston" and at present consists of ineteen members. Lawrence Burk- older, professor at Harvard Di- nity School, has been selected to rve as leader of the group. The ddress of the new congregation at resent: Mennonite Congregation of oston, 42 Frost Street, Boston 74, assachusetts. *Robert L. Jungas.*

HREE RECEIVE MMHS GRANTS

hree persons have received grants r graduate study in the academic ar 1962-63 from Mennonite Men- l Health Services through its Grad- ıte Assistance Program. Grants $1,000 each were awarded to ay Keim and Donald Schrag for udy in the fields of social work ıd clinical psychology respectively, ıd $500 was awarded to Joseph einer for social work study.

Ray Keim, Hagerstown, Md., will ter his second year of training the University of Pennsylvania hool of Social Work and will also ntinue his present field work assignment at Brook Lane Farm. Keim is a graduate of Goshen College and Goshen College Biblical Seminary.

Donald Schrag is entering the doctoral program in clinical psychology at Louisiana State University. A graduate of Bethel College, Schrag is receiving his M.A. degree from Wichita University, and has also been teaching in Wichita. He served a 1-W term as assistant director of the McKim Boys Haven, Baltimore, Md.

Joseph Steiner, Sterling, Ohio, graduated from Bluffton College in June and will enter the University of Michigan School of Social Work. Steiner served as a 1-W at the Atascadero State Hospital, Atascadero, Calif.

SUMMER SERVICE BEGINS

One hundred and seventeen persons have been assigned to various duties in the Summer Service program of the Conference. These will serve in twenty-one different projects in the U. S., Canada, and Colombia.

A number of the volunteers will serve as summer Bible school teachers in such new churches and missions as Gulfport, Miss.; Fort Wayne, Ind.; Eloy and Oraibi, Ariz.; Lame Deer, Mont.; Warden Wash.; and Cachipay, Colombia.

Other volunteers will serve as staff personnel at the Mennoscah, Men-O-Lan, Hydro, and Friedenswald retreat programs. Eighteen persons will be serving in Saskatchewan at the Mennonite Youth Farm at Rosthern and the hospital for mentally ill in North Battleford.

Two of the projects will be Senior Hi Work Camps. The Youth Caravan will operate in Hydro, Oklahoma, and Oraibi, Arizona. Peter Harder of Doylestown, Pennsylvania, will be the director. The other work camp will be at Silver Lake, Ontario. Bill Dick, Ottawa, Ontario, will direct this camp. Other staff members for the work camps are Mrs. Peter Harder, Anne Janzen, Winnipeg, Manitoba, and Val Krehbiel, Hydro, Oklahoma.

CMBC GRADUATES 16

Canadian Mennonite Bible College graduated its largest class in ceremonies climaxing on Sunday afternoon, June 17, in Winnipeg. Addressing the graduating class were Frank H. Epp, editor of the *Canadian Mennonite,* Altona, Man.; and J. J. Thiessen, pastor of Saskatoon's First Church and chairman of the Board of Trustees.

The class of sixteen is the school's largest in its fifteen-year history and brings to 144 the total number of graduates. Five members of the class will enter church-related service—three in church schools, and two in pastorates.

CHOIR TOURS EUROPE Forty members of the Bluffton College A Cappella Choir will tour six European countries, returning in time to sing at the Mennonite World Conference in Kitchener.

Row 1: Carol Chiles, Margaret Musser, Linda King, Louise Mohr, Carolyn Sauder, Eileen Schultz, Carole Dirks, Gloria Grismore, Nancy Mees, Sandra Grosvenor.

Row 2: Virginia Niggle, Suzanne Diller, Janis Lantz, Connie Rhoades, Nancy Hieks, Linda Gratz, Lorraine Lowenberg, Ellen Hostetler, Janice Mitchell.

Row 3: Donald Knight, James Burry, Barbara Lehman, Judith Bucher, Sally Williams, Darrell Huber, Merlin Marshall, Neil Lehman.

Row 4: Hal Hughes, Lewis Naylor, Russell Gregory, Ronald Heacock, Myron Nussbaum, James Rivers, Dennis Risser.

Row 5: Dwight Lehman, Walter Sprunger, Gary Brenneman, Gary Lora, Stephen Cross, and Paul Keifer.

The group will be accompanied by Prof. and Mrs. Earl Lehman.

CHURCH RECORD

WORKERS

Irena Liechty, missionary in Congo, returned to her home in Berne, Indiana, at the beginning of June.

Paul and Lois Dyck, missionaries on furlough from India, will be at the youth retreats in southern Saskatchewan June 29 to July 17.

Ralph Ewert reports the need for an X-ray technician and a laboratory technician in the mission hospital at Tshikapa, Congo. More doctors and nurses are also badly needed.

Leonore Friesen, missionary on furlough from Japan, will be at the Oklahoma retreats June 18-29, then at Camp Mennoscah in Kansas, July 2-22.

Five members of Alexanderwohl Church, Goessel, Kansas, are in voluntary service this summer: *Mrs. Abe Flaming* in Eloy, Arizona; *Sharon Schmidt* in Gulfport, Mississippi; *Judy Voth* in Chicago, *Rosemary Nikkel* and *Carol Reimer* in the Teen-Age Work Camp at Silver Lake, Ontario.

Four members of First Church, Hillsboro, Kansas, are planning to be in summer voluntary service: *Elaine Klaassen,* and *Kay Sharping* at Camp Mennoscah, Murdock, Kansas; *Teddy Koontz* and *Virgie Hiebert* at Silver Lake, Ontario.

Harold Graber, missionary on furlough from Congo, who has just completed an itinerary in Saskatchewan, will serve at Camp Men-O-Lan in Pennsylvania in July.

Susan Martens, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan, writes: "Just a few days ago, Miss Marie Regier, informed me that one of the students whose marks I had been concerned about had made four per cent on her last Bible test. After Miss Regier questioned the student about this mark, she casually stated, 'I guess I did not study much.' We sort of guessed the same. This mark is a bit extreme, but there are several students that need constant reminders that they must study to become nurses. There seems to be a bit of student opinion around here that no matter what marks or what conduct are shown, surely the Nursing School Director will consistently remind herself that this is a Christian school, and any firm word concerning discipline must be kept out of such a school. However, much to my own disliking, we have at times had to change their minds."

Galen Busenitz, member of Emmaus Church, Whitewater, Kansas, started his 1-W work on May 7 at Indianapolis, Indiana.

Adolf Ens, Gretna, Man., has been appointed associate executive secretary of the Board of Christian Service. In September he will succeed Menno Wiebe as director of summer service and will also take over the winter service program of the General Conference. He will also develop a church-related vocations recruitment effort, in cooperation with Conference institutions, boards, and agencies. In addition he will serve as field secretary of student services. He was graduated from Mennonite Collegiate Institute in 1951 and from the University of Manitoba in 1956, following which he taught in Manitoba schools. He studied for two years at Mennonite Seminary, Elkhart.

Rachel Heidebrecht, member of Hoffnungsau Church, Inman, Kan., was commissioned on June 3 for voluntary service to teach Bible school in Kansas City, Kansas.

Vern Preheim, Hurley, S. D., has been appointed associate executive secretary of the Board of Christian Service. He will assume the duties held previously by Leo Driedger, now of East Lansing, Michigan: director of peace education in the Conference, planning of conferences on peace and social concerns, work with the Mennonite Central Committee in its overseas peace witness, participation in conversation with other groups. He will direct the voluntary service (long-term) program which complements the MCC Voluntary Service program by providing service opportunities in direct mission-related projects of our Conference mission boards. Also included in his responsibilities will be the administration of 1-W work for General Conference. He is a graduate of Freeman Junior College, 1956, Bethel College, 1957, and Mennonite Biblical Seminary, 1960. He is currently completing a three-year term of service in Algeria where he served as director of all Protestant relief work in Algeria. He will return as soon as a replacement is found.

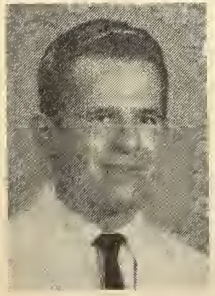
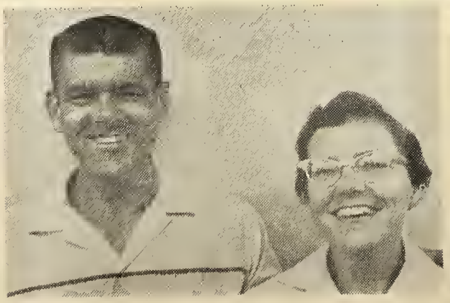
BAPTISMS

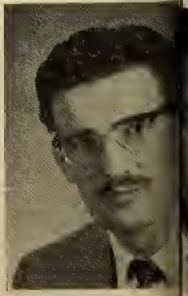
Alexanderwohl Church, Goessel, Kansas, on June 10: Bert Becker, Anita Dayle Boese, Duane L. Duerksen, Clayton James Duerksen, Patricia Dianne Epp, Delores Jane Franz, Frances Irene Goertzen, Mary Lou Hiebert, Harold Klassen, Helga Klassen, James Reed Klassen, Duane Kaut Nickel, Joice Elaine Nikkel, Nelson Ross Schmidt, Myron Dale Schmidt, Norman Gene Schmidt, Jolene Evon Schmidt, Jerry Steve Voth, Kathy Voth, Loretta Dineen Voth.

Ebenfeld Church, Herschel, Sask., on June 10: Frieda Walde.

Hoffnungsau Church, Inman, Kansas, on June 10: Mary Jo Schmidt, Janet Friesen, Diane Nachtigal, Les-

Joseph Steiner (MMHS Grant); Mr. and Mrs. Peter Harder, Bill Dick Summer Service Begins); Susan Martens, Adolf Ens, Vern Preheim (Workers).



ie Martens, Jay Dennis Wiens, Bruce Ediger, Ralph Ediger, Gordon Schmidt, Roy Dale Regier, Charles Pauls.

In Paraguay forty-six Lengua Indians were baptized at Loma Plata on April 24.

New Hopedale Church, Meno, Oklahoma, on May 20: Claudia Jantz, Carolyn Unruh, Merlin Johnson, and Stanley Johnson.

Salem Church, Freeman, S. D., on May 27: Betty Penner, Janet Preheim, Elda Waltner, Jerry Brockmueller, John Ewert, Randall Gering, Charles Graber, Loren Kaufman, Dallas Preheim, Garris Preheim, Gregory Preheim, Orel Preheim, Keith Waltner, and Ronald Waltner.

Tabor Church, Newton, Kansas, on June 10: Twila Dirksen, Raymond Flaming, Manelia Franz, Marlin Buhr, Bobby Schmidt, Eileen Schmidt, Harlow Schmidt, Larry Schmidt, Rita Schmidt, Mary Schroeder, and Raymond Voth.

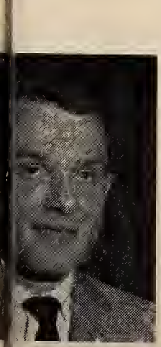
WORK OPPORTUNITY

An elementary school teacher is needed to teach the first four grades in Formosa. The school is for children of General Conference Mennonite missionaries there. Qualified persons should apply to either the Board of Christian Service or the Board of Missions, 722 Main Street, Newton, Kansas.

PUBLISHED

Conference Evangelism Notes, Spring 1962. The first of a periodical review of evangelism activities, in the Conference; 2 pages. Available from Evangelism Committee, 722 Main St., Newton, Kan.

Service Projects for Children, Youth, and Women's Groups is the title of an eight-page booklet recently published by the Mennonite Central Committee. Seventeen projects, suitable for almost every type of church group, are listed. The suggestions include dime cards, Christmas bundles, school supplies, yard goods. It can be ordered free of charge from the Conference offices or from the Mennonite Central Committee offices at Akron, Pa., and Kitchener, Ontario.



MINISTERS

Marvin Wall, pastor of the First Mennonite Church of Garden Township, Moundridge, Kansas, will be ordained as elder on June 24, at 2:30 p.m. Arnold Ensz, Clayton Goertzen, and A. J. Dirks are the ministers participating in the service.

MARRIAGES

Joanne Ediger, member of Hoffnungsau Church, Inman, Kan., and *Kerwin Voth,* member of Eden Church, Moundridge, Kan., were married on June 10.

Linda Lackey, member of the Southern Baptist Church, Reedley, Calif., and *Bruce Bergthold,* member of the First Mennonite Church, Reedley, were married on May 11.

Betty Pankratz, Hillsboro, Kan., and *Keith Ratzlaff,* Goessel, Kan., were married on June 9 in Alexanderwohl Church, Goessel, Kan.

Donna Schrag, member of Salem Zion Church, Freeman, S. D., and *Clyde Smith* of Urbana, Illinois, were married May 5.

Alvin Thiesen, member of Tabor Church, Newton, Kan., and *Ann Roadway,* Golden, Colorado, were married on April 29.

Elizabeth Voth, member of Hoffnungsau Church, Inman, Kan., and *Duane Friesen* of American Falls, Idaho, were married on June 6.

DEATHS

John Graber, member of Salem Zion Church, Freeman, S. D., was born near Marion, S. D., May 3, 1892. He died April 13.

P. C. Heinrichs, Halbstadt, Man., was born May 14, 1883, in Halbstadt, and died May 3.

Herbert Klassen, Newton, Kansas, was born March 20, 1908, in Moundridge, Kan., and died May 23. He was a member of the Tabor Church and the father of three children.

Henry T. Koehn, member of Grace Church, Enid, Okla., was born Dec. 2, 1879, at Moundridge, Kan., and died suddenly on May 1 at Enid, Okla. He is survived by three sons and seven daughters.

Mrs. Erwin M. Landis of Quakertown, Pa., was born in Bedminster Township, Pa., and died May 21. Survived by two daughters and four sons, among them Robert Landis of Bowmansville, Pa. She was a member of Bethany Church, Quakertown, Pa.

Aaron J. Neufeld, member of the First Church, Reedley, Calif., was born December 18, 1880, in Mountain Lake, Minnesota, and died May 4. He is survived by his wife, Anna and two sons.

John Phillips, Lansdale, Pa., was born August 9, 1903, and died May 3. His wife and one daughter survive.

Darwin S. Shelly, age 68, was born in Milford Township, Pa., and died suddenly on May 19. His wife, Florence De Hart Shelly, survives.

Henry J. Unruh, member of Salem Zion Church, Freeman, S. D., was born near Marion, S. D., April 25, 1885, and died May 10.

Gustav Wiebe, Paso Robles, California, was born in Germany, December 19, 1880, and died May 18, 1962. He was a member of the First Church of Paso Robles and the father of five children.

Robert J. Wipf, member of Bethany Church, Freeman, S. D., was born July 12, 1897, and died May 22. He is survived by his wife, one daughter, and five sons.

NEW ADDRESSES

Mrs. Martin Arnold, 204 N. 1 St., Trenton, Ohio.

P. P. Buhr, Mt. Lake, Minn.

Irvin C. Driedger, Camp Landon, Route 1, Box 382, Gulfport, Miss.

Peter A. Epp, Route 5, Leamington, Ont.

Dennis J. Flaming, 6940 Wilcox Avenue, Bell, Calif.

Ed Goerzen, Burns Lake, B. C.

Jacob H. Graber, 1016 Norton Ave., Sioux Falls, S. D.

Don Kauffman, 704 S. Cromwell, Fairfield, Iowa.

Clifford A. Martin, 15353 Bellflower Blvd., Bellflower, Calif.

Willard A. Schrag, Box 156, Topeka, Ind.

Adina Sprunger, Peabody Memorial Home, North Manchester, Ind.

Roy Voth, 6344 Marty St., Overland Park, Kan.

Mrs. Roy O. Yoder, 1320 N. 30 St., Phoenix, Ariz.

CALENDAR

Eastern

June 28—Sunday school picnic, Hereford Church, Bally, Pa., at Camp Men-O-Lan.

Northern

June 24—Lustre (Montana) Community Song and Music Festival at Lustre Bible Academy auditorium, 10:00 a.m. and 1:30 p.m.

June 26-28—Junior Retreat at Menno Church, Ritzville, Wash., for children from Warden and Newport.

Western

June 24—Ordination of Marvin Wall, 2:30 p.m., First Mennonite Church of Garden Township, Moundridge, Kansas.

Other

June 21-24 — Northern District Conference, Freeman, S. D.

July 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-8—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kansas.

LETTERS

A UNIFIED BUDGET

Dear Sir: Much concern has been expressed recently about the financial condition of some of the work of our Conference, particularly the work of the General Conference boards and some of our institutions. Budgets have had to be cut back, various things of urgent importance have had to go undone in the work of missions, Christian service, and publications because there have been no funds to carry them on. It has been said that the number of missionaries supported by our Conference may have to be reduced because funds are not sufficient to support them.

In discussing this problem with others, I have heard it expressed a number of times that part of the problem lies in the fact that many churches are going over to what is often called a "unified budget," and that under this system much less is given to Christian service, missions, publications, and other Conference causes than was given formerly.

Frankly, I am in favor of the unified budget, provided that it is truly a *unified* budget. What is usually called a unified budget is not really a unified budget at all and I wonder if this not not part of the problem. At least in my limited experience, so-called unified budgets are divided into at least two sections. In the first are the so-called fixed costs, building upkeep, taxes, fuel, utilities, pastor's salary, Sunday school materials, etc. These are paid first. Then if there is money left over it is divided according to the proportions in the budget for the so-called benevolences—missions, Christian service publications, institutions, etc. Frankly it seems to me that this is neither biblical, Christian, nor rational. The non-local work of our Conference is not just a kind of dessert to be indulged in with whatever is left over after the local needs have been met. This work involves fixed costs which are just as demanding and just as urgent as any local fixed costs. When a church adopts what it calls a unified budget and then gives its own local needs priority over non-local needs, where is the willingness to suffer together, where is the willingness to sacrifice? Is there any better word to describe this than the simple word selfish? I am not bitter, but I do seek to be instructed.

I wonder if there is any church in our Conference that has had the courage and Christian compassion and love to go on a truly unified budget. I wonder if there is a church where, when the total budget for January including benevolences is met, reduces its own use of fuel and meets in a cold building, cuts its own use of electricity, its supply of Sunday school quarterlies, etc., in the same proportion in which its giving for non-local needs is cut, and joins in the same fellowship of suffering which results everywhere when total budgets are not met. If there is a church in our Conference with this kind of courage and love, we should hear from them. They have a testimony which all of us need to hear. *Robert L. Ramseyer, 504-1, Kirishimo-cho, Miyazaki-shi, Japan.*

THE BIBLE TOO BIG

To the Editor: It is with interest that I read the statement on the authority of the Scriptures (May 22). It reveals much careful thought and prayerful consideration. Do we, however, need to formally adopt it at the General Conference? Why is this necessary? Will Christian understanding and fellowship thereby be fostered in the Conference?

When I pray with the Psalmist, "I love the Lord," I do not need to know its full origin and inspiration. I can feel the deeper yearnings of the Psalmist's heart. He also expressed some negative feelings of fear, bitterness, doubt, and pain. It is difficult to bind all of these expressions of the human soul in a frame of a verbally defined concept of inspiration and authority. The Bible is too big for such a finite statement.

If such a statement is made an official Conference position does this express a fear of varied experiences of God's manifestations of love? Are we then saying that the brotherhood of man in Christ Jesus no longer rings true in a free communion? *Arnold J. Regier, Bethel Deaconess Hospital, Newton, Kan.*

FIRST GENERATION VIEW

Brother Editor: In reference to the symposium on Communism and Anticommunism (June 5), how is it that you did not choose or persuade some leader or pastor from our circles who has been a prisoner of the Communists to also voice his thinking or convictions on this question? The question regarding sides for some of them is quite a bit harder to answer than for us who are second or third generation Canadians and Americans. *Edward Enns, Box 211, Rosthern, Sask.*

A small imagination is our only excuse. We would still accept statements from any others who want to speak to the question: "Must the church choose sides in the cold war?" Editor.

IS THERE ANOTHER WAY ?

A prize-winning oration by Janette Schrag, a Pretty Prairie (Kansas) high school student

)FT, AS HE JOGS along the Winding-Vay, Occasion comes for Every Ian to say — "This Road? — or 'hat?" and as he chooses them, So hall his journey end in Night or)ay.

In this poem by John Oxenham, ve are reminded that life is made p of many different roads which eemingly lead to our goals. Each f us must decide which way we vill travel.

A choice of ways comes also to ations when conflicts, disagreeients, and disputes arise. They are aced with choosing one of two vays of dealing with the situation -the way of a peaceful settlement ased on positive good-will, love, nd nonresistance and the way of var, hate, and destruction. The hoice far too often has been the vay of war.

In World War I, seventeen milon young men had to follow this vay to their deaths, believing they vere "fighting the war to end all vars and made the world safe for emocracy."

But then came World War II and gain millions of young men and vomen went forward believing ney were fighting the war which vould this time truly end wars and nake the world safe for democracy. et, according to June 4, 1961, *New ork Times Magazine* there are acually fewer states embracing denocracy now than in 1914.

And today, as never before, wars nd rumors of wars are heard and nen's hearts are fearful.

Cities, built up over decades, can be so quickly and completely destroyed by one devastating bomb. Fields, once fertile and productive in time of war become covered with torn and crippled bodies. Beautiful trees, mountains—all of God's handiwork shown through nature can be ruined by the destructive—powers of war. Tall skyscrapers, schools, hospitals—all of the evidence of a nation's progress—can be swept out in a short time.

War brings about the destruction of material goods and natural resources. But even more pathetic than this is the destruction of human lives.

Millions of the world's promising youth gave their lives in World War II. Countless others lived on, crippled and maimed physically, mentally, socially, and morally—no longer able to serve or enjoy the country they love.

What right have we as a nation to sacrifice the lives of our young men or take the lives of men, women, and children across the world? All of mankind was made in the image of God, and according to the teaching of the Bible human life is sacred. Man doesn't have the right to deliberately end the life of another human being, and yet in time of war that is exactly what takes place.

In view of all this, we cannot help but ask, "Is there not another way for nations to settle their differences?"

There have always been those who have believed that there is another way—the way which follows the Prince of Peace who said, "Resist not evil; avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire upon his head." These objectors to war believe that God's command, "Thou shalt not kill," means just that. They believe as Dwight L. Moody who said at the time of the Civil War, "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being."

There is another way — Christ's way. A way which means "loving your enemies" and "doing good to those who hate you and despitefully use you." It is a way which conscience compels some to take though they know it may entail persecution, suffering, and death.

The Jacob Hochstetler family were early pioneers in Pennsylvania. One September evening in 1757 they were attacked by Indians. When the two oldest boys saw the Indians, they picked up their guns to defend their family. Since the Indians were few in number and the boys good and steady marksmen, they could have saved the family had they been given the chance. But the father firmly believed that

YOUTH

it was wrong to kill even in self-defense and would not permit the boys to use their guns to keep off the Indians.

The youngest son and the daughter were tomahawked and scalped. The Indians had a particular hatred against the mother and they stabbed her with a butcher knife and scalped her. The father and remaining two sons were taken separate ways and rarely saw one another until five years later when they were released by their captors.

You may say that the story of the Hochstetler family proves that nonresistance ends only in failure. The conscientious objector does not take his stand against war and killing with the idea of saving his life. Nor does he follow this way under the assumption that his way will always immediately bring the desired end. For he knows there may be failure and death awaiting his efforts. Yet it is the only way according to his interpretation of the Bible that he can conscientiously take.

But there are numerous incidents in history proving that the way of love and good will can triumph and bring peace. Among these is the story of Chile and Argentina.

After years of fighting over the location of the boundary between the two countries, bishops from both countries went from village to village pleading for peace. They begged the countries to remember Christ and His love for all.

The dispute was settled and treaties of peace were made in 1903. fighting was melted and made into The cannon formerly used in a figure of Christ. And high up in the Andes on the border between Chile and Argentina the huge 26-foot figure of the Christ was set up with these words on the base:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of Christ, the Redeemer, they have sworn to maintain."

After years of fighting, peace came to these two countries at the feet of Christ—a peace that has been permanent.

Many young people are swept along with the tide of war and accept it as the only way. Some of these same young people, after experiencing the hatred, destruction, and death which are part of war, agree that there must be another way.

A. C. Allebach of Souderton, Pa., considers the three and one-half years he spent in the army as wasted. He said, "I came to realize that fighting evil with evil was grossly inadequate; it just infested the world with more evil. The fruits of modern war are suffering, bankruptcy, poverty, famine, and death —I know it would have been better for me to have been a part of an organization which builds instead of destroys and which helps relieve suffering and misery rather than causing or augmenting it. Christ calls for us to work with our fellow men in love—Christ obligates us to constructively serve man."

Young people who are conscientiously opposed to war serve their country by positive acts of helpfulness. The conscientious objector serves his country not by bearing arms and destroying life, but by giving himself to serve mankind.

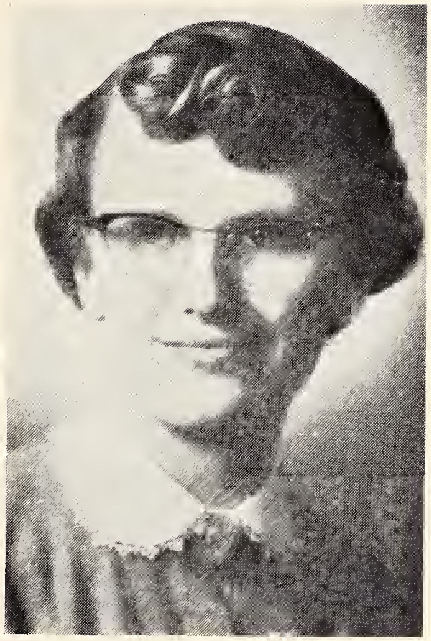
There are those who help relieve human suffering and misery by working in state institutions, many times for only $15 a month. Others give themselves to be used as guinea pigs in the testing of medicine. Some young men use their education in teaching the African natives and European peasants better methods of farming and industry. Many have helped rebuild homes, churches, and schools in war-devastated Europe. They give themselves, fully realizing it may mean ridicule, pain, sacrifice, or death.

Yes, there must be another way. The road which has led to war and destruction has not brought peace or security, happiness or contentment, or freedom from fear. It has brought about only death and hatred, insecurity and fearfulness.

We have traveled the way of war and have not reached our desired goal. We call America a Christian nation and profess to follow Christ as our Supreme leader. Is there then not another way to try? I believe there is. Down through the centuries come the words, "Not by might, nor by power, but by my Spirit, saith the Lord."

The people of Chile and Argentina found another way.

MEET THE NEW YOUTH EDITOR



er name is Elvera Baumgartner. er home is Versailles, Missouri, nd her home church is Bethel at ortuna, Missouri. Since graduating om the University of Missouri, she as been a public school teacher.

Elvera will be moving to Newton, ansas, in July. She can be ad- essed at 722 Main in Newton. er name will begin appearing in e little youth section masthead ith the issue of September 4, at hich time the present editor will to the University of Kansas to arn how to spell.

Among Elvera's experiences are a mmer of Voluntary Service in Ok- homa, last summer's Menno Trav- Service tour to Mexico, participa- on in the last Mennonite Writers onference, and attendance at the 59 sessions of the General Con- rence. *M. T.*

ANADIANS REORGANIZE

hen the Canadian Youth Organi- tion was organized it was de- gned to coordinate all of the youth ork done in Canada. It was also this level of organization that presentation was to be made to e Young People's Union. However, cause of the long distance which parates Canadian young people om British Columbia to Ontario pproximately 3500 miles) sepa- te organizations were set up in e five "Mennonite" provinces to cilitate the work on the provin- l level. These provincial units are present only loosely tied to the M.Y.O. and in no way organically nnected to each other.

The C.M.Y.O. cabinet is elected at e annual meeting held in con- ction with the Canadian district nference. Consequently the C.M. O. cabinet has sometimes been a loss to know where its sphere activity should be. With the ong provincial organizations, the ost meaningful projects are car- d out on this level.

After a good deal of discussion over the last two years steps were taken to reorganize the C.M.Y.O. in order to bring it into closer union with the provinces. A new constitution has been drawn up and will be presented to the assembly at the conference in St. Catharines, Ontario, this summer for ratification. From here it will go to the provinces for approval.

Under this proposed constitution, a new Canadian Mennonite Youth Council will replace the C.M.Y.O. This council will consist of one representative from each of the provincial executives. In this way there will be direct provincial representation, and closer cooperation will be made possible. This council will organize within itself and the chairman will be district chairman and represent the Canadian district at Young People's Union meetings.

It is felt that this arrangement will furnish better machinery for implementing Canada-wide projects such as publications and outreach work which goes beyond the provincial borders. To quote the proposed constitution, "The Council shall serve as a link between Young People's Union and provincial organizations." *R. A. Regehr*

UTH is sponsored by the Young People's on of the General Conference Mennonite urch. Editor, Muriel Thiessen, 722 Main, wton, Kansas.

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COVER

A tornado came to Kansas followed by Mennonite Disaster Service. Here a damaged barn is dismantled so that it can be replaced by a new one.

CREDITS

Cover and 407, Maynard Shelly; 402 and 403, Crusade News Bureau; 414, Philip Gendreau, N. Y.

CONTRIBUTORS

Ernest Neufeld, pastor of Second Church in Philadelphia; William Klassen, professor of New Testament at Mennonite Biblical Seminary; S. F. Pannabecker, dean of Mennonite Biblical Seminary; Janette Schrag, senior, Pretty Prairie (Kansas) High School.

COMMENTS

Adolf Eichmann was executed on May 31. Readers will remember our article about the possible execution of Eichmann in our issue of April 24. With this article we published a little comment on the Eichmann trial as compared to the trial of Jesus. This was written by William L. Hull. An interesting sidelight from the last days of Eichmann is that it was Hull who had been Eichmann's spiritual counselor since April 10. On the day before his death, Eichmann spent an hour and a half with Hull and his wife. Mrs. Hull reported that prospects of saving his soul had become "very discouraging." Hull is a Canadian Protestant minister who heads the Zion Christian Mission in Jerusalem.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

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EDITORIAL

FROM SOUDERTON TO BETHLEHEM—I. A few weeks ago the Columbia Broadcasting System reviewed life in the 1930's. It left me with an odd other-worldly feeling. Here were films about the depression and its bread lines. The veterans marched on Washington for their bonus. The communists and anarchists that today live only in Robert Welch's nightmares abounded on most soap boxes. And people took them seriously. The John Glenn of that day was Charles A. Lindbergh who had flown to Paris in a machine—what was its name? Some folks spelled it "aeroplane." And this finally described the world of the 1930's. Paris was about as remote then as the moon is today. That is, it was, until Adolph Hitler sent his troops off into Poland in 1939.

Thirty minutes in this kind of a world even on television left me stunned. I was alive then, wasn't I? Yes, I was, but now the 1930's seemed as far away as did King Alfred and Charlemange when I read about them in my grade school history book. That world of the 1930's is gone. We can and must learn from it. But it is surely gone.

I bring this up only because after twenty-one years the General Conference will pick itself up and put itself together in a Pennsylvania setting—this time in Bethlehem. The last time was in Souderton in 1941. The geographical distance between the two cities is short—about thirty miles. But the distance in time is great. It is only one generation—my son is almost as old now as I was then. But it has been a long generation. The year 1941 was the close of an age. Whatever that age was called, it is gone. But 1941 was the dark beginning of a new age. What that new age should be called we do not know, but we are in it now.

Before I leave for Bethlehem, I want to find out what has happened to the General Conference since Souderton in 1941. And I intend to write until the paper gets all. I would like to find out where we came from, with some hope of discovering where we are going.

And so to the Souderton Conference we go. It was a conference that has given its name to the Souderton statement, the nearest thing to a creed or statement of doctrine that the General Conference Mennonite Church can claim. It is now appended to the Conference constitution. It is often used to answer the question, "What do General Conference Mennonites believe?" Doctrinally sensitive congregations have had it printed on the back of their bulletins and distributed otherwise during the years. The statement of doctrine actually was a part of the report of Witmarsum Seminary that was in the process of returning to life after its closing in 1931. In its effort to start a new life it developed a statement of purpose and doctrine. At the word "doctrine" the Conference pricked its ears. One delegate said, "Let the doctrinal statement be mimeographed and distributed and action delayed till later." It was. And the Conference went to work on the document in earnest. Six changes and additions were made. It was probably a warm experience, but looking back on the changes, I can't see that they added much. But everybody had a chance to take part. So after the changes were made, no vote was taken on the statement. The seminary report was simply adopted and almost without knowing it, the Conference had a creed.

The Souderton statement has been helpful. It provided reassurance and protection in later doctrinal skirmishes. It has been a helpful teaching tool and, though short, has been worthy of study. It has been more helpful in showing how we are like other Christians than where we are different.

But Souderton adopted another statement. More about that next week.

JUNE 26, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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For 55,000 Balubas in Katanga

FILTH FEAR & FIGHTING

ELMER NEUFELD

"No MAN CARED for my soul." Archie Graber used these words from Psalm 124:4 to describe the plight of 55,000 African refugees. They are in a camp near Elisabethville, in Congo's Katanga Province. Graber has made two recent trips to Elisabethville, at United Nations request, to assist in finding some solution to the refugee problem, especially for the Baluba refugees whose native tongue (Tshiluba) he speaks, and many of whose leaders he knows.

The Elisabethville refugee camp, which has been described as a political prison, sprang up last September during the fighting in Katanga. At that time a group of prisoners, political and criminal, broke out of Katanga prisons and fled to the United Nations for protection. This started a flood of refugees. Though only several hundred were expected, the refugees kept coming by the thousands—more than 2,000 in less than two

Baluba women from an Elisabethville camp receive United Nations emergency food allotments.

veeks. They came from tribal groups ersecuted during the period of nrest in the Province of Katanga. rrass, sticks, cardboard, sacks, lankets, old canvas—anything vailable—was used to build some helter from the rain and sun.

There has been much concern, n the part of authorities, to return he refugees to their former homes nd jobs in Katanga, at least when political settlement is reached. t is clearly the intent to avoid a nore permanent camp. Many of the efugees, however are afraid to eturn to their homes in Katanga, nd by this time many of their ormer jobs have been taken. Some o work in the city and return to he refugee camp at night.

To make matters worse, the spirit f fear is not limited to life outside he camp. Even within the confines f the camp there is strong hostility etween several of the tribal roups. Strife, violence, and killings re prevalent. The camp cemetery as over 900 graves since last eptember.

Two further dangers haunt the amp. One is the possibility of fire. ny blaze getting out of control in ne part of this cluster of huts nade of sticks, grass, and rags vould likely sweep throughout most f the camp. The other threat is an pidemic, due to the terrible saniation problems. With such vast umbers heaped together in povrty, malnutrition, and filth, an pidemic would be hard to control.

Minimum rations are provided by he United Nations. The water suply is severely limited. One doctor nd two social workers serve the ntire camp. About his first ten ays in camp, Graber commented: I saw mud, filth, misery, sickness, nd was told by many of fear, disouragement, fighting, and death; his is the worst I have yet seen in ny 31 years in the Congo."

Though an accurate survey of amp inhabitants has not yet been ossible, it is estimated that the otal reaches over 55,000. Archie raber initiated a survey of the aluba section, and found some 000 families. With an estimated verage of three children per famy this makes a total of 30,000 shiluba-speaking people. Most of hese now want to return to their ormer tribal homeland in South asai, in the Bakwanga region.

The plight of the Balubas in Katanga, and in certain parts of the Congo as well, has been compared to that of the Jews in Hitler's Germany.

It is for this group of Tshiluba-speaking refugees that Graber's assistance was especially requested. Graber consulted with the Baluba leaders in the camp about a possible way out of their refugee situation. They had many things to tell him. But after this consultation they requested Graber to preach and to bring some Bibles for them to buy. They said that no white man spoke to them about their condition for the last seven months.

Under investigation is the possibility of returning this group of some twenty-five to thirty thousand Balubas to South Kasai. For this purpose Graber also visited the Baluba tribes people in the Bakwanga region to inquire about their willingness to accept the refugees for re-settlement. Many of the Balubas in South Kasai have relatives in the camp and have expressed strong concern for the return of their refugee brethren to South Kasai. One chief, with authority over a large group of villages, indicated his willingness to receive 10,000 refugees. Another said they could receive 4,000. Others would receive lesser numbers.

A most difficult problem in considering this resettlement from Katanga to South Kasai is that of transportation, not only because of the vast distance, over 500 air miles, but also because much of this would be through "enemy" territory for the refugees. Train travel is also complicated because of a missing bridge over the Lubilash River. For the building of huts and the starting of crops in Kasai, it was also urgent that any move be completed before the dry season, roughly the end of May. For these various reasons an air lift to Bakwanga and Luluabourg was considered.

In the meantime the Congo Protestant Relief Agency asked the assistance of other missionary personnel with French and Tshiluba experience to assist in the camp, in preparation for transit.

The problem of the approximately 25,000 non-Baluba refugees, made up mainly of several tribal groups that have banded together in the camp, continues without any answer in view. It is hoped that a full political settlement between Katanga and the central Congo government may open possibilities.

No white man spoke to them about their condition for the last seven months.

The Servant and His Service

We have become so efficient in removing suffering that it is hard to see any redemptive purpose in suffering. Much less do we teach people to find joy in suffering.

William Klassen

Paul's pride in proclaiming the gospel to every creature under heaven is matched by his joy of suffering for the Colossian Christians. He knows that as he suffers he fills up that which is lacking in the afflictions of Christ. Paul's fleshly body is being laid down in behalf of Christ's body.

This body of Christ is actually the church, and according to the economy of God Paul has become a servant because of the task which has been committed to him—to fully proclaim the word of God, to declare a secret which has been hidden for a very long time, but has now been disclosed to God's saints. It was God's good pleasure to make known to these saints the richness of His glory. The mystery, Christ, is being revealed among Gentiles.

The mystery is Christ dwelling in them (v. 27). This mystery Paul announces continually, using the methods of personal admonition. He teaches every man individually in all wisdom in order that he may present every man perfect before Christ. Paul is not interested in any mass program of evangelism or education. He is concerned about every individual in the church.

He works with tremendous energy, but this energy is evidence not of his own strength, but of the One who is energizing him in power (v. 29).

With Colossians 2:1 Paul directs his concerns specifically to the Christians in Colossae and in Laodicea. He is working with strenuous exertions on their behalf also, even though they have never seen his face. It is his goal that their hearts may be strengthened after they have been knit together in love, that they have all the wealth of sure understanding and a full knowledge of the secret of God, which is Christ himself. All the treasures of wisdom and knowledge are hidden in Christ.

Even more directly Paul says the reason for his speaking in this way is that they may not be talked aside by tricky speech (2:4). For even though he has never been present with them, he is now present with them in the spirit rejoicing as he sees their good order and the firm front of their faith in Christ (2:5).

Service in the Church Today

In this section Paul refers to himself both as servant of the gospel and of the church (vv. 23, 25). This ministry has been given to him by God and has one purpose—to uncover the secret which has been hid, namely Jesus Christ. This ministry includes suffering, and the methods of proclamation are admonition and instruction. The energy for its discharge comes from God.

Several aspects of Paul's service in the church strike us as relevant for today. The first is that joy and suffering go together. It was interesting to read recently some reports of the prisoners held captive in Cuba. In most cases it was unmistakable that the prisoners were joyful in their suffering. How was this possible? It was evident that they believed passionately in the cause for which they were suffering. This is certainly true also of Paul. Beyond this, however, Paul felt that his own suffering was in some direct way related to the sufferings of Christ. The church must continue to suffer because Christ, her Lord, also suffered. In the modern day, it is hard for us to see the relevance of suffering. We have become so efficient in removing suffering that it is hard to see any redemptive purpose in suffering. Much less do we teach people to find joy in suffering. To the widow of the missionary in South America who knows that her husband died for

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Christ, suffering takes on a deeper meaning. Perhaps it is impossible o teach something like this. One can only testify that it is a great honor to be counted worthy to suffer for the Lord.

The Servant's Methods and Energy

We are also struck by Paul's emphasis here on the individual peron. The modern church has a great nterest in statistics. Often the individual is lost within its walls. But hose who serve in the church (and hat includes every member) must earn the importance of dealing with each person individually. Each one is capable of teaching and of being taught, and each one is capable of moving toward maturity in Christ. One of the greatest dangers of the modern world is that people get lost in the masses.

In connection with his teaching Paul talks about warning or admonishing people. Has this practice been abandoned by the modern church? A farmer will not hesitate o warn a neighbor of the dangers f putting the wrong fertilizer on a ield. If a businessman sees a colleague using means which will ventually ruin him, he will certainly warn him also. Why is it that in he Christian faith the practice of warning and admonishing is neglected so much? Is it because we ack love? Do we have a secret satsfaction in seeing the ruin of a brother in Christ? Too often we ide behind a false humility, which ays, "I am not good enough to warn my brother." Some of the ewish rabbis said that if you did ot warn someone when he was inning, then you were not really is friend. Perhaps this is the reaon that the practice of admonition was so common among the early Christians. Their love for each othr expressed itself in admonition, warning, and rebuke.

It is clear that Paul was one of he most energetic church workers ver to have lived. When he decribes the strenuous labors in his pistle, he is not exaggerating. What is remarkable is that he atributes this energy to God. He is ware that energy is something hat no one ever can produce on his own. Yet he also knows that the energy which God mightily inspires within him would go to waste if Paul himself did not toil and strive with this energy (1 Cor. 15:10).

Through modern medicine we have discovered that people who do not have energy perhaps have a glandular deficiency. We can give them so-called energizers and thus permit them to live a normal life. Paul refers here to an energizer which is constantly with him and which never disappoints him: It is God's power working in him that makes it possible for him to devote himself to the cause of the church.

The Servant's Goal for the Church

In his prayer for the church, Paul refers to its members' hearts having been knit together by love. This is a very apt way of describing real Christian union. In a church the hearts are intertwined with love. This love binds them together and gives them the oneness which the gospel alone can create. But this union also gives them strength. We noticed in the first chapter Paul's emphasis on the spread of the gospel. Here he indicates that the church is not only scattered all over the world, but the hearts of believers are knit together in love. This "knitting together" is not only at the local church, but throughout the world.

World Conference Bible Studies III

Before reading this article, read Colossians 1:24—2:5, the portion of Scripture on which these comments are based.

He also refers to the order and firmness which they have. Is this flattery? Probably one should rather see it as a genuine and accurate description of the actual situation in Colossae. This was not a church that was falling to pieces, but there was danger that some smooth-talker would infiltrate the ranks and weaken the church. Even though the immediate situation is good, one can never act too soon in preventing something like this. Paul sees the church as a well-ordered army, but its security is not invincible.

The Mystery of God

One theme that runs throughout this passage is the mystery of God, which is Christ Jesus. Even though Paul begins now to deal with the problems of the Colossian church, he does not leave his central theme, Jesus Christ. He does not lecture them about the values of unity. Rather he seeks to unveil for them the real nature of Jesus Christ and His continued relevance for their particular problems.

Perhaps the infiltraters were also talking about mysteries. At any rate, Paul says the mystery is open and revealed, the greatest mystery in fact is the presence of Jesus Christ within the church itself. All the treasures of wisdom and knowledge lie hidden in Him. As long as they maintain their faith in Him, their front will remain firm. But there must continue to be a desire on their part to participate in the unveiling and revealing of the mystery. The treasures are there. Paul is convinced of that. But just as the treasures of mines and natural resources do no one any good unless they are opened up to the public, so also the mystery of God in Christ is of no benefit to people unless it is explored, appropriated, and used.

When we think of Paul as a servant of Christ let us not think immediately of someone we cannot imitate. Do not assume that only preachers can learn from Paul! All are servants of Christ. When it comes to the marvellous opportunity of opening up the mysteries of Christ to a world which is desperately in need of this message no one who has seen the glory of this mystery can excuse himself from the great privilege of sharing this joy with others. The task of the church is to share the joy of Christ with others. To do this we need the dedicated efforts of every believer. Christ has provided the message. The means are available to us as never before in history. God will supply us with the energy. The only question remaining is: "Are you ready to enlist in that noble and exciting service?"

NEWS

Travel and Child Care Plans for Conference

Two tours of eastern Pennsylvania and a day camping program for children are some of the extra features of the General Conference program in Bethlehem, Pa., August 8-15.

Children from six (and having completed the first grade) to fifteen years will be able to take part in a day camp program at the Eastern District's beautiful camp site, Men-O-Lan. Buses will leave from Moravian College for Men-O-Lan at 9:30 a.m. each day except Sunday and will return at 3:30 p.m. Men-O-Lan is about twenty miles from Bethlehem.

The day camp program will include nature study, hiking, crafts, swimming, and talks by missionaries. There will also be special side trips to Washington's Crossing on the Delaware River, a bird sanctuary, and a wild flower preserve. Lunch will be included in the program and day campers will have accident insurance coverage at five cents per day. The regular charge for meals will apply plus a donation for transportation.

For those too young for the camp there will be nursery service at outdoor activities on the Moravian College campus at Bethlehem. Those above fifteen years of age will find a variety of recreational facilities available at Men-O-Lan and in Bethlehem and Allentown including swimming, volley ball, baseball, shuffle board, boating, table tennis, billiards, and tennis.

On August 15, immediately following the close of conference, guests will have a choice of two tours of eastern Pennsylvania. Tour one will cover the rich historic and prosperous agricultural area where many Eastern District Conference Mennonites live. Included in this tour will be eleven of the Eastern District Churches as well as several Franconia Conference (Old) Mennonite Churches, the Lower Skippack Church, and a Schwenkfelder Church. Stops are also planned at the Frederick Home and at several Mennonite farms.

Tour two will visit the historic Germantown Mennonite Church, the oldest Mennonite congregation in North America. The present meetinghouse was erected in 1770. After Germantown the tour will travel to downtown Philadelphia to see such historic sites as Independence Hall, the Liberty Bell, Carpenters Hall, Betsy Ross House. On the way back to Bethlehem there will be several stops at the well-known Revolutionary War site, Valley Forge Park.

Both of these bus tours will leave from Moravian College on August 15 at 8:30 a.m. and will return at 5:30 p.m. There will be a charge for transportation.

During the week of conference, there will be shorter tours of the industries and businesses of the Allentown-Bethlehem area, as well as a visit to Bethlehem's historic Moravian settlement.

Ray Hacker, West Chester, Pa., is in charge of tours. Arthur Isaak, Souderton, Pa., in responsible for the children's program.

TWO NEW AID PROGRAMS

Two new sponsorship plans—Family-Child Assistance and Indonesia Educational Assistance — will become operative this summer. These two plans are being added to the Mennonite Central Committee's total child sponsorship program which already includes orphan support in Korea and Jordan and educational assistance in Hong Kong.

The Family-Child Assistance plan is designed to help Hong Kong children now in orphanages to return to their homes; it also is to encourage parents not to abandon their children at the orphanages by providing financial aid for both the child and family. Funds furnish school tuition, books, and medicines for the child, food and clothes for the family, and emergency aid for the family when disasters such as fire, floods and death occur. Sponsors will pay $10 a month.

Benefits of the Indonesia Educational Assistance plan pay for the children's school tuition, books, and supplies. For Indonesia, about 200 sponsors will be needed. Educational Assistance sponsors pay $3 a month.

Other child sponsorship plans are the Hong Kong Educational Assistance plan, covering tuition and book costs for 208 students who otherwise could not attend school, and the Korean and Jordan Orphan Support plans. These last two plans provide room and board for a child in an MCC-operated school. Orphan support sponsors pay $17.50 a month.

In Korea the Mennonite Vocational School, located near Taegu, has 210 boys sponsored. These boys between the ages of 14 and 22 receive a full junior and senior high school education plus training in one of four vocations—carpentry, metal work, printing, and agriculture. Sponsors' contributions pay the boys' tuition, books, food, and any clothing and medicines that need to be purchased.

A similar arrangement exists for the Hebron Mennonite Orphanage in Jordan where 71 boys, ages three to sixteen, need sponsors for the 1962-63 school year. At Hebron the boys obtain a six-year elementary education. Two classes of graduates from this elementary school are receiving instruction at the secondary level at the Hebron school until final arrangements are completed for a separate secondary school. Students attending the secondary school will also need sponsors.

Compared to other sponsorship programs, some of which advertise widely in press and radio, the Mennonite plans may be found to cost more, but they cover complete, not partial, costs of the child's needs. Additionally, Orphan Support provides vocational training which is essential for making a living.

Sponsorship money may be sent in monthly, quarterly, or annually. United States sponsors should send their contributions to Mennonite Central Committee, Akron, Pa., and Canadian sponsors to 187 King St. East, Kitchener, Ont. Contributions are tax deductible.

Persons interested in supporting a child should send in their first payment and state in which of the three plans they will participate.

YOUTH NIGHT

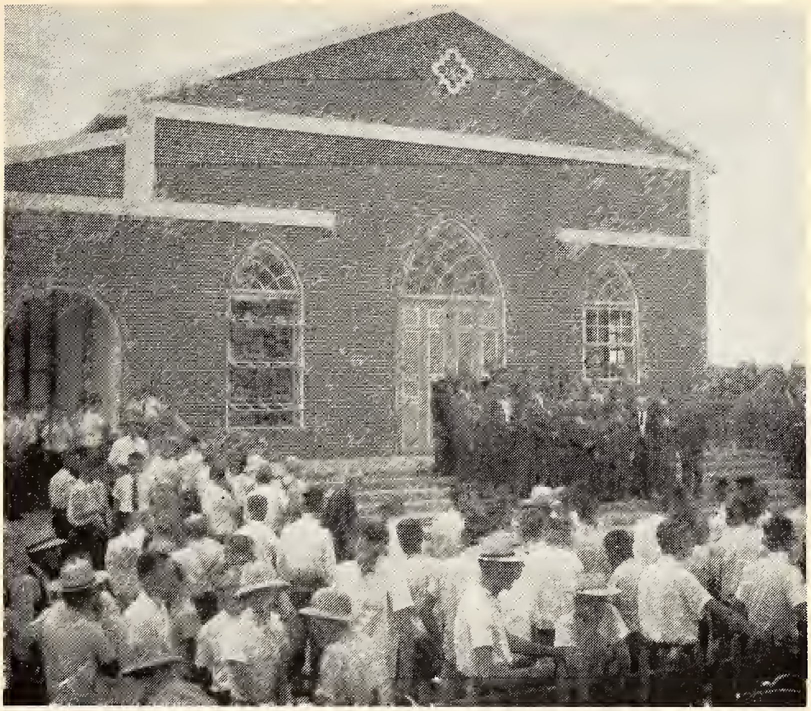
Youth organizations of the seven churches in the Kitchener-Waterloo, Ontario, community are planning a youth night program for World Conference youth delegates and visitors. This will be Saturday evening, August 4. It will begin at 9:30 p.m. with a wiener roast.

BRAZIL C.O. RECOGNIZED

Reports indicate that for the first time Brazil has recognized a conscientious objector to military service. That country's courts have also given this man, Peter Unruh, a Mennonite from Boge, Brazil, the opportunity to render alternative service. Actual alternative service, however, has still not been rendered, apparently because of legal difficulties as well as lack of finances. The objector will need to support himself and train himself.

MDS REGION II ORGANIZED

Mennonite Disaster Service Region II was formed according to the new MDS reorganizational plan at a meeting held May 26 in Goshen, Ind. The region includes MDS units in Ohio, Indiana, Illinois, Michigan, Wisconsin. Elected as officers for the region were: Lewis Britsch, Archbold, Ohio, regional director; Chris Graber, Eureka, Ill., assistant director; and Glen Bixler, Goshen, Ind., secretary-treasurer.



NEW CHURCH IN OLD COLONY A new church building was dedicated on April 15 in Loma Plata (Sommerfeld) in Paraguay's Menno Colony. The brick church which will seat 800 was built with voluntary labor at a cost of $24,000 and with a loan of $10,000 from the General Conference. Leading elder of the colony is Martin Friesen who lives in Osterwick where the other church building in the colony is located. While the other Mennonite colonies in Paraguay are losing in population, Menno, the oldest colony, is growing. In a few months its population will be 5,000, almost half of whom will be under fifteen years of age. Loma Plata is the chief of the colony's fifty villages.

CHICKS FLOWN TO CONGO

Four thousand chicks were flown from New York to Leopoldville on May 2 for use in church-sponsored agricultural and relief programs in the Congo. Another air shipment, of 5,000 chicks, is planned for June 6, with succeeding shipments later in the year.

Moyer Hatchery, Quakertown, Pa., with the assistance of local groups, provided the chicks sent May 2. The chicks to be sent in June will come from Frey's Hatchery, St. Jacobs, Ont., and are being sponsored by the Waterloo-Markham Mennonites.

The new Congo Inland Mission-MCC agricultural project near Tshikapa received 2,500 of the chicks. Some of these will be kept at the farm which serves as a base for the project and others will be distributed in villages of the Tshikapa area. Gordon Liechty is responsible for poultry at this project.

The other 1,500 chicks in the May 2 shipment are being sent to Kimpese for distribution to refugees from Angola by the Congo Protestant Relief Agency. The chickens are used for successive hatching. The general aim of poultry projects in the Congo is to help offset the protein deficiency in the diet of the people. In June 1961 one thousand chicks were sent for distribution to Baluba refugees in the Bakwanga area. Air freight for the chick shipments is being paid by the U. S. through the Advisory Committee on Voluntary Foreign Aid.

FIFTY-SIX ENTER SERVICE

Fifty-six MCC summer workers will serve in eleven units in the United States this summer.

Twelve volunteers will do migrant work at Hamilton and Waterville, New York, and thirteen will serve in the South at Atlanta, Ga., and Nashville, Tenn. Other units will be located at the Institute of Logopedics, Wichita, Kan.; Minnesota State Hospital, Hastings Minn.; Wiltwyck School for Boys, Esopus, New York; Woods Schools, Langhorne, Pa.; and at National Institutes of Health, Junior Village, and Friendship House, in the Washing-

PENNSYLVANIA LANDMARKS

Hereford Mennonite Church, Bally, Pa. "How old is your church?" we are often asked. This is not easy to answer. We are told that Mennonites owned land and worshiped here before 1725. The first meetinghouse is supposed to have been built here in 1732. This was later replaced by a larger log structure in 1755. The building was enlarged in 1790.

The log structure was still being used in 1847 when a portion of the congregation withdrew from the Franconia Conference and joined Oberholtzer's new conference. The congregation used the building on alternate Sundays. They continued to share the use of the building until 1851, when the General Conference group moved into their new building. This new structure is still a part of the present church. The present sanctuary was added in 1897. Much later Sunday school rooms were added to the rear of the building.

The first ministers were Jacob Bechtel and David Longenecker. The first resident ministers were George Bechtel and Peter Noll in 1728. Christian Clemmer became a minister in the Hereford church on November 17, 1842. Ephraim Hunsberger was secured by lot on October 18, 1849, as a minister to assist Christian Clemmer. He served the Hereford church until October 1852, when he was ordained elder and moved with his family to Wadsworth, Ohio. He served the Mennonite congregation at Wadsworth from 1852 until May of 1892. Among the other ministers we should list is the name of Samuel Clemmer, who later became the first settled pastor of the First Mennonite Church of Philadelphia. Abraham H. Gottshall, another member of the congregation, was ordained and served the Boyertown Menno Simons Congregation. Carl van der Smissen served the congregation from 1885 until 1890. He organized the first Christian Endeavor Society among American Mennonites on January 15, 1887, at the Hereford church. Other ministers are Anthony S. Shelly, Daniel J. Brand, Elmer E. S. Johnson, and Wilmer S. Shelly.

Familiar last names have been Bauer, Bauman, Bechtel, Bieler, Berky, Clemmer, Ehst, Funk, Landis, Latshaw, Moyer, Oberholtzer and Stauffer.

In 1899, just sixty-three years ago this fall, the fifteenth General Conference was held in the Hereford church. This was the third time for the General Conference to be held in Pennsylvania. It was at this General Conference that it was first decided to establish a mission in India. A picture on a wall of the church tells us that Miss Annie C. Funk, a member of the church, was a missionary to India from 1906 to 1912. She lost her life on the Titanic as she was returning home on her first furlough. The date of her death is listed as April 15, 1912. There is a memorial in the cemetery. *Henry B. Grimm*

ton, D. C., area. The latter is a new project centering in a settlement house program.

There are fourteen non-Mennonites in this year's group. Methodist, Presbyterian, Baptist, Lutheran, Church of the Brethren, Congregational, Disciples of Christ, and EUB churches are represented.

With the exception of one Brethren in Christ volunteer, the remaining workers all come from the three largest Mennonite conferences. Eighteen come from the General Conference, 13 from the (Old) Mennonite Church, and eight from the Mennonite Brethren. Fifty of the volunteers are from the United States and four from Canada.

Summer service workers have the opportunity to render very meaningful services in the settings into which they are placed. Last year a Negro minister in Atlanta made the following comments:

"Never in twenty-five years in the ministry have I seen anything like it. Not only were they willing to come and teach in a Negro church, but they were willing to serve without proselytizing for the Mennonite church."

The Canadian MCC office also operates a summer service program. Last year they had seventy-five volunteers and six units in Ontario and Manitoba. Figures are not yet available on Canadian program.

MISSION TO MOSLEMS

Mission and relief work in Islamic countries came up for special discussion at the semi-annual conjoint Mennonite mission board secretaries and MCC executive committee meeting in Chicago on May 10, 11.

The mission board secretaries suggested that the three boards—Mennonite Brethren, Brethren in Christ, and General Conference—which are interested in beginning a mission project in Jordan—should work out a plan whereby all three boards together or one board individually would carry on mission work in cooperation with MCC. The mission efforts should be closely tied to relief work, it was felt, because traditional types of evangelism are not tolerated in Islamic countries. The three boards will study this.

The meeting also approved plans to hold an informal meeting on Islam at the time of the Mennonite World Conference in Kitchener, Ont., on August 3. Invitations will go to about fifty mission board and MCC representatives and World Conference delegates from Moslem areas. Background, strategy, and evaluations of mission work among Moslems will be discussed. Two Indonesian pastors, S. Djojodihardjo and Tan Hao An, will be invited to the meeting.

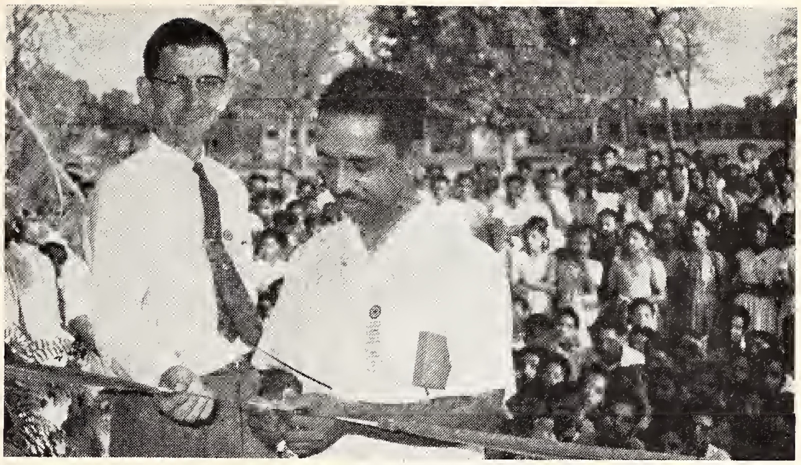
BUILDING IN ALGERIA

Vern Preheim, Mennonite Central Committee and Church World Service representative in Algiers, wrote on June 7 of the need for reconstruction in many parts of Algeria. It is hoped that reconstruction projects will be a part of the enlarged relief program being planned by MCC and the French Protestant relief agency CIMADE with the support of the Christian Committee for Service in Algeria.

"From April 13-18 I made a trip through the Kabylie region, going as far as Bougie, Philippeville, and Constantine," wrote Preheim. "It was most pleasant to leave the tension-filled city and find a peaceful atmosphere in the rural areas. Driving through the mountains of the Kabylie one is struck by the large number of villages standing in ruins—villages that will need to be rebuilt. It is sure that there will be opportunities for reconstruction projects."

Preheim also visited the region of Oran, where CIMADE has material aid work. He reported that most of the relief distribution in this area has been halted by the Secret Army Organization.

Concerning the work of the three Paxmen in Algeria, Preheim wrote: At Belkitane, Erwin Klaassen Weatherford, Okla.) is working a garden which takes much of his time. He has planted many different kinds of seeds, some of which the local people do not plant traditionally. Erwin and Dick Bartel Meade, Kan.) have some chickens which they plan to distribute to certain families which meet housing standards and promise not to eat the chickens. Reports indicate that the team has been very well accepted by the village. The third Paxman, Wesley Borntrager Bloomfield, Mont.), is at Sidi-Naamane. He is working a garden which will serve the needs of the local hospital."



SCIENCE BUILDING IN INDIA ENLARGED On April 3 the new physics and chemistry laboratories of Jansen Memorial School, Jagdeeshpur, India, were dedicated. Guest of honor at the ribbon cutting ceremony was S. C. Varma, (right) deputy commissioner of the Raipur district. The school which provides high school and one year of college is under the leadership of Samuel Stephen, principal, and Lubin W. Jantzen, (left) missionary-manager. Students that have graduated from the school are now primary school teachers, pastors, nurses, farmers, veterinarians, high school lecturers, college professors, and government officials.

FIRST CHURCH IN ARIZONA

Lester E. Janzen, pastor of the Menno Church, Ritzville, Wash., was re-elected president of the Pacific District Conference. The meeting was held in Reedley, Calif., May 31-June 3. Also re-elected were the vice-president, Lyman Hofsteter, Pico Rivera, Calif.; and the treasurer, Joe Jantz, Ritzville, Wash. The conference chose Earl I. Eymann, Reedley, Calif., as its new secretary. He succeeds Alvin Friesen, Dinuba.

The conference also adopted a budget of $14,165 for its 1962-63 operations. One-half of this amount is marked for church extension ventures. Seven congregations are receiving aid, among them one at Phoenix, Ariz., which was admitted as a member of the conference. This is the first church in Arizona to be related to the Pacific District.

Among other business, the conference approved a resolution introduced by the Onecho Church, Colfax, Wash., to study the "editorial policies of *The Mennonite* and the character of peace organizations with which (the General Conference is) cooperating."

GRANTS FOR NATURAL SCIENCE

Both Bethel College and Bluffton College have just received special gifts for the purchase of scientific equipment.

Bethel College's award of $8,500 comes from the Atomic Energy Commission. Material to be purchased will be various types of Geiger counters, scintillation detectors, flow counters, and radio-isotopes. This equipment will be used by the departments of chemistry, biology, physics, nursing education, and home economics. Last fall Bethel received a grant of $15,000 from the Research Corporation which is being used primarily for research in the physical sciences.

The Charles F. Kettering Foundation has awarded Bluffton College $15,000 in the form of a challenge grant. This means that the college must raise an equal amount from other sources not later than July 1, 1963. The purchase of additional science equipment will permit additional student and faculty research.

In addition to the above gift Bluffton College shared in a $32,000 gift from the United States Steel Foundation. This amount was contributed to the Ohio Foundation of Independent Colleges of which Bluffton College is a member. Bluffton's share will be used for its general operating fund.

MCC MEAT, BEDDING TO LAOS

Ten tons of meat and seven tons of bedding are being prepared by MCC for shipment to war-troubled Laos. The material will be distributed by the Laos Mission of The Christian and Missionary Alliance. The MCC has no workers in this Southeast Asian country.

CHURCH RECORD

BAPTISMS

Bethany Church, Kingman, Kan., on June 10: Jesse Flickner, Loretta Graber, Mary Ewy, Phyllis Fahrney.

Bethel College Church, North Newton, Kan., on June 3: Judy Voth. On June 10: Ralph Bartel, Wade Brubacher, Carol Ediger, Thomas Fretz, Loren Goering, Lyle Henry, Virginia Koehn, Leanne Jackson, James Mast, Delbert Preheim, Eliot Regier, Beverly Reusser, Jeanette Richert, Anita Sommer, Steven Stucky, Thomas Topham, John Unruh.

Bethesda Church, Marion, S. D., on June 10: Frieda Mae Schartner, Jeanette Schmidt, Jeanine Schmidt, Myra Jean Beier, Dean Tieszen, and Merlyn Tieszen.

Emmaus Church, Whitewater, Kansas, on June 10: Alieda Amstutz, Emma Busenitz, Janice Klassen, Luella Penner, Clarence Busenitz, and Clifford Entz.

First Church, Moundridge, Kan., on June 3: Lois A. Jantz, Lois A. Voth, Sandra S. Wedel, Beverly A. Vogts, Roger M. Pauls, Ronald G. Goebel, Dwayne K. Juhnke, Robert D. Klein, and Wayne E. Niehage.

Goessel Church, Goessel, Kansas, on May 13: Larry Dirksen, Ira Frey, Beth Pankratz, Don Ratzlaff, Janet Unruh, Larry Voth, Rodney Wedel, Carol Woelk.

Grace Church, Brandon, Manitoba, on June 3: George Thiessen.

Grace Hill Church, Whitewater, Kansas, on June 10: Kay Balzer, Dwight Nickel, James Zook, Gary Harms, Dennis Unruh.

Hereford Church, Bally, Pa., on June 10: Nancy Grimm, Sandra Reigner, Donna Stauffer, George Gibson, Roy Phillips, Terry Weinsteigner, Thomas Stauffer.

MARRIAGES

Norma Boehner, member of the Friends Church, was married to *Ronald Krehbiel,* member of the Eden Church, Moundridge, Kan., on June 2.

Marlene Gehring, member of the Eden Church, Moundridge, Kan., was married to *Edward H. Thode,* member of the Huntsville (Kan.) Methodist Church on June 3 in the Eden Church, Moundridge, Kan.

Nancy Franz, of Whitewater, Kan., was married to *Orville Schmidt,* Newton, Kansas, on June 2.

Louise Friesen, member of the Bethel College Church, North Newton, Kan., and *Virgil A. Claassen,* member of Emmaus Church, Whitewater, Kan., were married June 8.

Joan May Krehbiel, member of the Pretty Prairie Church and *Donald Gene Wedel,* member of Goessel Church, were married June 2.

Linda Kurtz, member of McKinley Mission, Mio, Mich., and *Theodore Bugg* were married April 7 at Comins (Mich.) Mennonite Church.

Becky Lyon of Newton, Kansas, was married to *Darwin Voth* of Whitewater, Kansas, on May 18.

Joyce Regier, member of the Emmaus Church, Whitewater, Kan., and *Robert C. Keys, Jr.,* of Darien, Connecticut, were married on June 8.

Bonnie Lee Schmidt, member of Goessel Mennonite Church and *Richard D. Nickel,* member of Alexanderwohl Church, Goessel, Kansas, were married April 21.

Kathleen Schrag, member of the Eden Church, Moundridge, Kan., was married to *Wayne Ensz,* member of the Inman Mennonite Church, Inman, Kan., on June 1.

A. P. Snyder, member of First Church, Sugarcreek, Ohio, and Mrs. *Opal Dueker,* of the Evangelical United Brethren Church, were married May 26.

Dorothy Thiessen, member of Bethel Church, Inman, Kansas, and *Demetrios Xouris* of Salonika, Greece, were married in the Bethel College Church, North Newton, Kansas, on June 13.

DEATHS

Noah E. Byers, Decatur, Ga., was born July 26, 1873, at Sterling, Ill., and died June 15. He was principal of Elkhart (Ind.) Institute, the predecessor of Goshen College, from 1898 to 1903. He was the first president of Goshen College from its organization in 1903 to 1913. He served as dean of Bluffton College from 1913 to 1933 and as its professor of philosophy from 1913 to 1938. He was a member of First Church, Bluffton, Ohio. (See "The Times in Which I Lived," *Mennonite Life,* Jan., Apr., July 1952; "A Pioneer Mennonite Educator and His Family" by C. Henry Smith, *Mennonite Life,* Jan. 1948.)

N. E. Byers, A. M. Lohrentz (Deaths)

Henry H. Ediger, member of Hoffnungsau Church, Inman, Kan., died June 2 of a heart attack. He was born Feb. 9, 1886. He leaves his wife Marie Schmidt Ediger, four sons and five daughters.

Jacob Klaassen, Denver RD 1, Pa., was born in Gretna, Manitoba, April 3, 1884, and died April 24, 1962. He was a charter member of the Emmanuel Church, Reinholds, Pa.

John J. Kopper, Whitewater, Kansas, was born April 1, 1883, at Koeppental, Asia Minor, and died May 30. He was a faithful member of the Emmaus Church.

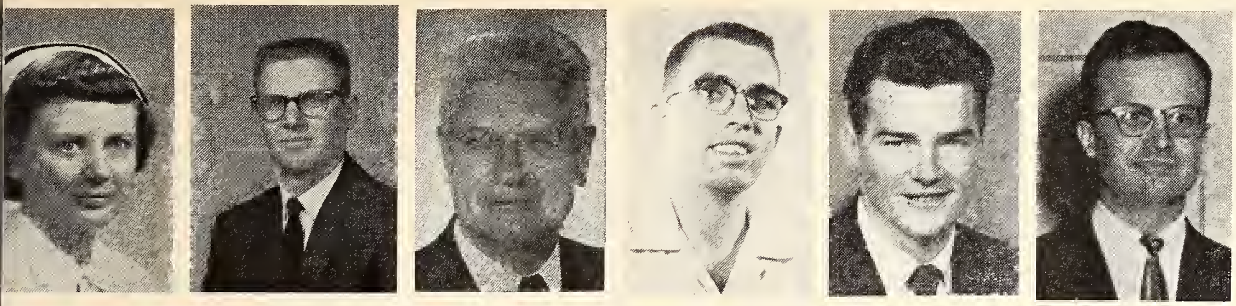
A. M. Lohrentz, McPherson, Kansas, was born Oct. 23, 1885, at Moundridge, Kan., and died June 10. He was a physician and surgeon with an eye, ear, nose, and throat specialty. He served the General Conference as a missionary in China from 1921 to 1927. He also served on the Bethel College Board of Trustees and as General Conference trustee and member of the Board of Business Administration.

Gilbert E. McGovern, husband of Edith Smith, born in Tuscarawas, County, Ohio, March 4, 1900, and died May 25. Harold D. Thieszen, pastor of First Church, Sugarcreek, Ohio, officiated at the funeral.

WORKERS

Esther Mae Andres of Elbing, Kansas, is scheduled to return from Taiwan on furlough the beginning of July. In spite of major surgery earlier this year, she hopes to be able to return to Taiwan at the end of her furlough.

Homer Andres, Newton, Kan., has accepted the position as manager of Mutual Aid Services, Inc., of the General Conference Mennonite



r Mae Andres, Homer Andres, H. A. Fast, Wilfred Unruh, Menno Wiebe (Workers); Leland Harder (People)

Church. He will also serve as a ield representative of the Mennonite Mutual Aid of Goshen, Indiana, which sponsors the Mennonite Aid, nc., hospital-surgical aid program. This assignment will bring together he mutual aid service interests of he two sponsoring Mennonite conerences. Homer will promote and nterpret the Mennonite Aid hospital-surgical aid plan, the management of mutual aid loans, investment education and solicitation for mutual aid projects overseas and at home, as well as representation of he mutual aid sharing plans known s Survivors Aid (life insurance), nd Mennonite Auto Aid (comprehensive and collision). This assignment is under the direction of the Board of Christian Service and of Mennonite Mutual Aid of Goshen, ndiana. Homer served in Vienna, Austria, and Basel, Switzerland, as Paxman under Mennonite Central Committee from 1957 to 1959. He is member of the Zion Church, Eling, Kan.

Elvera Baumgartner, Versailles, Mo., has been appointed editorial ssistant for *The Mennonite* to succeed Muriel Thiessen on September . She will begin her service on uly 2 and will also become editor f the youth section. (See the issue f June 19, page 415.)

Menno and Esther Bergen left Mexico on furlough about the midle of June, having completed their rst term of service there. Temporarily they will be in Winnipeg.

Sara Ann Claassen, member of eatrice (Neb.) Church, will serve s teacher and counselor at Camp riedenswald, Cassopolis, Mich., or the summer.

John Claassen and Duane Warentin, members of Beatrice (Neb.) hurch will join the youth caravan n July to assist at the Mission Staons in Oklahoma and Arizona.

Joe Duerksen, who has served as a medical doctor in the mission program in India the past five years, will engage in advanced studies at the University of Kansas beginning the end of June. He and Mrs. Duerksen returned to the United States the end of May.

Velma Enns and *Ruth Doerksen,* members of Bethel Church, Inman, Kan., went to Eloy, Arizona, to help teach Vacation Bible School at the Migrant Camp there.

Margaret Ens, Saskatoon, Sask., toured Manitoba and Ontario churches in the interest of voluntary service in May. She has just completed a three-year voluntary service assignment in Chicago.

H. A. Fast, who has been active in the Board of Christian Service's program for many years, will serve as its executive secretary during Wilfred Unruh's leave of absence. He will be assisted by Adolf Ens and Vern Preheim, who will join the staff in fall. Dr. Fast was a member of the Board of Christian Service for eighteen years, serving as chairman the major part of this time. He began his employ in the board office on a part-time basis in 1960, changing to full-time on June 1, 1961, after his retirement from the Bethel College faculty, where he was Professor of Bible and Christian Education since 1943. Besides his experience in the service program of the General Conference, Dr. Fast was vice-chairman of Mennonite Central Committee for a number of years and also served as director of the MCC program in Europe, for two years, 1951-53. As executive secretary of the Board of Christian Service he will have charge of the relief program, South American affairs, hospitals and homes, as well as general board responsibilities, including finances and promotion.

Wilfred Unruh has been granted a two-year leave of absence by the Board of Christian Service, beginning September 1. He began his service with the Central Office of the General Conference Mennonite Church in 1956, and served as executive secretary of the board the past year. From 1951 to 1954 Unruh served in the Mennonite Central Committee Pax program in Paraguay. He was graduated from Bethel College in 1957. This fall he will begin studies at Mennonite Biblical Seminary.

Orlando A. Waltner, associate executive secretary of the Board of Missions, has returned to the Central Office of the General Conference Mennonite Church after a six-months absence. He spent the half year studying at the Institute of Church Growth in Eugene, Ore. He will be in the office until Sept. 1.

Menno Wiebe, director of Summer Service for the Board of Christian Service, is making a tour of northern VS units. He spent several days in Winnipeg, discussing the future of Voluntary Service in Thompson, Manitoba. Other stops are North Battleford and Rosthern, Saskatchewan, the missions in Montana. He will have opportunity to discuss with volunteers personally their work and the significance of VS in those areas of service.

Kathleen Goering, Moundridge, Kansas, joined the Central Office staff on June 6 as a secretary in the Board of Christian Service office. She is a member of the Eden Mennonite Church.

AUDIO-VISUAL AIDS

Hunger is a motion picture that shows the overseas ministry of the churches to hungry people. India, Korea, Hong Kong, Pakistan, and the Congo show how hunger is replaced with hope. It can be rented from Audio Visual Library, 720 Main, Newton, Kans., and Mennonite Central Committee, Akron, Pa.

Time Out With God is a color motion picture on the experiences in a church camp. It can be rented from the producer: Camp Friedenswald, Route 3, Cassopolis, Mich.

Why Do People Drink? Why Do People Abstain? is a color filmstrip with record recommended by the Board of Christian Service. It can be loaned for a free-will contribution from the Audio Visual Library, 720 Main St., Newton, Kans., or Mennonite Bookstore, Rosthern, Sask.

Visual Aids on Asia is a list of films, filmstrips, slide sets, photographs, books, and pamphlets on the mission themes for 1962-63. The themes are "Southeast Asia" and "Persons of Special Need." Write to: Board of Christian Service, 722 Main St., Newton, Kans.

CALENDAR

Central

July 8—Dedication service of newly acquired Hope Church, Columbiana, Ohio, 3:00 E.S.T. Message by Gordon Neuenschwander.

Other

July 27—Graduating exercises at Bethel Deaconess Hospital School of Nursing in First Church, Newton, Kansas.

July 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-8—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, Bethlehem, Pa.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kansas.

PEOPLE

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, was awarded the Doctor of Philosophy degree by Northwestern University, Evanston, Ill., on June 16. Subject of his doctoral dissertation was "The Quest for Equilibrium in an Established Sect: A Study of Social Change in the General Conference Mennonite Church."

La Verne Rutschman received the Doctor of Theology degree from the Southern California School of Theology at Claremont in June. Rutschman returned to Montevideo, Uruguay, in December 1961 after studying in California for two years. He is professor of Old Testament at the *Seminario Evangelico Menonita de Teologia*.

MINISTERS

Donald Nester, Emmaus, Pa., is serving First Church, Sugarcreek, Ohio, as summer pastor. He has completed two years of study at Mennonite Biblical Seminary.

Central District Men Chart New Frontiers

This report was submitted by George (Ed) Riddick of Chicago, Illinois, who serves as secretary of the Central District Mennonite Men.

Less than ten years old, the Central District Men's Conference is charting new frontiers as increased interest grows for a more active program of discipleship and stewardship in that Midwestern body.

This year their annual sessions were held in the sanctuary of the St. John's Mennonite Church in Pandora, Ohio. Highlighting the sessions was a Men's Fellowship breakfast at the Grace Mennonite Church on Saturday morning. Speaker for the occasion was Professor Howard Raid, a member of the faculty of Bluffton College in Bluffton, Ohio. Professor Raid cited the growth of outreach in the Central District since the earliest Mennonite settlements in that area over one hundred years ago. He noted that the Swiss-German families which once settled the territory around Riley Creek now find their progeny all over the nation; that the primary reason for the itineracy was the mobility brought by a technological age and more economic opportunities. He then noted that the urge for economic gain had often been acquired at the expense of serious considerations of our stewardship and the implications of discipleship in the allocation of our material rescourses. It was one of the most challenging and inspiring messages of the conference.

The afternoon sessions were marked by a determination to act rather than merely talk. One of the projects which drew widespread attention to the actions of the Men's Brotherhood was the inauguration of a small fund for purpose of providing pastors of rural charges an opportunity to attend the annual rural seminars on town and country problems which are held on leading agricultural college campuses throughout thhe Midwest.

One of the members of the Steering Committee — and a pastor of one of our Central District churches, James Reusser, spoke on the value of these institutes and stressed their importance in communicting a great deal of useful information to persons in any type of rural work.

Presiding over the year's sessions was Stanley Hostetter, a Social Case Work Supervisor from Wadsworth, Ohio.

Re-elected as Vice-President for the year was Don Miller of Dalton, Ohio. Ed Riddick of the Woodlawn Church in Chicago was re-elected secretary.

Action was taken to permit the Executive Committee of the body to formulate a satisfactory plan for church extension with the Central District Missions Committee and the Church Extension Department of the General Conference.

Following discussion of improving means of communication, the meeting was adjourned on a high note.

Present officers for the Central District Mennonite Men are as follows: President, Stanley Hostetter; Vice-President, Don Miller; Treasurer, Burdell Roeshley; and Secretary, Ed Riddick.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

FIVE ANCIENT HERESIES

Since there is no issue of *The Mennonite* on July 3, you will have two weeks to chew on this seldom-discussed subject of the early heresies in the Christian church. Lois Franz Bartel is the person who did the research and made the material eatable.

WHEN THE CHRISTIAN CHURCH began in 30 A.D., the disciples were the leaders and teachers. Life continued as when Christ led them.

The death of the original leaders caused serious problems for the new church. How were Christ's teachings to be preserved? Who would be the authority in the many decisions confronting the Christians? How should they live in the world while waiting for God to establish His kingdom of righteousness? Should they withdraw or should they mingle with the world?

This new religion wasn't just an additional set of laws. It was a way of life, a faith which needed understanding, a sensible explanation of its convictions, and a system of ordered thought or doctrine.

These things were not suddenly and miraculously discovered. Nor was the discovery haphazard. Rather the doctrinal formulation of this new faith took three centuries of intense and cooperative effort. It was not written out by a number of professors in their studies. It was hammered out step by step in the living church. It involved trial and error, countless conflicts, excommunications, soul searching.

For example, the first major conflict was over race. The long established supremacy of the Jews made it difficult, if not impossible, for them to accept the fact that the Christian gospel was for Gentiles also. The question was, "Should Christianity remain within Judaism or did its genius demand that it become independent and distinct?" If it was to remain within Judaism all converts should be circumcised and observe the Jewish law including the Sabbath and the distinction between clean and unclean foods.

Paul was the spokesman. He insisted that if the disciples of Christ became members of the Jewish group and followed its law they utterly failed to grasp the essence of the gospel of Jesus Christ.

Ebionites

One group, who remained true to Mosaic ordinances held to one gospel—that of St. Matthew. They rejected all of Paul's epistles, claiming he was an apostate (one who forsakes) from the law. They were called "Ebionites."

They taught that Jesus was the natural human son of Joseph and Mary. They said He was merely a man and a prophet, like Hebrew prophets of the past. It was at His baptism that Christ descended upon Him in the form of a dove and He proclaimed the unknown Father. Since Christ could not suffer, He departed from Him before His crucifixion and resurrection. Ebionites were distinguished from the Gnostics in that they did believe that God himself created the universe. They remained in Palestine and suffered hardships with other Jews.

The gradual disappearance of this group of Christians who sought to remain within Judaism showed that their two main tenets (i.e. that Jesus was the human son of Joseph and Mary, and the overemphasis on the binding character of the Mosaic law) did not fit into the pattern of Christianity. The radical newness of the gospel could not be contained in a Jewish sect. Christianity now unmistakably became a separate religion, having begun in Judaism honoring Jewish Scriptures, but only insofar as the Scriptures prepared for the basic and revolutionary gospel of Jesus. Thus Judaism and Christianity were divorced, and one major conflict in formulating the faith was resolved.

It is impossible to cover the entire range of the search in this discussion. One aspect, pertinent and imperative to the entire search, was that of the Godhead. What relationship did God, Jesus, and the Holy Spirit have? This question alone caused some of the most intense and bitter controversies in the history of mankind, before our Protestant belief in the Trinity was es-

YOUTH

Are you slated for a course in church history next year? Here is your scoop.

tablished. Early Christians were even accused of atheism because of their disregard of accepted gods.

The controversy of the Godhead, true of any controversy, had two extremely opposite approaches and then a "middle road" approach. One extreme held that the Son of God was not of the same substance as the Father. It was called the Heteroousion view, the word being composed of two Greek words meaning "other" and "essence." Homoousains (root: same and essence) held that the Son of God is of the same essence or substance with the Father. The midway view, Homoiusianism (root: like and essence) affirmed the lukewarm view—that of the essential likeness of the Son to the Father.

Gnosticism

"Gnostics" represented the Heteroousian view. While their views were extremely varied, most believe they can be characterized as a group to whom Jesus appeared in the same way as gods of the mystery religions—as a dying and rising Saviour who guaranteed a blessed life after death to those who participated in the outward form of baptism. Gnostic heresies combined a vague belief in Christ with all sorts of ideas borrowed from other religions and even mixed up with astrology. They claimed that Jesus came as a divine redeemer from an unknown god of goodness to reveal to men a secret knowledge and a way of escape from the evil in which they lived. The word "gnostics" originates from the Greek word, "gnosis," meaning knowledge.

Gnostics denied that Jesus had really been a man of flesh and blood. They said He only seemed to suffer and die—that He was a god masquerading as a man.

Finally, a Christian named Irenaeus in 185 effectively exposed the danger of the Gnostic teaching to the historical foundations of the Christian church. He argued that had Christ given "private knowledge" as they claimed the eleven apostles would have passed it on to their successors which they did not do. The gospel was always openly declared, not as a secret formula.

Docetism

This heresy had several things in common with gnosticism. They believed that a good God created the Demiurgos (a philosophical Platonic term) who in turn created the world. The latter was not a good god. Later the God of love, unknown to man and perhaps even to the Demiurge, disclosed himself in Christ. Therefore, Christ was not born as men (the creatures of the Demiurge) and he only seemed to have a body. Docetism in Greek means "to appear." Christ, to them, was only a phantom. This belief was common among all people who regarded flesh as evil and spirit as good. They felt that a redeemer, in order to be effective, must be no part of the flesh. His death, then, is explained in several ways. Some say the suffering of Christ also was apparent rather than real. Others say Christ escaped the disgrace of death because either Judas Iscariot or Simon of Cyrene changed places with Him before He was crucified.

Inspired by this view, "The Gospel of St. Peter" was written. Marcion was a great leader of the group around 185. He is given credit for being the first to collect an authoritative group of earliest Christian documents. He was a great organizer. He gathered his followers into churches. He required celibacy. Martyrdom was considered a great privilege.

The largest concentration of Docetists was in Antioch. However, it was widespread and existed even as late as the fifth century. This indicates its strength, since, due to celibacy, its growth could come only from new converts—not heredity.

The Bible seems to speak about this heresy in Col. 2:8, 9; "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

Arianism

Perhaps the greatest controversy was caused by the "Arian" view. This has particular interest for several reasons, one being that the enemies of Mennonites, especially in Poland and the Palatinate, attemped to identify them with this heresy. Although the enemies were never successful, it was tried as late as the 17th century.

Arius was presbyter in Alexandria around 320. He was a tall, serious man and very intelligent, however "deficient in the intuitive faculty and lacked breadth of vision." He was educated at Antioch.

Arius tried to win pagans to Christianity by presenting Christ in a form which would be easy for them to accept. He kindled many fires by saying Christ was a created being. Christ was the first to be created and the one by whom all other creatures are made. The Son of God was not eternal, he said. By nature He was not God, but a changeable creature. His dignity as the Son of God was bestowed on Him because of His righteousness.

Arius claimed Christ was created by and subordinate to God. It can be stated in terms of a syllogism thus: God is infinite; Christ is finite; therefore, God and Christ are essentially different. At the same time, however, Arius said that Christ was more than a man and the fitting object of worship.

The Bishop of Alexandria saw that this doctrine destroyed the full significance of Christianity. It made Christ a pagan god and it denied His power to save the world. Bishop Alexander said, instead, Christ was fully divine as much as God the Father and also that He was a perfect man. As a result, in 321 Arius was excommunicated.

The Council of Nicaea

Constantine, at the time, was not interested in the pros and cons of the controversy, but he was dismayed at the idea of a disunited church. Thus he called a Council in Nicaea in 325. This was the first of seven ecumenical councils. For two centuries, before the supremacy of the pope was accepted in the fifth century by the West, these seven councils served as the chief mediating force in the church.

The first council had three parties representing the controversy. On the one extreme were the Arians and at the other was the "middle road" group who advocated solving the controversy by issuing vague statements, pleasing everyone.

The trouble with arguing against Arius was that his position was logical and clear. If they argued that Christ was infinite, the gospels showed Him to be limited in some ways. If they said He was finite as a man and infinite as God they would be saying that there were two Christs—divine and human.

However, the famous Nicene Creed was accepted at the meetings. The Homoousian doctrine won the victory. The council asserted the full divinity of Christ and the essential unity of the Godhead. This Nicene Creed, with "additions and corrections," has been accepted ever since as the doctrine of the church throughout the world.

As a result of the Nicene Creed Arius was banned to Illyria. All seemed settled. Then, Constantine himself fell under Arian influences and turned against Athanasius, banning him from his diocese. Constanine would have had Arius reinstated into the church at Constantinope if Arius hadn't suddenly died the day before the celebration. Arius' dea didn't die!

Arius' beliefs were the subject of the second council in Constantnople in 381—fifty-six years later. t was at this council that Ariansm was finally condemned and rom this point on it declined. Ariansm made an indirect contribution to he early church: the best qualities n the church had to oppose it.

Discussion on the Trinity

Soon after the Council of Contantinople, another discussion oomed. This was the relationship of he Holy Spirit to thhe Godhead. To the West (since about 200 under Tertullian), the Father, Son, and Holy Spirit had been regarded as hree persons of one substance. The Holy Spirit came from the Father and the Son. The East disagreed. They said the Holy Spirit proceeds rom the Father alone.

Augustine arose and prepared the way for an addition to the Nicene Creed some 200 years later, in 589. The Western addition to the creed, defining the procession of the Holy Spirit as from the Father and the Son was called Filioque. It was partly an emphasis of the renunciation of Arianism. This issue was never entirely settled, even though it became part of the Nicene Creed. As this rift increased in intensity it weakened the churches to the point where a new, militant religion in Asia, Mohammedanism, actually took over many of the Eastern Churches. The rift was the cause of the Great Schism in 1054 and remains to this day a dividing issue between the East and the West—the Greek and the Latin Churches.

About 100 years after Arius was suppressed, another distinct heresy emerged: the *Monophysites*. It held the doctrine that in the Person of the Incarnate Christ there was a single, divine nature, contrary to the orthodox teaching of the double nature (divine and human) after the Incarnation. Some under Cyril emphasized the absorption of Christ's human nature by His divine nature and accused the orthodox church of splitting the personality of Christ. They claimed once Christ's natures were united there could only be one Jesus Christ.

The Bishop of Alexandria (a convert) and a large section of the eartern church broke away and joined the Monophysites. The Church of Ethiopia is still under this doctrine, as is a small persecuted Church of Armenia and the ancient Indian Syrian Church of Malabar. The Coptic Church, monophysitic in its belief, was cut off as heretical by the Catholic Church and has remained separate to this day. It is composed of almost all the non-Greek Christians of Egypt.

This is the story of how the Christian church was guided through the heresies of Ebionitism, Gnosticism, Docetism, Arianism, and Monophysitism in the first centuries of the church's existence. It is only legitimate to ask ourselves what we now actually believe cencerning the Godhead. To state this in words is no simple task because of the profound nature of the Godhead. Each individual needs to search to find his answer and understanding. My purpose in this study is to give us insights in the decisions we will need to make.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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CONTRIBUTORS
Elmer Neufeld is director of Mennonite Central Committee operations in the Congo. William Klassen is professor of New Testament and Greek at Mennonite Biblical Seminary. Lois Franz Bartel is a homemaker and public school teacher, living in Newton, Kansas.

COVER
Refugees are a new fact of life in Africa. These refugees are fleeing from Angola into the Kasai Province of Congo where the Mennonite church is at work. Elmer Neufeld writes about other refugees from Kasai and Katanga.

CREDITS
Cover and 419, Church World Service; 418, United Press International.

COMMENTS
Librarians and other savers of our periodical, please note that there will be no issue next week. Our next issue will be dated July 10. It is all explained in the fine print on page 420.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

VOLUME 77 NUMBER 26

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EDITORIAL

From Souderton to Bethlehem II. That year 1941 was a war year. When the General Conference met at Souderton, Pennsylvania, in August 1941, the United States was not at war—officially. But Canada was. As a member of the British Commonwealth it was sending aid to England caught under the rain of Hitler's bombs. The United States was also sending lend-lease ships and planes. And many young men were in army camps as a result of the nation's first peacetime conscription law.

The conscription law was set to expire just before my eighteenth birthday. Somehow, I thought I might be missed. But the draft law never expired. Pearl Harbor came and everyone was caught in the whirlpool of war "for the duration."

And how long is a duration? The duration of war has become a fact of modern life. After 1945 there was a lull in the storms. In the intermission new sides were chosen and a new type of fighting began. Thus when the General Conference meets again in Pennsylvania in 1962, it will also be during a war year. It is a *cold* war year, but it is still war.

During these twenty-one years, what have we learned about war? What about the Christian witness in such a world? We have lived a century in these years of one score and one.

In 1941 our young men in the United States went to the first Civilian Public Service camps. This was a substitute for military service. It was going to cost the church a lot of money. But no one has ever regretted the cost. The CPS camps were far from ideal. They brought many problems and heartaches. Perhaps the church compromised its position by co-operating with the government in this way. But it was a beginning in grappling with the military service problem. And it brought a revival in the Mennonite congregations. The Mennonites met the world with Christ's gospel of the heart and hand. The movement spawned the formal programs of voluntary service, Pax, 1-W service, mental hospitals, and many other related services. But there was a personal renewal of vocation and stewardship.

Much of this entered into my own personal experience through the study of a small document. It was printed on soft white paper without further adornment. I read and reread it, preparing for a possible draft board appearance that never came. The pamphlet was called "A Statement of the Position of the General Conference of the Mennonite Church of North America on Peace, War, Military Service, and Patriotism." It was not a catchy title, but it served its purpose. This statement was adopted by the Conference on the evening of August 19, 1941. I am not sure whether this Souderton peace statement was read more widely than the Souderton doctrinal statement. No matter. Its influence has certainly been worth the effort. As I read it once again, I see that it was from this garden that I picked the seeds of the ideas that shaped my Christian vocation.

Should you ask today for a copy of the Conference peace statement you would not get the Souderton statement. It was replaced with a more eloquent one in 1953 at our meeting in Portland. But the Portland statement retains in its introduction one of Souderton's boldest assertions: "We believe that war is althogether contrary to the teaching and spirit of Christ and the gospel; that therefore war is sin."

The wars of 1941 were also making their mark on the Conference's mission program. More about that week after next.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

JULY 10, 1962

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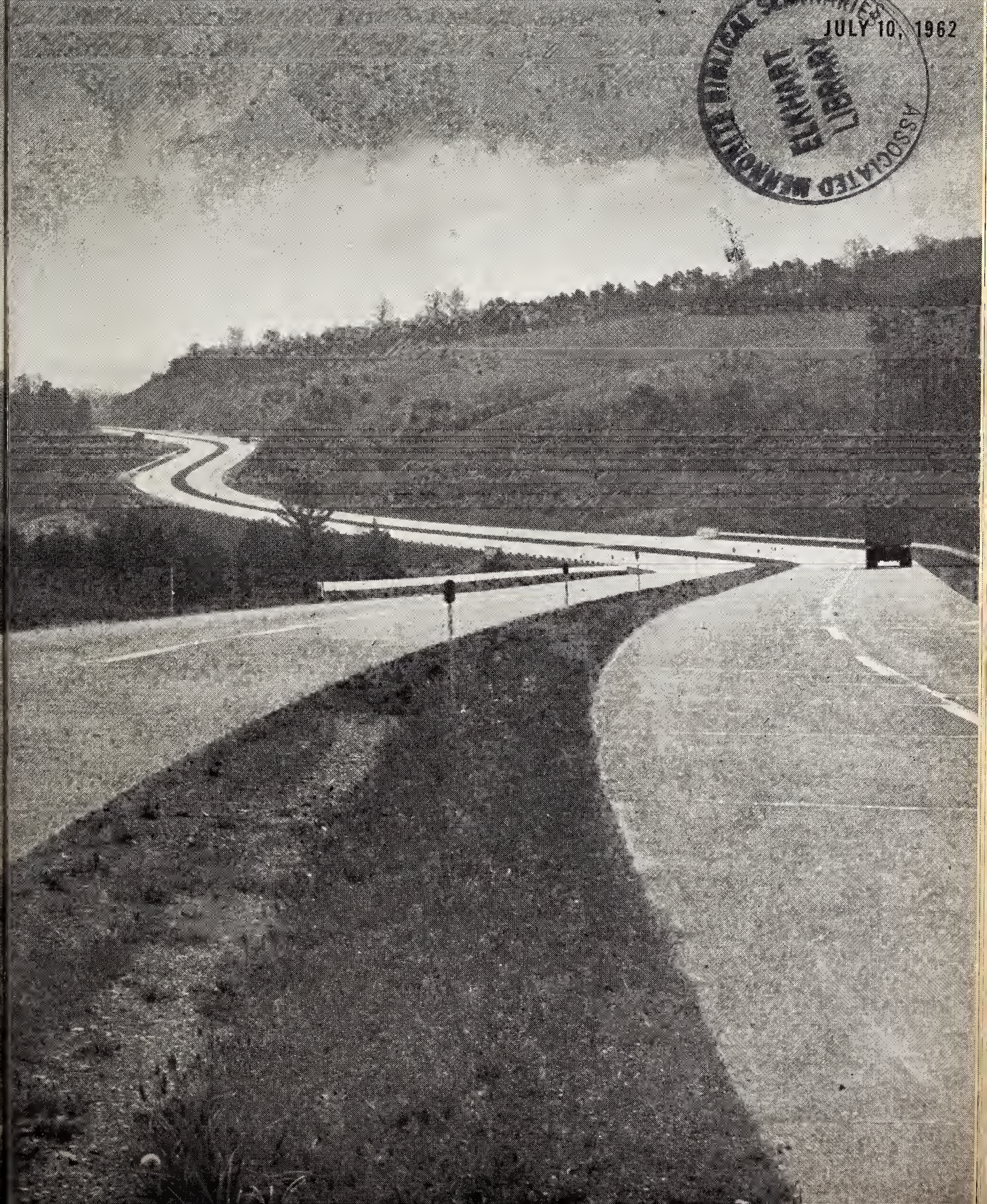

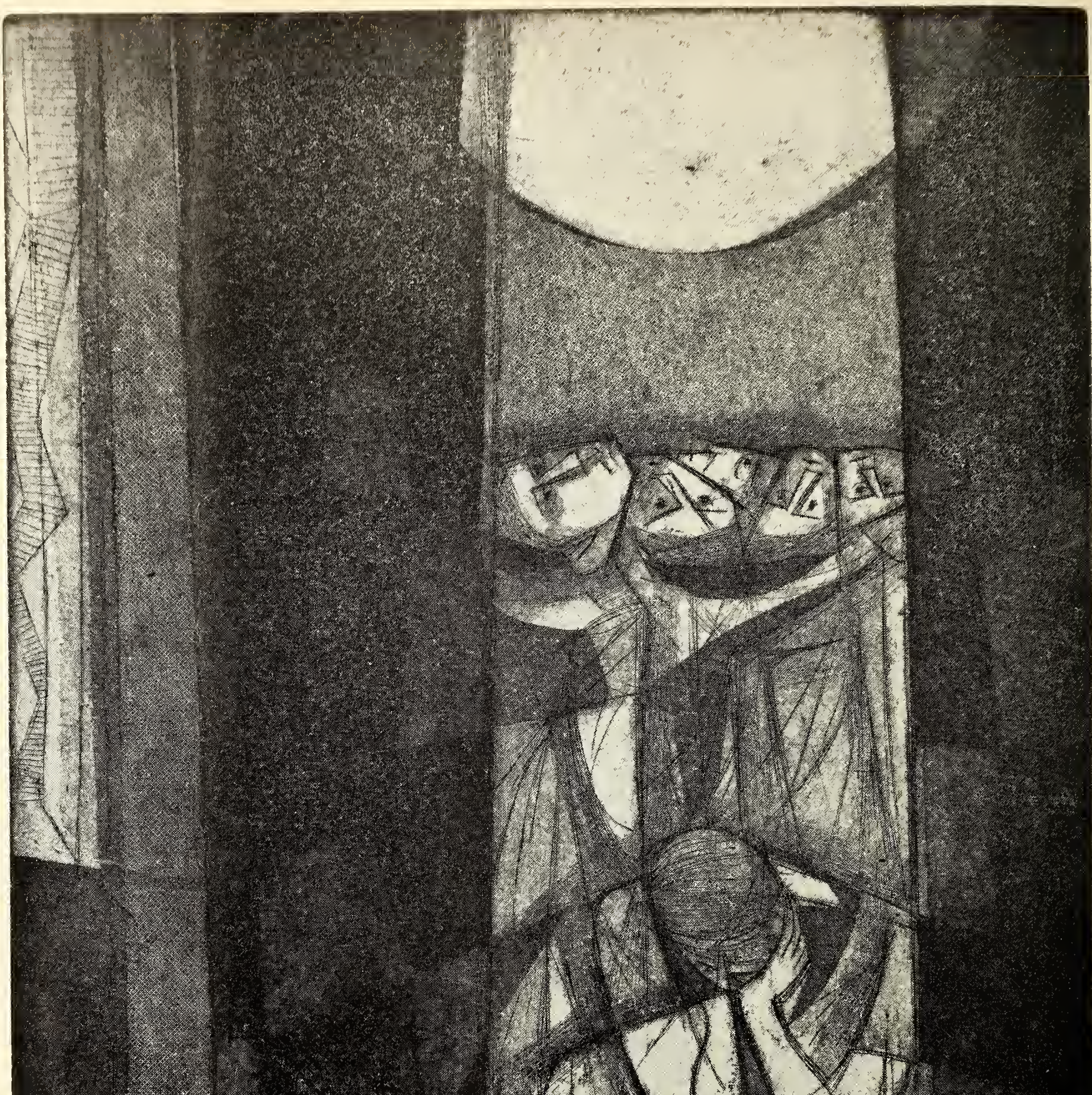

Fallout *Robert W. Regier*

Letter from Miyazaki

apanese Christians from the
land hit by the second atomic
omb in World War II are now
alling upon the United States to
ork with the Soviet Union to
nd nuclear weapons testing.

This request was contained in
statement addressed to the
hristian churches of the United
tates of America by the Miya-
aki Council of Christians for the
bolition of Nuclear Weapons.
iyazaki is located on the south-
n Japanese island of Kyushu.
s sister city, Nagasaki, was hit by
e second atomic bomb dropped
n Japan by the United States in
ugust 1945. Hiroshima, the ear-
er target, is directly north of
iyazaki on the main island of
onshu.

Members of the council include
e pastors of all of the Protestant
urches in Miyazaki: three
om the United Church of
hrist, one from the Southern
aptist Church; one from the
piscopal Church, and one from
e Mennonite Church. Copies of
e appeal were sent to the kind-
d denominational offices in the
nited States as well as to the
ational Council of Churches of
hrist and to the National Asso-
ation of Evangelicals.

The Mennonite Church in
iyazaki is related to the General
onference Mennonite Church.

To the Christian Churches of the United States of America: We, the members of the Miyazaki Council of Christians for the Abolition of Nuclear Weapons, believing that the abolition of nuclear weapons is essential if an enduring peace is to be built and the safety of mankind is to be preserved, address this appeal to you, our brethren in Christ, asking for your cooperation:

1. In order to relax international tension and remove the danger of the wholesale slaughter of mankind through nuclear war, we call upon the government of the United States to strive even more diligently to put an end to the competition in nuclear weapons and together with the Soviet Union to work out an agreement to end nuclear weapons testing.

2. We call upon the governments of the United Kingdom, France, and any other countries which possess nuclear weapons to refrain from reopening testing and to join with the United States and the Soviet Union in an agreement ending nuclear weapons tests.

3. Because of the dangers inherent in the testing of nuclear weapons and the harm which contamination of the atmosphere may wreak upon future generations, and because of the threat of nuclear catastrophe which hangs over the world, we appeal to you, our brethren in the churches of the United States, to labor with us to raise the level of concern about these dangers in those around us, and to make men aware of the responsibility which is shared by all mankind to work for an enduring peace.

Perhaps because Japan has already experienced nuclear destruction on a small scale, we Christians in Japan feel keenly our responsibility to work to end this competition in nuclear weapons which is leading us toward a nuclear holocaust. We appeal to you, our brethren in America, for your understanding and help. *The Miyazaki Council of Christians for the Abolition of Nuclear Weapons, Miyazaki, Japan, May 20, 1962.*

The New Life in Christ

The old piety of living by rules is nothing compared to the new love which Paul had found.

William Klassen

THE WORD 'THEREFORE' introduces a section in which applications to daily life are made, and thereafter it occurs four more times in the rest of Colossians (2:16; 3:1, 5, 12) even though it has not appeared earlier. In this first verse the three names of Christ appear, and the early Christian confession of faith "Lord is Jesus Christ" is visible behind it. Paul's appeal is that since they have received Christ as Lord in the past they are to continue now to walk in Him in the present. Just as they have become rooted in Christ they are to continue to be built up in Him and to become more and more secure in their faith, above all increasing in thanksgiving.

In verse 8, a sharp warning is sounded. If they do not remain alert, their minds will be captured by empty speculations which are patterned after the traditions of men, after the elemental spirits of the world and not after Christ.

Paul now returns to his earlier point that in Christ the complete fullness of the Godhead dwells and therefore they should not allow themselves to be lured away. It is in Christ that they should find their completeness—the same Christ who is head over all the universe and over all authority. In their own baptismal experience they have laid off the carnal body of their flesh which is for them the circumcision of Christ. In baptism their old nature has been buried; it is totally dead.

But they have also been raised through faith in the power of God, the same God who raised Christ out of the dead. God came to them finding them dead in their sins and made them alive with Him. This was accomplished when the indictment that was written against them was erased, the bond that stood against them was set aside and nailed to the cross. On this same cross Jesus completely routed the cosmic powers and authorities, ridiculing them by making a public spectacle of them and leading them about in triumph as captives.

The Consequences of the Cross

From this lofty description of the crucifixion, Paul turns his attention to very common and ordinary matters. What do you eat and drink? What festivals or holy days do you observe? These, Paul maintains, are no longer relevant questions. The reality, Christ, is now here and these shadows are no longer significant. The people who raise these questions cannot, by setting up a false standard of piety, disqualify those Christians who seek to maintain a firm hold on Jesus Christ, the head.

In verse 20, Paul raises a series of questions, but they are all based on the fundamental assumption that Colossians with Christ have died with respect to the elemental spirits of the world. Since this is the case, why allow people to dictate to you according to the fashions of the world? It is human teaching, not divine revelation, that says certain things cannot be handled, should not be tasted, dare not even be touched. This is purely

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uman and while it has a certain egree of self-mortification, it is of o value whatsoever in overcoming ensuality (vv. 20-23).

Now we can see more clearly the eresy Paul is combating. But beore looking at it more closely, let s again notice the procedure he ses in helping the Colossians to ithstand the lures of this heresy. ccording to a Greek myth, the Siens by the sweetness of their maic songs could lure sailors to the ocks. Two men, Ulysses with his rew, and Orpheus escaped the daner. Ulysses stopped the ears of his en with wax, and, since he himelf wanted to hear the sound in afety, caused himself to be fasened to the mast. Orpheus took nother approach. He raised his oice to the harp in loud and long raises to the gods and thus overame the charm of the Sirens with better one. This is what Paul is oing. He is showing the Colossians graphic and unforgettable terms e great things that Christ has one for them. In this way he hopes dislodge from their hearts any ntry that has already been made y the false teaching.

The perspective from which this alse teaching is viewed is first the ositive appeal to continue to live eir lives in union with Christ. urthermore, these hollow and ilsive speculations are said to deal ith the "elemental spirits of the orld"—man-made teaching. This rm, "the elemental spirits of the orld," occurs again in verse 20. oth here and in Galatians these pirits" are put up against that hich is in Christ. In Galatians 4 e former state of the Christians described as being enslaved by em. Both here and in Galatians, aul is surprised that they are tually contemplating returning to e service of these mean and begrly spirits. In both cases there mention of special days, months, asons, and years.

hy Desert Christ?

In Colossians, Paul views these wers as having been completely uted and decisively defeated at lvary. The great Jewish mark entering the people of God, cirmcision, has been superceded by e circumcision of Christ, namely removal of the fleshly nature and putting on of the new nature. Beyond that the decrees of the law, which we were unable to keep, have been canceled by Christ's act on the cross.

The Snare of Legalism

But what does this mean for life today? Paul insists that, having moved beyond the reach of these elemental spirits (v. 20), Christians dare not allow their lives to be enslaved by others who seek to dictate the rules of life to them. We notice a progression in the attitudes listed in verse 21. There were those who said, "Do not handle it," that is, do not play with it. There were others who went further and said, "Do not even taste it." Still others said, "Do not even touch it." It may be that these are not three steps in a process, but refer to three different things, perhaps handling sacred objects, eating certain foods, and sexual indulgence. Most likely however, Paul is simply quoting things that others were saying in an attempt to ridicule them.

World Conference Bible Studies IV

You will increase the value
of this article if you will read
Colossians 2:6-23 first.

Don't these words sound modern? There are people who define piety very much in these terms. One hears occasionally about people who think they are fairly religious because they drink temperately and don't do anything excessively. There are others who say, "We wouldn't even touch the stuff." Then there are those who say they select their movies very carefully who are told by others self-righteously, "We wouldn't even enter a theater." Paul would, of course, not seek to change these habits of behavior, but he would insist that they must be a result of our devotion to Christ, and not be identified with piety.

He insists that as Christians we are joined to the Head. From the Head its members receive their supplies, and being knit together they grow according to God's design (v. 19). Furthermore, these rules are meant to combat sensuality (v. 23), but the real way to combat sensuality is to give man a deeper devotion in Christ. You cannot get rid of sin by living according to a set of rules. If this were true, then Christ need never have come. Thus, slipping back into observation of holy days and legalistic rules was for Paul to deny the fact that Jesus Christ had overcome the cosmic powers on the cross. It was to deny the fact that the circumcision has taken place through Christ, and that our lower nature no longer needs to be controlled by rules and regulations. Those who have died with Christ and been raised to newness of life with Him have passed beyond these elemental spirits of the world.

The Spirits Today

The elemental spirits mean more than merely legalism. 'Spirits' are, for the writers of the New Testament, those forces or power blocks which have an uncanny power over the lives of people. The modern man talks less of spirits or demons, but he speaks much of similar forces. What else than spirits are such forces as materialism, secularism, patriotism, nationalism, unionism, rationalism, legalism, and libertinism? They are forces which influence all of our lives. Who can withstand these pressures that seek to engulf us all and even influence us before we are aware of it? Or take the subtle forces that erode a piety without replacing it with something better. In the name of freedom they lead people to say no to the old before they give them something better to live by. Remarkable is the way in which Paul even in this passage can retain an objective attitude towards Judaism, the faith of his fathers. Paul is no reactionary.

This passage also teaches us that the old piety of living by rules is nothing compared to the new love which Paul had found. Here is the challenge of the church: Can we demonstrate with our lives that the quality of life which Christ gives us is incomparably better than anything the world has to offer? Can we show the world that life is not only bearable, but excitingly joyful without narcotics (alcohol, tobacco, morphine, coffee) and that we need not escape from ourselves and our world by retreating into the unreal world of movies and sports? We believe that life in union with our Lord is better. We have yet to prove this to the world.

Hospitality for Conference Travelers

Is it still possible to Menno-night across the country? We decided to find out. (Menno-nighting? That means that every night out is spent with some Mennonite relative or friend.) Our survey showed that the milk of human kindness and hospitality has not curdled. Should there be other communities who would like to invite those who are traveling to and from the conferences in the East in August, please let us know soon.

Below is the list of those communities and institutions that would be able to entertain travelers overnight. In accepting such invitations, we know that equal consideration and courtesy is expected from the guest. Adequate advance notice is always desirable.

Canadian Mennonite Bible College, 600 University Blvd., Tuxedo, Winnipeg 29, Man. (HUdson 9-7843). Lodging for $1.50 per person; $1.00 for succeeding nights. No meals available. Advance notice requested.

Mennonite Mission, Hotevilla, Ariz. Lodging and meals available except between Aug. 7-19. No charge, except for donation to guest meal fund. Place for trailers at mission school with connections for light and water. Give advance notice to Albert L. Jantzen, Hotevilla, Ariz. (Holbrook 738-2143) or Harold Nussbaum, Oraibi, Ariz. (Holbrook 738-2248). Guests are also asked to consult missionaries about policy on taking pictures.

Mennonite Mission, Lame Deer, Mont. Tents may be put up on mission property. Limited guest rooms at Ashland. Motels near Lame Deer. Contact Mrs. Laura Petter, Ashland, Mont. (Sunset 4-2385).

Mennonite Mission, Hammon Okla. Lodging and meals at no cost; contributions for the work gladly accepted. Improvised provisions for trailers and tents. Contact Herman Walde, Box 89, Route 1, Clinton, Okla. (FA 3-2954).

Alexanderwohl Church, Goessel, Kan. Lodging and breakfast at no cost. Plenty of room for trailers. Contact Mr. and Mrs. Gus Unruh, Goessel, Kan. (59K17).

Bethel College, North Newton, Kan. Lodging for $1.50 per person; breakfast, 35 cents; no other meals available on campus. Trailers may be parked in parking lots; no power or sewer. Contact E. J. Miller, 2505 Goerz, North Newton, Kan. (ATwater 3-1525).

Mission Service Center, 201 East 1 St., Newton, Kan. Lodging, $1.50 per person; $1.00 for following nights; breakfast, 25 cents; dinner, 35 cents; supper, 50 cents. Contact Lydia Wiebe at above address. ATwater 3-6421.

Bethesda Church, Henderson, Neb. Lodging and meals at no cost. Improvised provisions for trailers. Contact H. D. Epp, Henderson, Neb. (1623).

Beatrice (Neb.) Community. Lodging and breakfast at no cost. Improvised provisions for tents and trailers. Advance notice desirable, but not necessary. Contact: John E. Reimer, Rt. 1, Beatrice (228-0683); Paul G. Claassen, Route 2, Beatrice (228-0569); John D. Wiebe, Route 1, Beatrice (223-5694); or Paul Penner, 1523 South 8 St., Beatrice (223-5080).

Mountain Lake (Minn.) Community. Lodging and meals at no cost. Give advance notice to: Willard Wiebe, Mountain Lake (427-2237); Daniel Regier, Mountain Lake (427-3068); or Albert M. Gaeddert, Mountain Lake (427-3043).

Woodlawn Church, 4606 Woodlawn Ave., Chicago 53, Ill. Lodging, $1.50 per adult. Kitchen facilities available. Give advance notice to Delton Franz, 4606 S. Woodlawn, Chicago 53, Ill. (OAkland 4-0397).

Camp Friedenswald, Route 3, Cassopolis, Mich. Lodging, $1.00 per person without bedding; $2.00 per person with bedding supplied by camp. Meals available on one-day notice; breakfast, 50 cents; lunch $1.00; supper, $1.00 (half price for children under 6). Trailers and tents at $1.50 per day per family. Contact Dan Graber, Route 3, Cassopolis, Mich. (GReenwood 6-2395).

Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. Lodging, $1.00 per person. Contact Harry E. Martens or Erland Waltner at above address. JAckson 3-1385.

Congo Inland Mission, 251 Hively Ave., Elkhart, Ind. Lodging available for donation. Meals available for a limited number on same basis. Contact George B. Neufeld at above address.

Berne (Ind.) Community. Lodging and, in most cases, meals available; no cost. Some facilities for trailers and tents. Advance notice desirable, but not necessary. Contact: David R. Habegger, 518 Poplar Ave., Berne (2-3249); Edward Sprunger, 524 Clark St., Berne, Ind., (2-2727); or First Mennonite Church office, Corner of U.S. 27 and Route 118 (2-2202).

NEWS

Kinderbote Is Seventy-five Years Old

he title page of the July 1 issue of *er Kinderbote* will look just as it id in 1886. Actually, this German nguage story paper for children as begun in January of 1886 and has been published ever since.

Kinder Bote.

Der Kinderbote

Das Versteck im Baum

p, the issue of July 15, 1903. Bottom, ue of June 15, 1962.

Although German stories were interspersed with English before the turn of the century, and letters from the young readers were in English more often than in German, it was not until 1937 that an officially bilingual paper for children was published. In that year the joint *Junior Messenger - Kinderbote* was published. After two years, however, the *Junior Messenger* became a story paper in its own right, and the *Kinderbote* continued as the German paper.

The seventy-fifth anniversary edition includes stories and articles from the editions of 1886, 1887, 1909, and 1937. It carries letters dated 1890-93, 1940, and 1955.

The first two editors served for twenty-four years each: I. A. Sommer and C. van der Smissen. They were followed by J. H. Janzen, one year, and Mrs. H. J. Andres, until 1939. J. G. Rempel served from 1940-57. Since 1957 Cornelia Lehn has been the editor of *Der Kinderbote*. She also edits the *Junior Messenger,* which she took over from Griselda Shelly in 1959.

About half of the subscribers to *Der Kinderbote* are in South American countries. Others are in Mexico and Canada, and a few are in the United States.

GENERAL CONFERENCE TOURS

Three tours are being planned for during the week of General Conference. One will be to the large modern Lehigh Valley Cooperative Farmers Dairy plant in Allentown. The second one will be to the old Moravian Community in Bethlehem, and the third will be a tour through part of the Bethlehem Steel Company plant in Bethlehem. Tours one and two will be conducted between sessions while the steel tour, which will be primarily for youth delegates, will probably need to be conducted during one of the sessions. All three tours will be inexpensive and no advance reservations are needed.

For those who enjoy touring on their own there will be brochures available for walking tour through the old Moravian Community which was organized on June 25, 1742, and named Bethlehem.

Two conducted bus tours are planned for Wednesday, August 15, the day following the close of the Conference sessions. Both of these will begin and end at Moravian College and will be conducted from 8:30 a.m. to 5:30 p.m. The cost for either will be $2.50 per person. The cost of the noon lunch is not included.

Tour one (Mennonite and Agricultural Tour) will visit historic Mennonite landmarks such as the Christopher Dock Tree, Farm, and Memorial in the Skippack area where, following Germantown, many of our early Mennonite forefathers settled as early as 1702.

Stops will be made at the following seven Eastern District Conference churches: Upper Milford, Zionsville; Hereford, Bally; Grace, Lansdale; Zion, Souderton; West Swamp and East Swamp, near Quakertown; and the Saucon Church in Coopersburg.

Tour Two (Philadelphia - Valley Forge Tour) will stop first at the historic Germantown Mennonite Church. This 1770 meetinghouse, the oldest Mennonite meetinghouse in America still in use, is located with its burial ground along historic Germantown Avenue in North Phila-

PENNSYLVANIA LANDMARKS

Mennonite Home for the Aged. The Eastern District is proud of its Home at Frederick. Established in 1896, it is the second oldest home for the aged sponsored by American Mennonites, and the oldest sponsored by the General Conference group. In 1896 the building which now forms the center of the home was bought. In 1928 a wing was added to take care of seriously overcrowded conditions. Again in 1957 an expansion program added living quarters for forty-two residents. A chapel was added; an addition to the old center building provided a dining room and kitchen; and an elevator was installed.

The home is financed by monthly room and board payments made by the residents. This is supplemented by cash gifts of friends or churches, interest received from investments, and from bequests.

Meals are served family style. The dining room is one of the most pleasant rooms. Before and after meals, many of the residents visit in the main lounge or on the sun porches. The main lounge is also used for parties, programs, films, and TV viewing.

Each Sunday morning at 8:15, the residents meet in the chapel. Services are conducted by Eastern District ministers or a minister from the community. Sunday school is on Thursday evening. Vespers are conducted on alternate Sunday evenings. Eastern District churches are in charge of these services. All services are "broadcast" over the public address system.

A chaplain visits in the home at least one day each week. Pastors are encouraged to visit their members regularly.

Nursing care is given to residents who become sick. Nursing cases are not taken into the home, but do develop among the residents. Twenty-four hour nursing care is maintained. The home has a doctor who visits regularly and is on call at all times.

The spacious structure of the home provides fifty-seven single rooms and six double rooms. Each resident is given freedom of the entire building and grounds.

The Mennonite Home for the Aged is located on a twenty-five acre tract along Route 73, half-way between Boyertown and Schwenksville. Visitors are welcome. For further information regarding the Home, write to the Administrator, Mennonite Home for the Aged, Frederick, Pennsylvania. "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalm 71:9). *H. B. Grimm.*

OUR FOREFATHERS

East Swamp Cemetery, Quakertown, Pa., will be one of many places visited on the tours of conference delegates, August 15.

delphia. This spot is indeed the shrine of American Mennonitism. (See *The Mennonite*, May 8.)

At Independence National Historical Park near the center of Philadelphia, we shall tour Independence Hall, America's most historic shrine,

The third main stop will be at Valley Forge State Park.

There are no admission fees for any of the sites we shall be visiting in Philadelphia or in Valley Forge Park. Tour members will probably wish to purchase a noon lunch at a Philadelphia Automat.

You may sign up for the tours upon your arrival at Conference, but it will be helpful if you mail this attached application form before your arrival in Bethlehem.

Ray K. Hacker

Application to participate in the General Conference Tours on Wednesday, August 15, 1962. Time: 8:30 a.m. to 5:30 p.m. Cost: $2.50 per person.

Please reserve ——— seats for Tour 1 (Mennonite and Agricultural Tour).

Please reserve ——— seats for Tour 2 (Philadelphia-Valley Forge Tour).

Name____________________________

Address__________________________

____

Mail to Ray K. Hacker, Tour Chm.,
3 Mill Hill Road, Quakertown, Pa.

DELEGATE LISTS DUE

As of June 28, eighty-five of the 259 General Conference churches have submitted their lists of delegates to the Conference sessions in Bethlehem, Pa. These were to have been sent to Central Office, 722 Main, Newton, Kan., by July 1.

CHURCH RECORD

MARRIAGES

Joanne Faye Ediger, member of the Hoffnungsau Church, Inman, Kans., was married to *Kerwin Voth,* member of the Eden Church, Moundridge, Kans., on June 10.

Margaret Gaeddert and *Bill Yung,* both of Halstead, Kan., were maried in the First Church, June 3.

Harley Gerber, member of Salem Church, Dolton, Ohio, and *Fay Hauenstein,* member of United Presbyterian Church, Dolton, Ohio, were married April 29.

Lynette Goering, member of the Eden Church, Moundridge, Kan., was married to *Peter Preheim,* member of the Salem Church, Freeman, S. D., on June 10.

Esther Janzen of Rosthern, Sask., nd *Gerhard Janz* of Calgary, Alta., were married on June 1, 1962, in he Eigenheim Mennonite Church, Rosthern. The couple will reside in algary where the groom will attend university. Mr. Janz is well nown to many for his recent ax work in Vienna and Berlin.

Margaret Lucy Jenkins, member of East Swamp Church, Quakertown, Pa., and *Leonard M. Watson,* member of Belmont Baptist Church, Belmont, N. Y., were mared on June 9.

Joan Krehbiel, member of Pretty rairie (Kansas) Church was mared to *Gerald Jost* of Hillsboro, an., on June 1.

EW ADDRESSES

Esther Mae Andres, Elbing, Kan.

Alice Bachert, Apdo. Aereo 15-04, arranquilla, Colombia.

Menno I. Bergen, 600 University lvd., E., Tuxedo, Winnipeg 29, an.

William Ewert, 1100 N. 7th St., rkansas City, Kan.

Emory Goertz, 911 W. Dakota, orman, Okla.

Ernst Harder, 408 E. 1, Hillsboro, an.

Harry W. Howard, Rt. 2, Box 35, urora, Ore.

Lubin Jantzen, Box 367, Akron, Pa.

Leland R. Kaufman, 360 W. 5 St., Hoisington, Kan.

Helen Kornelsen, Watrous, Sask.

Howard E. Krehbiel, 1026 J St., Springfield, Ore.

Curtis A. Liechty, 1842 Indianola St., Columbus, Ohio.

Ray Reimer, Freeman, S. D.

Victor Sawatzky, 1007 E. Bdwy., Newton, Kan.

Mrs. Carty Schmidt, 1565-1 St., Springfield, Ore.

John R. Schmidt, Casilla de Correo 166, Asuncion, Paraguay.

Leola Schultz, 3149 West 44 Terrace, Kansas City 3, Kan.

Verney Unruh, Freeman, S. D.

Mrs. Maynard Voth, 711 Jameson St., Sedro Wolley, Wash.

John Warkentin, Box 302, Gale Lake, Sask.

Gordon Wind, 2025 Lowell St., Springfield, Ill.

P. H. Buhr, Auburn St., Clearbrook, B. C.

Tom Burkey, 1156 Jason Ave., Akron, Ohio.

4, Kan.

Adolf Ens, 5001 Payne, Wichita.

Mrs. Herman Evers, 115½ N. Minnesota, New Ulm, Minn.

C. B. Friesen, Cordell, Okla.

Daniel Donavan Hostetler, 2556 Holmon Ave., Silver Spring, Md.

Patricia Jaberg, 3015 E. 116 St., Cleveland 20, Ohio.

Bennie Kamp, 11551-34 St., NE, Seattle 55, Wash.

Adolph Lentzner, Frazer, Mont.

Dallas Macklin, 306 Hudson St., Garden City, Kan.

Shirley Moyer, 5313 Baynton Ave., Germantown, Phila. 44.

Robert Mutschelknaus, 365½ S. State, Marion, Ohio.

Abram Neufeld, Box 155, Waldheim, Sask. (formerly North Surrey, B. C.).

Mrs. Emma Parker, 4550 Lake Park, Chicago 53, Ill.

Ben Rahn, Pretty Prairie, Kan.

Bernhard Retzlaff, Box 688, Rosemary, Alta.

Donald Ritchey, 701 Elm St., No. 48, Boulder City, Nevada.

Ernie Sawatsky, Mennonite Pioneer Mission, Cross Lake, Man.

Pauline Sawatzky, 540 Houston St., NE, Atlanta 12, Ga.

Harry Spaeth, 1500 W. 72 Pl., Chicago 36.

William Stauffer, Rt. 1, Stone Creek, Ohio.

Gary Stenson, Pawnee Rock, Kan.

Edwin Stewry, Rt. 2, White Pidgeon, Mich.

Robert L. Stutzman, 14 La Teer Dr., Normal, Ill.

Harold D. Thieszen, Buhler, Kan.

Erwin Unruh, Freeman, S. D.

WORKERS

Mr. and Mrs. Arthur Banman of North Newton, Kansas, left June 18 for Akron, Pennsylvania, preparatory to their departure in July for a two-year term of relief work in the Congo under Mennonite Central Committee. They are scheduled to leave New York by plane July 15. Their assignment will be work with refugees in the Bakwanga area. They are members of the Bethel College Church, North Newton, Kansas.

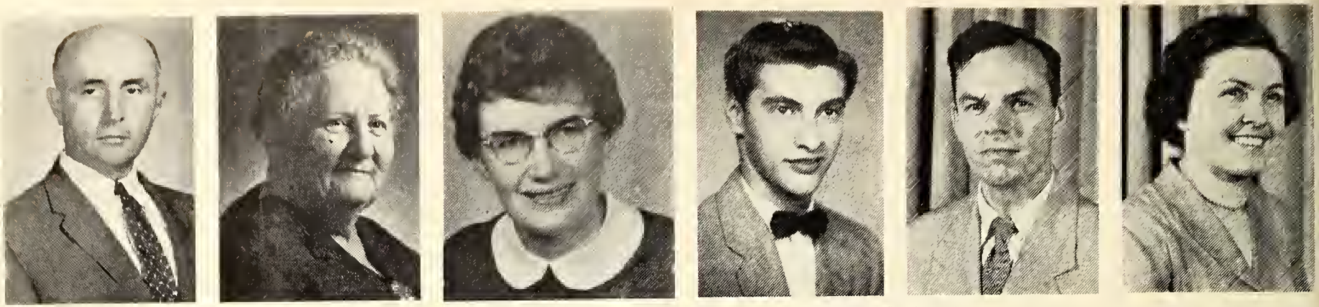
Kenneth and Mary Bauman and family have arrived in India. They left New York on June 18. Bauman is on the faculty of Union Biblical Seminary in Yeotmal, where the new school year begins in July.

Alden Bohn, 6422 Hazelett Road, Fort Wayne, Indiana, was elected vice president of the Association of Mennonite Social Workers. Other officers are Wilson Hunsberger, Kitchener, Ontario, president; and Ada Shaum, Indianapolis, Indiana, secretary-treasurer. The association has 68 members and will hold its 1963 meeting at Goshen College.

R. Wayne Clemens, Souderton, Pennsylvania, has been appointed Executive Coordinator of Mennonite Disaster Services. He will begin the assignment in November. The office of Executive Coordinator provides coordination between MDS units and gives leadership and research to matters pertaining to Civil Defense. The office will be a half-time position. Clemens graduated in June from the University of Pennsylvania Law School. He is a member of the Souderton Mennonite Church, Souderton, Pennsylvania.

Evelyn Dyck, member of First Church, Halstead, Kansas, has been appointed counselor for the teenage work camp at Silver Lake, Ontario, July 22-August 5.

Mr. and Mrs. Peter J. Dyck and daughters arrived in New York on June 12 for a three-month furlough. Dyck is European director for the Mennonite Central Committee. Until July 27 they will be in Manitoba, Saskatchewan and British Columbia. Dyck will attend the Canadian



J. Winfield Fretz, M'Della Moon, Anne Neufeld, Sherwin Schrag, Peter and Lois Voran (Workers).

Conference, the Mennonite World Conference, and the General Conference. The Dycks will then spend some time at Moundridge, Kansas, before returning to Europe.

Raymond Dyck was commissioned to Pax service at a service on June 17 in the West Zion Church, Moundridge, Kansas. Son of Mr. and Mrs. P. A. Dyck of North Newton, he will be an agricultural worker in Greece. This spring he was graduated from University of Arkansas with a masters degree in agriculture.

Mrs. Abe Flaming, member of Alexanderwohl Church, Goessel, Kansas, is at Eloy, Arizona, to assist in Summer Bible School.

Melvin Dean Flaming, member of Alexanderwohl Church, Goessel, Kansas, was commissioned for 2½ years of Pax Service in Germany. He entered orientation school at Akron, Pennsylvania, June 25 in preparation for service.

Calvin Flickinger returned to Newton, Kansas, from Cachipay, Colombia, on June 18. Mrs. Flickinger returned last January because of ill health. They were missionaries in Colombia for one term.

Glenn D. and June Graber returned to Wayland, Iowa, on June 10. Missionaries in Taiwan under the General Conference, they have served the Christian Children's Fund, Inc., for the past year as directors of the Taichung children's homes. They will return to Taiwan on September 1 and will again serve as directors of the children's homes. At the same time they will relate to the work of the mission.

J. Winfield Fretz, professor of sociology at Bethel College, has accepted the presidency of the newly established Conrad Grebel College affiliated with the University of Waterloo, Waterloo, Ontario, Canada. Six Mennonite bodies are cooperating in establishing this college. He takes up this task on June 1, 1963. He will continue to teach and do research along with his administrative duties (For information on Conrad Grebel College, see *The Mennonite,* May 15, page 326.)

M'Della Moon, Bluffton College professor biology emerita, was given a citation of merit for outstanding service in conservation education at the Work Conference and Reunion of the Ohio Conservation Laboratory at Camp Mary Orton, Worthington, Ohio, on Saturday, May 26. The citation stated that "so very many of her students have become eminent conservationists that it becomes apparent her biology teaching has effectively developed the conservation attitude." She is a fellow in the Ohio Academy of Science and a member of several other scientific societies. She has continued to teach at Bluffton College even after retirement in 1960.

Gary Ratzlaff (Orienta, Oklahoma) and *Peter Toews* (Homewood, Manitoba) are serving in the MCC Pax program in Congo. Both are General Conference Mennonite men stationed at Hospital de Kibunzi, Territory Luozi, via Leopoldville, where they serve as mechanics and maintenance men. The hospital is part of the Swedish Covenant Mission, which has been turned over to the African church. Ratzlaff reports that their contacts with the Congolese have been pleasant experiences.

Sherwin Schrag, 1-W in Denver at the Psychopathic Hospital, was honored with a Certificate of Achievement by the National Association for Mental Health for his outstanding service as a Psychiatric Aide. He is a member of Eden Church, Moundridge, Kan.

Peter and *Lois Voran,* 3777 Sonoda Nichinan Shi, Kyushu, Japan, write: "The new parsonage chapel is to be completed by the end of May. It is a parsonage with a larger room that will be converted into smaller rooms when the church building will be built. The church will be meeting in the larger room until they are able to build. We are truly grateful for this building. The church has been meeting in the kindergarten building until now. This has been inconvenient but because the church people have felt the inconvenience they have put forth effort to build."

JOBS AVAILABLE

Wanted: Administrator for Home for Aged, preferably husband and wife to act as superintendent and matron for Mennonite Memorial Home, Bluffton, Ohio. Please contact E. R. Moser, Bluffton, Ohio.

EVERY HOME PLAN

Grace Mennonite Church, Steinbach, Man., is the newest member of *The Mennonite's* Every Home Plan. They reported thirty-seven homes.

CALENDAR

Central

July 22—Bethel Church, Pekin, Ill., outdoor service at Grimm's Cabin and Timber, Morton, Ill.

Western

July 15—Homecoming for Esther Mae Andres (missionary nurse in Taiwan) at Zion Church, Elbing, Kansas. She will speak at the morning service.

Other

July 27—Graduating exercises at Bethel Deaconess Hospital School of Nursing in First Church, Newton, Kansas.

July 28-31—Canadian Conference, St. Catharines, Ont.

Aug. 1-8—Mennonite World Conference, Kitchener, Ont.

Aug. 8-15—General Conference, ethlehem, Pa.

Oct. 19-22—Western District Conerence, Alexanderwohl Church, oessel, Kansas.

INISTERS

David Janzen, Bluffton, Ohio, ill become the pastor of the Nigara-on-the-Lake (Ont.) United hurch. He has taught at Canadian ennonite Bible College and Bluffon College and served in the Euroean program of the Mennonite entral Committee.

J. J. Mierau will be leaving the ague Mennonite Church at the nd of June when Verner Friesen ill be in charge of pastoral servces.

APTISMS

Beatrice Church, Beatrice, Neb., n June 10, 1962: Dean Linsenmeyr, Mrs. Robert Warkentine, Sylvia laassen, Edith Ensz.

Bethany Church, Freeman, South akota, on June 17, 1962: Shirley assey, Richard William Tschetter, haron Wollmann, Dwight Hofer, illie Corkill, Jerry Lee Hofer, ary Jo Tschetter, Reuben Wollann, Diana Hofer, Sherry Diann leinsasser.

Bethel Church, Inman, Kansas, n June 10: Lauella Pauls, Lois diger, Fern Doerksen, LaJane pp, Mary Ann Wiens, Roger Enns, rry Neufeld, Paul Neufeld, Keith auls, LaVerne Klassen, Charles riesen.

Bethesda Church, Marion, S. D., n June 10: Myra Jean Beier, Jeane Carol Schmidt, Jeanette Marie hmidt, Frieda Mae Schartner, ean Franklin Tieszen, Merlyn uane Tieszen.

Clearbrook Church, Clearbrook, C., on June 10: Henry Dyck and s wife Susie Dyck, Margaret yck, Henry Rempel, Katherina nner, and Beatrice Giesbrecht.

East Swamp Church, Quakerwn, Pa., on June 10: Carol Dietz, ona Mumbauer, Naomi Mumuer, Patricia Jenkins, Sandra haeffer, Lois Schreier, Kenneth arndt, Thomas Himmelsbach, mes Bleam, Larry Miller, Wilson allman, Jr., Wayne Schantzenach, Steven Struck, Willard wavely.

Eden Church, Inola, Okla., on ne 10: Lloyd Penner, Ray Ladwig, and Mrs. Leonard Froese.

Eden Church, Moundridge, Kans., June 10: Keith Albrecht, Janeal Crabb, Elvera Goering, Janice Goering, Steven Goering, Valetta Goering, Bob Schrag, Charlene Schrag, Constance Schrag, Daniel Schrag, Charlotte Stucky, Weston Stucky, Lila Waltner, Scott Zerger.

First Church, Halstead, Kansas, on June 10: Pat Mueller, Judy Martens, Joe Hess, Rick Ortman, Dennis Mueller, Jerry Ewy, Rodney Mueller.

First Church, Hillsboro, Kansas, on June 10: Joan Anderson, Rita Anderson, Lois Becker, Clarice Knak, Dennis Friesen, David Janzen, Gerald Nickel, Richard Friesen, Ruth Ann Funk.

First Church, Hutchinson, Kan., on June 10: Mrs. Eldon Stucky, Valara Androes, Vicki Voth, Larry Metzker, Michael Nachtigal, and Darrell Woelk.

First Church, Lima, Ohio, on April 19: Mr. and Mrs. Robert Bowers.

First Church, Mountain Lake, Minn., on June 10: Duane Adrian, Roy Epp, Jane Harder, LaDonna Loewen, Jane Neufeld, Ruth Nickel.

First Church, Paso Robles, Calif., on June 10: Janet Lee Osman, Judith Ann Schroeder, Chris F. Heer, Lloyd A. Regier, Glen W. Regier, Kenneth D. Schwartz, and Philip Schwartz.

First Church, Pretty Prairie, Kansas, on June 10: Karen Meisenheimer, Helen Graber, Betty Elaine Graber, Betty Jean Graber, Elva Goering, Leonard Graber, Jr., Robert Krehbiel, Steve Graber, James Huxman, Larry Graber, James Krehbiel, Duane Graber.

First Church, Reedley, Calif., on June 10: Warren D. Blanchard, Carolyn E. Franz, Ruth D. Giitl, Valerie Habegger, Carolyn Harder, Cathleen M. Kehler, Edward Klingenberg, Donna J. Krehbiel, Timothy E. Krehbiel, Rudy Henry Neufeld, Douglas A. Penner, Ronald G. Schmidt, John Mark Schroeder, Laurel Unruh.

First Church, Wadsworth, Ohio: Mr. and Mrs. Lyle Messner.

Grace Church, St. Catharines, Ont., on June 10: Anita Dyck, Sheila Andrews, Elsie Froese, Shir-Janzen, Rudy Weier, Paul Fransen, and Rudy Schellenberg.

Hague Church, Saskatchewan, on June 11: Dianne Kasper, Henry Hamm, John Zacharias, Henry Janzen, Jacob Janzen, Betty Wiebe, Lena Braun, Tena Janzen, Hedy Ens, Marlene Ens, Nettie Hamm and Margaret Fehr.

Hereford Church, Bally, Pa., on June 10: Nancy Grimm, Sandra Riegner, Donna Stauffer, George Gibson, Roy Phillips, Terry Weinsteiger, Thomas Stauffer.

Neuenlage Rosenort Church, Hague, Sask., on June 10: Jake, Susan, and Tena Miller, Abe Klassen, Abe Friesen, Tena Friesen, Dora Hiebert, and Anna Neudorf.

North Star Church, Drake, Sask.: Ella Bartel, Dorothy Hamm, Kay Funk, Myrial Bartel, Carol Ewert, Elisabeth Schroeder, Joanne Bartel, Alma Dyck, Shirley Wedel, Henry Funk, William Ewert, Kenneth Wiens.

Salem Church, Dalton, Ohio, on June 10: Martin Breneman, Ronald Hahn, Diane Hofstetter, Frank Sohar, Lucretia Wilson.

Zion Church, Souderton, Pa., on June 10: Joan Baum, Philip Bergstresser, James Bishop, Linda Cope, Judy Harris, William Hartman, Thomas Keller, Paul Kirkpatrick, Jeanette Koehler, James Landis, Rodney Landis, Larry Meyers, Rodney Moyer, Stephen Price, Sara Jane Rosenberger, Arthur Sell, Jay Souder, Louise Souder, Jerry Stoudt, David Yoder, Scott Yoder.

DEATHS

Zilla Soldner Amstutz was born February 21, 1890, in Berne, Ind., and died June 10, 1962. She was a member of First Church, Bluffton, Ohio, taught a women's Bible class, was a member of the church board, and a deacon of the church. She was secretary of the hospital board for fourteen years. Her husand, Edwin Amstutz, preceded her in death. Survivors are a daughter, Harriet (Mrs. Nickolas Dick of Scarborough, Ont.), and a son, Robert F., of Avon, Conn.

Harry D. Augspurger, member of Apostolic Church, Trenton, Ohio, was born in 1882 and died April 16, 1962.

Sarah Reichenbach Basinger, member of First Church, Bluffton, Ohio, was born August 6, 1878, in Putnam County, Ohio, and died May 26. She was married to Enoch Basinger, who died in 1936. A daughter, Gail, survives.

Jacob Dyck, member of the Clearbrook (British Columbia) Church, died on May 31 at the age of 87.

Emil J. Flickinger was born April 5, 1886, and died June 4. He was a lifelong resident of Pretty Prairie, Kansas, and a member of the First Church of Pretty Prairie. Survivors are his wife Lydia, and two sons, Waldo of Dallas, Ore., and Harry of Pretty Prairie.

Peter P. Friesen, Arnaud, Man., was born March 14, 1901, in South Russia and died May 19. He came to Manitoba in 1925.

Mrs. Anna Eliza Howe, member of Apostolic Church, Trenton, Ohio, was born March 4, 1872, and died June 7.

Annie W. Oberholtzer, wife of Harvey S. Oberholtzer, born June 16, 1894, died May 21, 1962.

David A. Reusser, Mulvane, Kansas, was born Oct. 16, 1881, and died June 12. He was a member of First Church, Moundridge, Kansas.

Geo. G. Schroeder, member of First Church, Mountain Lake, Minn., was born Mar. 20, 1892, and died May 18. He leaves his wife, Helen Martens Schroeder, and one son.

Barbara Stahlheber was born June 21, 1876, in Germany and died May 19 in Oklahoma City. She was a member of First Church of Halstead, Kan.

Anna de Beer Tjart, Black Creek, B. C., was born Oct. 18, 1892, in New Chortitza, South Russia, and died May 31. She came to Canada in 1930.

Marie Toews, member of Bethel Church, Inman, Kansas, was born Jan. 11, 1899, in McPherson County, Kansas, and died June 7. Survivors are her aged mother, four brothers, and two sisters.

Henry D. Wiens, member of Bethel Church, Inman, Kansas, was born Jan. 11, 1894, and died May 31. He was the father of six daughters and four sons.

LETTERS

WORSE THAN COMMUNISM

Dear Brother Shelly: Thanks for the excellent issue of June 5, concerning Communism and Anticommunism, and the Cold War. Brother Dick's statement reminded me of something Ernest F. Tittle once said, "Some of my friends say they find it difficult to believe in God after what happened in Russia. I would find it hard to believe in God if something hadn't happened in Russia."

Unless we come nearer the heart of the cross of Christ in our day, the judgment of God could bring us something far worse than Communism, in an atomic hell on earth.

In the spirit of Norman Wismer's statement, let us take up our cross and follow the Master, and "do His will more earnestly, (and) He will take care of the cold war for us in His own way." "The word became flesh and dwelt among us." Let us so dedicate our lives to Him, that He may "become flesh in us," and so reconcile man to man from both sides of the iron and bamboo curtains. Keep up your good work! *Carl J. Landes, Box 8112, Guilford College, N. C.*

GRIPS ON THE COLD WAR

Dear Editor: In regard to the statement concerning Communism in the June 5 issue of *The Mennonite*, I would suggest that in item No. 5 of the second paragraph the phrase "particularly against fellow Christians" be deleted as it seems to imply and press unfounded charges against non-Christians. I am sure that the committee did not mean to imply this. The last sentence of the statement beginning "And we pray" is a long cumbersome sentence. I suggest it be replaced with a simple entreaty based on the words of Christ, "Thy kingdom come, thy will be done on earth as it is in heaven."

To come to grips with a force such as Communism a clear, objective analysis of factors that foster its growth is necessary. I have seldom read a more complete, concise, objective analysis of such than the comments by Nickolas W. Dick in the same issue. I would urge all readers to read and reread these comments. *Robert O. Epp, Henderson, Neb.*

COLD WAR O. K.

Dear Brother: I have seen your issue of June 5, and wish to thank you for the exceptionally penetrating discussion of Communism, both in the statement prepared for the General Conference and in the responses to the question, "Must the Church Choose Sides in the Cold War?" *George G. Hill, Minister of World Affairs, Palma Ceia Methodist Church, Tampa 9, Fla.*

OVERDUE CRUSADE

Dear Brother Shelly: The article in the June 19 issue on Billy Graham was the most inspiring and challenging one that has appeared in *The Mennonite* for a long time. This encourages one to suggest that a concerted prayerful effort should be made for holding an evangelistic crusade in our spacious Memorial Hall on the Bethel College Campus. Such a crusade is long overdue, and could result only in rich blessings for the community, for the College, and for our Conference as a whole. *C. B. Friesen, 501 E. Caddo, Cordell, Okla.*

NOT INFORMED ON MISSIONS?

Dear Editor: I too am concerned about the mission fund. I wholeheartedly agree with Robert L. Ramseyer (Letters, June 19) that the unified budget is a cause of decline in the midst budget. My feeling is that there should be more reports from the missionaries in *The Mennonite* to stress the need to bring the gospel of salvation to them that have not heard, to stir up the readers to contribute more. Many Conference members are not informed what is going on in the mission field. Why? Because there isn't much in *The Mennonite*.

We women that join in a sewing circle or mission circle receive the *Missionary News and Notes* where we get firsthand information about our mission field, but there are many, many that don't get the *Missionary News and Notes*. How can they know, how they can be stirred to give more to the cause of Christ, to spread the gospel? *Mrs. D. J. Buller, Route 1, Hillsboro, Kansas.*

Cornelia Lehn

"I SOLEMNLY SWEAR." One hand raised, he paused, expecting me to repeat after him. He didn't even look up from the Bible on which his other hand was resting, so sure was he that I too would say it.

But I didn't. Even though I had had no idea that I would be expected to give an oath, it was too deeply engrained within me: Mennonites don't swear. My heart doing a terrified flip, I said as evenly as I could: "Excuse me, I don't swear."

Slowly his raised hand came down.

Then, for the first time, his eyes looked directly into mine, and he asked softly, "Why don't you?"

"Because it is against my conscience. It says in the Bible that we shouldn't swear."

A little smile crept over his face. "Where in the Bible does it say that?"

Where—in—the—Bible— My thoughts scurried like frightened mice into all the corners and crevices of my mind. Where—in—the—Bible— Wait a minute—wait a minute—it's—it's—

Then I heard him say, "I believe it's in James, chapter 5, verse 12."

He opened the Book and turned several pages. Then he read it to me: "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay nay. . . ."

He closed the Book. "I thought I knew my Bible," he said, still gently smiling. After that I solemnly and woodenly affirmed whatever it was that I was supposed to have sworn to—with whatever breath was left me and stuck the paper into my purse.

I felt like a great big hollow nut with a little shriveled self knocking around inside. So a man who administers oaths has to tell me where it says it is wrong to swear. And what about all the rest of the things that I believe? Believe! Do I really believe them when I don't even know where information regarding them is to be found? All I could think of was, "O God, forgive me and help me to get busy!"

Business for Conference

The Young People's Union is proposing a constitutional revision. Delegates to the assembly in Bethlehem, Pa., will be asked to vote on this change.

ORIGINAL CONSTITUTION

Article II, Section I. RELATIONSHIP: This Union is an auxiliary of the General Conference Mennonite Church under the auspices of the Board of Education and Publication through its Committee on Church, Home, and Community.

Article II, Section III. BOARD ASSISTANCE: Requests for Board of Education and Publication budgetary assistance and nominations for staff members of this Union are to come as recommendations to the Board of Education and Publication from a joint committee consisting of authorized representatives of the Young People's Union Executive Committee and the Committee on Church, Home, and Community.

Article IV, Section II, B, 1, a, EXECUTIVE COMMITTEE Duties: It shall have the major responsibility of carrying forward the work of the Union and the carrying out of the resolutions adopted by the General Assembly and the Union Council.

Article IV, Section II, B, 3, a, EXECUTIVE COMMITTEE Selection: Nominations for the executive shall be made by the Council in session previous to the General Assembly, with further nominations possible by the General Assembly. There shall be a minimum of two nominations per office by the Council.

Article IV, Section II, B, 3, b, EXECUTIVE COMMITTEE Selection: Election of officers shall be by majority vote by ballot. The president and the vice-president shall be elected at the General Assembly for a term of six years, their terms to expire alternately. They shall not hold the same office for more than one term. The secretary-treasurer shall be elected at the General Assembly for a term of three years, and shall be eligible for re-election. No officer shall be more than 27 years of age when elected.

Article IV, Section IV, A, UNION COUNCIL Composition: The Union Council shall consist of the Cabinet, two representatives from each District Conference, and one representative from each college of the General Conference.

Article IV, Section IV, B, 1. UNION COUNCIL Duties: This Council shall serve in an advisory capacity in the work of the Executive Committee, including the confirmation of appointments, the ratification of the annual budget, and the review of working policies.

CONSTITUTIONAL CHANGES (indicated by italics)

Article II, Section I RELATIONSHIP: This Union is an auxiliary of the General Conference Mennonite Church under the auspices of the Board of Education and Publication through its Committee *on Youth Work.*

Article II, Section III BOARD ASSISTANCE: Requests for Board of Education and Publication budgetary assistance and nominations for staff members of this Union are to come . . . from a joint committee consisting of authorized representatives of the Young People's Union Executive Committee and the Committee on *Youth Work.*

Article IV, Section II, B, 1, a, EXECUTIVE COMMITTEE Duties: It shall have the major responsibility of carrying forward the work of the Union . . . *and shall be responsible to the Union Council.*

Article IV, Section II, B, 3, a, EXECUTIVE COMMITTEE Selection: Nominations for the executive shall be made by the *Cabinet* in session previous to the *Union Council meetings* with further nominations possible by the Union Council. There shall be a minimum of two nominations per office by the *cabinet*

Article IV, Section II, B, 3, b, EXECUTIVE COMMITTEE Selection: Election of officers shall be by majority vote by ballot. *On alternate years the Union Council shall elect a President-elect, who shall serve as Vice President for a term of two years, after which he shall serve as President for a term of two years. He (they) shall not hold the same office for more than one term. The Secretary-Treasurer shall be elected by the Union Council for a term of three years, and shall be eligible for election for one additional term.* No officer shall be more than 27 years of age when elected.

Article IV, Section IV, A, UNION COUNCIL Composition: The Union Council shall consist of the Cabinet, *two delegates from each district for the first 5,000 adult members or fraction thereof, plus 1 additional delegate for every 5,000 adult members or fraction beyond the first 5,000, based on the current handbook,* and one representative from each college. . . .

Article IV, Section IV, B, 1. UNION COUNCIL Duties: This Council *shall elect the Executive Committee and shall give direction* in the work of the Executive Committee, including the confirmation of appointments. . . .

Vhat the Change Will Mean

HIS REVISION was presented by the
oung People's Union Cabinet to
e Union Council in session at
hicago last November and re-
eived the approval of the Council.
order for delegates and mem-
ers of the local youth fellowships
become familiar with its signifi-
nce, here is an explanation.

The first change concerns the
ecting of the executive committee
the Young People's Union. Under
e present constitution the execu-
ve committee is elected by the
eneral Assembly, which is com-
sed of delegates from the local
uth fellowships. The General As-
mbly meets every three years. It
s been the feeling for some time
at the attendance at the General
ssembly meetings is not represent-
ive enough from all areas of our
nference to be charged with the
portant task of selecting an ex-
utive committee. Representatives
om the immediate area can, for
e most part, control the election.
e have also found that the turn-
er in attendance at our assembly
eetings is so great that very few
ung people attend more than one.
is means the lack of continuity
d acquaintance with the total
ogram which is necessary for the
st selection of leadership. There-
re, we are proposing that the
ung People's Union executive
mmittee be nominated by the cab-
et and elected by the Union Coun-
. The Union Council meets an-
ally in November and is com-
sed of representatives from the
strict organizations and one dele-
te from each of our Conference
lleges. At the Union Council meet-
gs, we normally have each dis-
ct represented and, therefore,
ch area of the Conference has its
are of voting strength in electing
executive committee. Since the
ion Council meets annually, the
rnover in representatives is not
great as at General Assembly.
each Union Council we have per-
s attending who have had a con-
erable amount of experience in
work and are more able to intelligently select the executive committee. It should be noted, however, that ultimate responsibilities for the program and organization will continue to rest within the General Assembly since the revision does not change the fact that the authority for changing the constitution will remain with the General Assembly as it has in the past.

The cabinet feels that this change will greatly strengthen the relationship of the district Young People's Union organizations and the General Conference Young People's Union. The Conference organization will rely much more heavily upon the district organizations for guidance since the executive committee will be directly responsible to them through the Union Council. It is hoped that the districts will be strengthened, and that we can all work together more effectively in meeting the needs of local youth fellowships.

The other major constitutional revision would affect the term of office for president and vice president. Now the president and vice president are each elected for a term of six years. The six-year term makes it extremely difficult for people to accept such a major responsibility. Young people within the age of eligibility for these offices often are not ready to commit themselves for this length of time since at this age their future is often quite indefinite. Thus it was felt that the term of office for president and vice president should be shortened so that more persons would be available for these responsibilities.

Consequently, we are proposing that on alternate years the Union Council shall elect a president-elect, who shall serve as vice president for a term of two years, after which he shall serve as president for a term of two years. In this way the president, upon taking office, will be strengthened by having served two years as vice president. The term of office for the secretary-treasurer will continue to be three years as it has been in the past. *Marvin Zehr, Young People's Union president.*

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wton, Kansas.

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COVER

The Pennsylvania Turnpike and most other roads lead to General Conference, Bethlehem, Pennsylvania, August 8 to 15.

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THE MENNONITE

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EDITORIAL

From Souderton to Bethlehem—III. A minister from Massachusetts vacationing in Utah struck up a conversation with a school girl. "I'm from Boston," he said. "Have you ever heard about Boston?"

"Oh, yes," she replied. "We sent a missionary to Boston."

And so our interest follows our missionaries and workers. If we have an interest in world affairs it is because of Christian missions. School teachers talk about how to widen the horizons of children. They usually mean doing this with storybooks about people from other countries. But for the children in our churches, people in other countries come alive in our missionaries.

For me, one such person was Mrs. S. F. Pannabecker. She had just returned from China when she spoke to the General Conference session in Souderton, Pennsylvania, on that August evening of 1941. She spoke movingly and darkly about the dangers in China. She spoke of the Communists, about Sun Yat-sen, and about Chiang Kai-shek. These were strange names to me, all three, but I was to hear more about them in the following years. She wanted to say more, but could not, for fear it might bring harm to her husband and the other missionaries still in China. And what was the danger? Japan had invaded China. Some predicted that America might join in the war against Japan. Four months later it came to pass.

Stretch the time twenty-one years from the General Conference session in Souderton to Bethlehem next month. China will still be with us. This time we are on the outside looking into China through a glass darkly. Though we no longer have missionaries in China, we have workers all around its edge—in Korea, Japan, Formosa, Indonesia, and Hong Kong. China continues to be a problem, not just to the Mennonite church; it is a world problem. It threatens the world with its famine, its refugees, and its physical power. Some day nuclear weapons will be added to this list.

At Bethlehem other missionaries will personify new concerns. Someone will speak for Congo. Once a peaceful Belgian colony, it has come to an age of violent problems. Its civil war and racial strife, and its hunger and disorganization—these are our problems too. Our workers and our brothers are there. Someone will also speak for Latin America that stirs uneasily under a dark cloud. The old patterns of yesterday are passing away. But the new ones have not yet come. The empty space will be filled with trouble for everyone including the church, and that means us.

To know our missionaries and workers around the world is to know crisis. But we should know two things more. First, the church is *there*. It is not always clear where God is calling us. But He has called us to stand and work in the places of need. If the General Conference Mennonite Church needs a reason for being, the needs of the world are it.

But, the church is also *here*. Since 1941 the problems have grown. But the church has also grown. If God has called us to big things, He has also given us the strength to do big things. And are we stronger in 1962 than in 1941? I think so. Are we more dedicated to the will of God than in 1941? Yes, again. Is there a measure? In 1941 our membership stood at 36,000. In the three-year period just ended we had contributed $317,000 for missions. After twenty-one years we have 53,000 members, a significant growth. But in the first five months of 1962 we have already raised $330,000 for missions—a 36-month job done in five. Obviously, our people are more prosperous. But prosperity does not bring dedication. The secret of growth has been in the faith and works of our people.

Next week we'll look at other signs of growth.

JULY 17, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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Wilfred Ulrich

Kitchener and Waterloo, Ontario

World Conference Cities

HAVE YOU BEEN to Ben Eby's? Possibly not. Times have changed since the busy pioneer village in Waterloo County, Ontario, has been called by that name. When visitors from the four corners of our world converge on Kitchener this summer they will find a modern industrial center set in beautiful rolling hills and colorful hardwood and cedar woodlands.

Yes, Waterloo County is in Canada, but that does not mean it is on the edge of primeval tundra and inhabited by friendly Eskimos. The area is on a parallel with the Iowa-Minnesota State line and is about 100 miles from Niagara Falls. It is in the heart of a rapidly-growing industrial area which gives a sound financial base to community life.

Kitchener and Waterloo are twin cities. They are not identical; nor do they always demonstrate that they are amicable. Kitchener is the big brother with a population of 75,000; Waterloo has 21,000. The rubber industry is the largest employer in the Kitchener-Waterloo community. The Goodrich Rubber Company will have in production this summer a new $5,000,000 ultra modern factory for the manufacturing of rubber tires. There are also several large producers of electronic components for radio, television, and aviation. The diverse character of

Left and above: the city halls of Kitchener and Waterloo.

ie industrial development has erved to reduce the problem of nemployment in the community. Waterloo has been termed the Hartford of Canada" since several f the large insurance companies, ich as Mutual Life, Dominion, and quitable Life, have their headquarrs in the city. Waterloo is rapidly ecoming a university town, with e recent establishment of the Uniersity of Waterloo. The older Luthan College and Seminary has also cured university status. Between e two schools they now have an rollment of over 2,000 students.

mmigrants from Pennsylvania

When the Mennonites first came Waterloo County, it was virgin ilderness. In 1800 several Mennote families migrated from Pennlvania to cut from the hardwood rests their homes and clear land r farms.

The land they selected was much ke the beautiful rolling hills of ncaster and Bucks counties in ennsylvania. It was situated on the rand River which is a major river owing from the heart of southern ntario into Lake Erie. A stone wer now stands high above the nks of the river situated on land eared for farming by the first ttlers. Beside it is a small cemery containing graves of those enrprising persons. It is located miday between the cities of Kitchener d Preston, and it is about three iles from the interchange on highay 401. Tourists driving from the ghway toward Kitchener will ideny it by the designation Pioneer wer.

Within a few years many families ere to follow the first settlers. Life the frontier was not easy, but was rewarding. Among the first ttlers, Benjamin Eby was to fill important role as community ader, minister, and teacher. Under s leadership a small log church as built in the year 1813. The First ennonite Church of Kitchener ands on the location of this first urch. The city of Kitchener is cated on land that several Mennite settlers cleared for farming. ie auditorium in which the Mennite World Conference will be

BETZNE
BORN

The stone tower on the banks of Grand River.

A Mennonite farm in Waterloo County.

held is on land once farmed by the father of Earle Snyder who is chairman of the housing committee of the present conference.

The Pioneers Called It Berlin

Other settlers of German origin were to join the Mennonites along the Grand River and together they built the pioneer town of Berlin. The excellent supply of lumber gave rise to the cooperage and furniture industries. These are still carried out on a large scale in Kitchener and Waterloo.

Due to intense prejudice during World War I, the name of Berlin was changed to Kitchener and the use of the German language was strongly discouraged. The migration of immigrants from Europe since World War II added to the many residents in the Kitchener-Waterloo community, gives the area a very cosmopolitan character. You may select a language from any of the Central or Eastern European countries and it would be possible to find someone who could speak it fluently. A number of churches in Kitchener still conduct their entire services in the German language. These include the Lutheran, Pentecostal, Mennonite, Baptist, and the Church of God.

Henry H. Epp, pastor of the United Mennonite Church in Waterloo, suggests that Waterloo and Perth counties contain a microcosm of the people who will be attending the Mennonite World Conference. Since many of the guests attending will stay in these homes, an opportunity will be given to observe this fact.

The Mennonites first came in 1800. The Amish Mennonites migrated from Alsace-Lorraine beginning in 1824. These people settled in Waterloo and Perth counties in an area adjacent to the Mennonites. Following World War I, both of these communities were instrumental, through their joint efforts in the Non-Resistant Relief Organization, to settle Mennonite refugees from Russia in Waterloo County and several other areas of southern Ontario.

The Growing-Apart Period

Cultural change and new developments in church life have brought about several subdivisions in the main groups of Mennonites and Amish. Though we do not like to admit the existence of our many divisions in this day of ecumenical discussions, we have them and the visitors to Waterloo County will observe them.

The Mennonites of Waterloo County continued as one body until the years of 1870-90. They were a close-knit German community and not particularly open to change. A certain amount of spiritual lethargy had set in to steal the strength of the churches. The evangelism of the Methodists and the United Brethren with their camp meetings had a profound effect upon the Mennonite community of Waterloo County.

The introduction of the Sunday school, evening worship services, and evangelistic services divided the community. The groups known as the Mennonite Brethren in Christ accepted quite wholeheartedly the holiness teachings of those who came to preach. The adoption of some of these new ways in church life alienated the more conservative members in Woolwich Township, north of Kitchener. These people still maintain a simple rural life, driving horses and buggies and rejecting patterns of worship that are now standard in most Mennonite communities. Some of their families have made adjustments in their business life by the purchase of automobiles and modern farm machinery. They are known as the Waterloo-Markham Mennonites. There are approximately 1,000 Old Order Mennonites and 800 Waterloo-Markham Mennonites. The Ontario Mennonite Conference, which is the parent body, has a membership of approximately 4,000 and is the largest Mennonite group in Ontario.

The Amish community has also experienced division. The division came in 1886 when several of the congregations built their first meetinghouses for worship. Those known as the Old Order Amish withdrew and still meet in their homes for worship. Their pattern of life is similar to that of the Old Order Amish found in Pennsylvania and Ohio. There are approximately 400 Old Order Amish in Ontario.

Two congregations which are now associated with the Beachy Amish in the United States represent a

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ennonites going home from church in Waterloo County.

ay of life and worship midway etween the Old Order Amish and ie main Amish group of Ontario. he Ontario Amish Mennonite Con-erence is the parent group and has membership of approximately 590. With the Ontario Mennonite onference they are members of ie Mennonite General Conference.

The Mennonite Brethren in Christ ave, since World War II, changed s name to the United Missionary hurch. Though they earlier worked ith the other Mennonite churches cooperative ventures, they have ow withdrawn from these.

The migration of 1924 from South ussia brought two new groups of ennonites to the community. The ennonite Brethren have a large iurch in Kitchener and an Ontario onference membership of approxi-ately 2,100. The facilities of their iurch in Kitchener, together with irst Mennonite Church and Stir-ng Avenue Mennonite Church, will used for auxiliary meetings of ie World Conference.

The General Conference of Men-onites has two churches in Kitch-ier and Waterloo. The United Men-onite Church is located in Water-o. The General Conference Men-onite churches of Ontario have add-l the term "United" to their name help distinguish them from the her Mennonite Conferences. Their ntario membership is about 3,300. ie Stirling Avenue Mennonite Church is also a member of the General Conference of Mennonites, having joined in 1947. It represents a division in the First Mennonite Church that occurred in 1924 on questions of polity.

At present there are seven Mennonite churches in Kitchener and Waterloo: three (Old) Mennonite, two Mennonite Brethren, and two General Conference.

A Common Good Will

Though we appear to have many divisions, yet we share a common spirit of good will toward others. The ability to work together on behalf of others was demonstrated in 1917 when the Non-Resistant Relief Organization was formed to give material aid to war sufferers in Europe. Leaders in this relief effort were from the Mennonite Conference, Amish Mennonite, Mennonite Brethren in Christ, and Old Order Mennonites. This organization still actively represents the relief interests of all the Mennonite, Amish, and Brethren in Christ in Ontario, and is a member of the Mennonite Central Committee.

World War II led to the creation of the Conference of Historic Peace Churches. This is another cooperative effort of all the Mennonite, Amish, and Brethren in Christ churches of Ontario. During the war its military problems committee, under the leadership of Bishop J. B. Martin and Elven Shantz, handled the alternate service program for conscientious objectors.

The inter-conference activities of the Mennonites and Amish were further demonstrated in 1954 with the establishment of the Ailsa Craig Boys' Farm, at Ailsa Craig, Ontario. This farm receives delinquent boys from Children's Aid Societies in Ontario with the purpose to rehabilitate them to useful Christian citizenship.

In 1961 Conrad Grebel College received a charter from the government and has officially affiliated with the University of Waterloo. Participation in the establishment of this school is more limited to the number of Mennonite and Amish Conferences involved, but its significance is seen in that several different groups of Mennonites can work out a program of education together. Plans call for constructing a major facility in 1964 by Conrad Grebel College on land donated by the University of Waterloo.

The Mennonites and Amish of Ontario represent a dynamic community. The efforts of relief, peace, and education they conduct together are of such a character and dimension as to overshadow the divisions that time and change have created. All of these people extend a welcoming hand to those attending the forthcoming Mennonite World Conference.

The New Life in Christ

Here is a life that can conquer evil because it depends on the great power which God has revealed in Jesus Christ. It is a response of love and joy for what God through Christ has done for us.

William Klassen

IT IS EASY to reject something that is unacceptable to us. It is much more difficult to propose something in its stead which will do what the old was intended to accomplish. In Colossians 3 we have one of the high points of Christian literature. If the book is considered a musical masterpiece, then certainly this section is its main chord. Already in chapter two, Paul referred to the death and resurrection of the Christian with Christ. Now he draws some implications of this great fact for Christian living.

He begins with the demand to seek the things that are above, namely where Christ is. Furthermore, we are to develop our thinking in the direction of the upward things, not the things upon the earth. This admonition is made because we have been raised with Christ (v. 1). We have died (v. 3), and our life—the principle, the drive, the pattern of our existence—lies hidden with Christ in God.

Putting to Death the Old

This death which has been accomplished in the past needs to come to all areas of life. The members which continue to seek expression on the earth—fornication, uncleanness, passion, lust which is evil, and greed which is idolatry, which result in the wrath of God—these are now to be put to death and to be laid aside. This all belongs to the earth and dare have no part of the Christian. Furthermore he is to lay aside all anger, passion, malice, cursing, filthy talk. Never are these to have a place again in the life of the Christian. Lying to one another is to stop immediately since they have laid aside the old man with his practices and are now clothed with a new nature. This nature is continually being renewed in the image of its Creator, and bringing about a knowledge of God. What characterizes this new life in community is that there is no distinction between Greek and Jew, circumcision and uncircumcision. Positively it is characterized by the fact that Christ is all and in all.

As the beloved of God now, they are to be clothed positively (vv. 12-17) with a number of attributes. They are to wear compassion, kindness, humility, gentleness, and patience. As they live with each other they are to display forbearance with one another, and when grievances occur they are to forgive each other just as the Lord has forgiven them. To wrap it all up, however and to bind it together and keep it complete, there must be love. As the umpire who continues to arbitrate the conflicts within their hearts, they are to invite the peace of Christ to dwell in them. They were called into this peace and into one body.

As if an afterthought, Paul adds "and continue to be thankful." This kind of life can be maintained if the word or the message of Christ con nues to dwell among them richly, it is allowed to express itself in l wisdom, through the means of aching and admonition. Further can express itself through the nging of hymns and spiritual ngs as their hearts flow over with ratitude to God in praise. The ndamental rule, upon which all their action must be based hether in word or in deed, is that ey act only under the authority nd guidance of the Lord Jesus and the same time giving thanks to od the Father through Him.

Life consists of many things. It hard sometimes to clearly define e essentials of life. When we lose mething such as a job, a farm, a ved one, into which much of our e has gone, we feel that a certain rt of us has died. Paul says that, r the Christian, Christ is life. All at we do comes from Him by way energy and He is the quickening gent who so completely influences that our life becomes an expres- on of himself.

r Self-Examination

Great people can, of course, deep- influence the behavior of others. ildren imitate their parents, old- children their teachers, and all of have "ego ideals" whom we copy. ow often we have been embar- ssed to discover that we do cer- in things because others whom respect do the same thing!

What Paul is saying is that the ristian has as his ideal the life Christ. This is clearly defined in rses 5-11 as a laying off of cer- in habit patterns and actions ich are contrary to Christ. How any of these can still be found in ur life? Look at them one by e: fornication, indecency, lust, ul cravings, ruthless greed. This the old life. These character aits are to be killed and they are lled as we put aside the follow- g specific actions. Look at these turn: anger, passion, malice, rsing, filthy talk, lying. Here we ve a series of sins that can be mmitted with the tongue or with e mind. This old nature can be t aside and instead the image of e creator can be put upon man in s new nature.

There is moreover in the new eation an end of all class and ce distinctions. Even the cultural stinctions which tend to divide men are done away with because all have been incorporated in Christ. In the church one should therefore not feel more at home with a Swiss Mennonite, a Russian Mennonite, or someone who comes from non-Mennonite background. Yet how often in our churches these distinctions become meaningful and even decisive! How often indeed people are made to feel like second-rate citizens because they are not raised in Mennonite communities! Where these distinctions exist it is clear that Christ is not in all and the assumption seems to be that He dwells more in some people than in others.

Description of the New Life

Let us go on to look at some of the other attributes which now distinguish God's people. For it is not in the absence of certain vices, but in the presence of certain distinctive characteristics of conduct that union with Christ is detected. Again look at them one by one: compassion, kindness, humility, gentleness, patience; conduct that forbears and continues to forgive using as its standard God's own forgiveness; love, peace, gratitude; instruction and admonition with wisdom; thankfulness. If these would pervade our churches and would distinguish them from all other secular or human societies, what a difference this would make!

World Conference Bible Studies V

This is a study of
Colossians 3:1-17 which
you should read first.

What would happen if Christ's peace would really be the umpire in our hearts? We are called a peace-church. Paul tells the Colossians that this is what they were called for: to be members of a single body and to have this peace. To what extent are we noted in our relationships within our congregations, our congregations toward each other, or our various branches toward each other as peace churches?

When one looks at this chapter as a whole, it is striking to notice that Paul refers nine times to the Lordship of Christ. When it comes to Christian behavior, the Lordship of Christ should take on meaning. What would the Lord have me do? This is the question and consideration which governs all of our conduct. We seek to accomplish His will in all of our actions, knowing that when we do something in His name life has a higher purpose and meaning than simply survival or self-gratification.

This is a remarkable kind of life! It is to the abundance of this kind of life, to its joy, its fullness that the gospel invites us. Here is a life that can conquer evil because it depends not on rules or regulations, not on self-effort, but on the great power which God himself has revealed in Jesus Christ. It takes into consideration the reality of God's dreadful judgment (v. 6), but it is not frightened into action. It is rather a response of love and joy for what God through Christ has done for us. Thus it can sing thankfully to God.

The Practice of the New Life

Have you ever battled with uncleanness, passion, evil lust, or greed? Have you felt entirely helpless in the face of increasing temptation? Perhaps you were even disturbed that, instead of having the ability to think of sin in these terms, the indecent thing really began to look inviting to you. It is amazing how an outpouring of gratitude to God for what He has done for you will affect you in such an hour. The practice of the new life moves forward most consistently when such gratitude is the constant climate in which the Christian life is nurtured. The idolatry of greed, anger which endures over a long period of time, and the passion which flares up in a moment, can be conquered. Of course they will not be conquered as long as we think of them as being inconsequential little oddities or habits that all of us indulge in more or less. They can be conquered when we see them as diametrically opposed to the nature which God has implanted in us. To do so certainly requires the cooperation of our total being with the resources God has made available to us. But victory over sin has been accomplished in the life of Christ. It is available to us if we steadily turn our attention to that Christ who is our Life and continues to work in us.

NEWS

Northern District Adds to Camp Grounds

Salem Church of Freeman, South Dakota, was host to the 69th session of the Northern District Conference, June 21-24. Paul Barkman, professor of psychology at Taylor University, addressed the 191 delegates and visitors at Pioneer Hall on the Freeman Junior College campus on the theme, "The Whole Word for the Whole Man."

Conference action was taken in regard to support of the new Faith Church of Minneapolis where John A. Esau is pastor. The district has underwritten the loan which the church is to secure from Church Extension Services for the purchase of an old Lutheran church building.

Additional land (twelve acres) adjoining the district retreat grounds at Swan Lake will be purchased for $8,000. This will provide more lakeshore, a well, buildings for a caretaker, and land for recreation.

Newly-elected officers are Bruno Penner, president; Paul Goossen, vice president; Richard H. Graber, secretary; and Harold Kroeker, financial secretary. Carl Miller was reappointed as central treasurer, and Wilbur Schmidt is the statistician. A budget of $22,105 was adopted of which 70.11% is for the Home Mission program. Last year's budget of over $20,000 was met by the district churches.

Interest was shown in the Minister's Pension Plan presented to the conference by August Epp of the General Conference Board of Business Administration. Thus far only about 20% of the pastors of the district are in this program. Lay people were challenged to seriously consider this in their churches.

A revised polity on ministerial ordination was adopted in which the lay minister, the licensed minister, and the ordained minister were defined. It is hoped that a more uniform program may materialize among the districts of the General Conference. E. A. Albrecht of the Committee on the Ministry attended the meeting in Chicago arranged by the General Conference.

A large number were in attendance for the Sunday evening service when the mass choir, under the direction of John Gaeddert, sang various anthems and hymns. Dr. Barkman brought his final message, an exposition of Psalm 139, entitled, "When I Awake, I Am Still With Thee."

INDIA SEMINARY EXPANDS

"The hope of evangelizing India lies in this seminary. I have complete confidence in its spiritual and academic integrity." This was the statement made by Ruby E. Dare to the representatives of the Cooperating Home Boards of Union Biblical Seminary of Yeotmal, India, at the June 8 meeting at Winona Lake, Indiana.

Miss Dare, of Greenville, Illinois, reported to the nine representatives of the nineteen cooperating boards in England, United States, and India, on her six-month stay at the India seminary where she and Susan Schultz of Wilmore, Kentucky, served as volunteer librarians, organizing the transfer of thousands of volumes from the old building to the new library.

The cooperating boards pledged continued support for the completion of the $125,000 building program. F. J. Kline, president of Union Biblical Seminary, pointed out the urgent need for the completion of the new library and of the men's dormitory. The boards also approved the establishment of a department of Christian journalism.

Byron S. Lamson of the Free Methodist Missionary Board is president of the Cooperating Home Boards. J. D. Graber of the Mennonite Board of Missions was elected vice president. Secretary is Hollis Abbott of World Gospel Mission.

The General Conference Mennonite Church is one of the cooperating boards. S. T. Moyer, former missionary in India, now of Pekin,

Present at the June 8 Yeotmal meeting were (seated, left to right): L. A. Crose, Church of God, Anderson, Ind.; Ruby E. Dare, Greensville, Ill.; Byron S. Lamson, Free Methodist; George Warner, World Gospel Mission; Bessie Kresge, Free Methodist; Mrs. S. T. Moyer; (standing, left to right) Floyd Banker, Wesleyan Methodist; Sherman Brantingham, Ohio Yearly Meeting of Friends; Edwin Jacques, Conservative Baptist; M. C. Tenny, Wheaton College; Milton Coleman, Ohio Yearly Meeting of Friends; J. D. Graber (Old) Mennonite Board of Missions and Charities; S. T. Moyer; George Kaiser, Indo-Burma Pioneer Mission; Mrs. Banker.

linois, serves on the Endowment ommittee of the Cooperating Home oards of Union Biblical Seminary.

EETINGS FOR MEN

prayer breakfast and a noon ncheon for men are special fea-ures for the Bethlehem (Pa.) Gen-al Conference planned by Menno-te Men. Ben Krahn, chaplain of ennonite Hospital, Bloomington, l., will speak to the prayer break-st on "Helps for Hospital Visita-on." Leon Sullivan will be the eaker for the noon luncheon. Both eetings will be held in the Hotel ethlehem on Saturday, Aug. 11.

These meetings will be followed the triennial meeting of Menno-te Men which will be held on the oravian College campus.

EFUGEES LEAVE KATANGA

ver 17,000 Baluba refugees from e Elisabethville refugee camp in atanga, Congo, had been flown to uth Kasai by June 10, according a report from Archie Graber. ee "Filth Fear, and Fighting," ne 26.) Up to 1,400 refugees were ing moved daily. "If the program ntinues as in the past week, the mp should be cleared in five to x weeks," said Graber. The first oup of refugees left the Elisabeth-lle camp on May 8.

Graber, field director for Congo otestant Relief Agency, was asked the United Nations to help direct e movement of the Baluba refu-es. Having worked with the Balu-s as a missionary under the Con- Inland Mission, he is acquainted th many of the Baluba leaders d speaks the Tshiluba language.

IED-FOODS DRIVE

dried foods drive is being planned the West Coast Relief Commit-. The drive is for raisins, dried uit, beans, and rice to be used in lief programs in Vietnam, Hong ng and Korea. Both funds for rchase and the commodities them-lves are needed.

The West Coast Relief Committee, med in September 1960, repre-nts Mennonite and Brethren in rist churches primarily in Cali-nia. The Committee promotes nnonite Central Committee relief the West Coast and operates the thing center at Reedley, Calif. len Linscheid is chairman.

SEMINARY BEGINS SEVENTH YEAR

Seminario Evangelico Menonita de Teologia, which is the new name for the inter-Mennonite seminary in Montevideo, Uruguay, began its seventh year in April with twenty-eight students. Six Latin American countries are represented by the student body. Five students are from Argentina, three from Brazil, one from Colombia, two from Mexico, twelve from Paraguay, and five from Uruguay. Formerly known as *Seminario Biblico Menonita* and as *Seminario Biblico Evangelico,* the seminary is now officially named *Seminario Evangelico Menonita de Teologia.* In the picture the couple at the extreme left is LaVerne and Harriet Rutschman; at the right are the Nelson Litwilers, Frank B. Byers, and Daniel Millers.

KIDNAPPED WORKERS SEEN

Paxman Daniel Gerber, Archie Mitchell, and Eleanor A. Vietti have been seen by Vietnamese friends, according to word received by Mennonite Central Committee on June 21 from Louis King, foreign secretary of the Christian and Missionary Alliance. Efforts to arrange for the return of the three American church workers, however, have been unsuccessful.

The three workers, serving at the CMA leprosarium, eight miles south of Banmethuot, Vietnam, were captured by Vietnamese Communists on May 30. Gerber, from Dalton, Ohio, is a Paxman loaned to the CMA leprosarium by MCC, which has supplied personnel and material aid for several years.

THEME FOR SUMMER QUARTER

"How ought a Christian to look at the world and himself in the midst of world revolution? What may be some of the causes at work in the downfall of nations?" These are questions Heinz Janzen, pastor of the Calvary Church in Washington, Illinois, tries to answer in the *Adult Bible Study Guide for* July, August, and September. Topic for the quarter's Sunday school study is "Later Hebrew History and Prophets."

William Keeney, currently in the Netherlands under Mennonite Central Committee, writes in the *Youth Bible Study Guide* that "We can use the prophets as a standard for measuring our own failures and for understanding where we should perhaps learn better than the Hebrew people and thereby see to avert tragedy for our people and nation."

For teachers of adult and youth classes, the *Builder* magazine is published monthly. Beginning September 1, 1962, Milton Harder will take over the editorship from Maynard Shelly, who has been General Conference editor since the magazine was first published and of its predecessor, the *Herald Teacher,* since 1955. Harder's appointment as editor is part of the new position he will fill in September as editor of curriculum for the Board of Education and Publication.

CHURCH RECORD

WORKERS

Peter and Mary Derksen, 10853 Kamezaki, Hyuga-shi, Miyazaki-ken, Japan, write: "But even now our hearts are burdened for Mr. Hirano, a university graduate, who has earnestly been seeking the Lord for about a year. At one time he seemed to have grasped salvation, but Satan wedged his way in, bringing doubt and discouragement. A few weeks ago Mr. Hirano tried to commit suicide—by God's grace he failed. Now he has accepted a teaching position in a high school. He says he is no good, and cannot be saved."

A. T. Friesen, Mennonite Christian Hospital, Meliun, Hwalien, Taiwan, writes: "On a mobile clinic trip we visited a village very obviously the worse for one of last summer's typhoons — houses ripped apart or torn down by flood-waters, acres of bare boulders where previously were neat paddy fields. Some weeks passed and a man from this village arrived at our hospital with a variety of complaints. He had lost all his fields (and a good deal of his morale) in the above-noted typhoon. Physical examination turned up nothing of note, but we kept him in the hospital for further laboratory and X-ray studies. These (aside from the usual parasites) were also normal, and after a few days we suggested that he return home. During his stay in the hospital this man's despondency had given way to joy in the Lord. As he had read the Scriptures, meditated, heard the gospel from the hospital chaplains, and seen other patients with worse misfortunes than his own, the 'peace that passes understanding' once more became a reality in his heart and life."

Adeline Hiebert taught Bible school in Oraibi, Arizona, during the month of June. She is a member of the Lehigh (Kansas) Church.

Helen Kornelsen of Watrous, Saskatchewan, who returned from India the end of May after her second term of service, is the only Mennonite attending the International Christian Writers Seminar at Green Lake, Wisconsin, June 16 to August 18. There are sixty-seven delegates from thirty-one countries and seventeen denominations.

Kenneth Lohrentz, member of Hebron Church,Buhler, Kansas, left at the end of June for orientation in Grantham and Akron, Pennsylvania after which he will begin a three-year term as teacher of English and history in an Anglican mission school, Kigoma, Tanganyika. A 1962 graduate of Bethel College, he is one of nineteen teachers being placed in secondary schools in Africa by Mennonite Central Committee's new Teachers Abroad Program. The group will fly from New York in August.

Anne Neufeld, who has served under the Board of Missions in Mexico for the past two years, has been appointed for longer-term service there. Originally she had been scheduled to go to the Congo, but went to Mexico when it became indefinite if mission work in the Congo could be continued.

Mr. and Mrs. Herman R. Nickel of Hillsboro, Kansas, have accepted a service assignment in Uruguay under joint sponsorship of the Mennonite Central Committee and the Mennonite Economic Development Associates. The Nickels will be houseparents at the MCC Center in Montevideo and assist in the development of a creamery project for the Mennonite colonies in El Ombu and Gartenthal. MCC's Montevideo center sponsors young people's activities, Sunday service and provides overnight lodging. The creamery is to be located between the colonies of El Ombu and Gartenthal and will provide a cash market for dairy products. The Nickels are members of the Brudertal Church.

Rosemary Nikkel and Carol Reimer, members of Alexanderwohl Church, Goessel, Kansas, will spend two weeks at the Silver Lake Work Camp, Ont., after July 23.

Drusilla Schmidt, member of Tabor Church, Newton, Kansas, will be a member of the Silver Lake Teen Age Work Camp in Ontario.

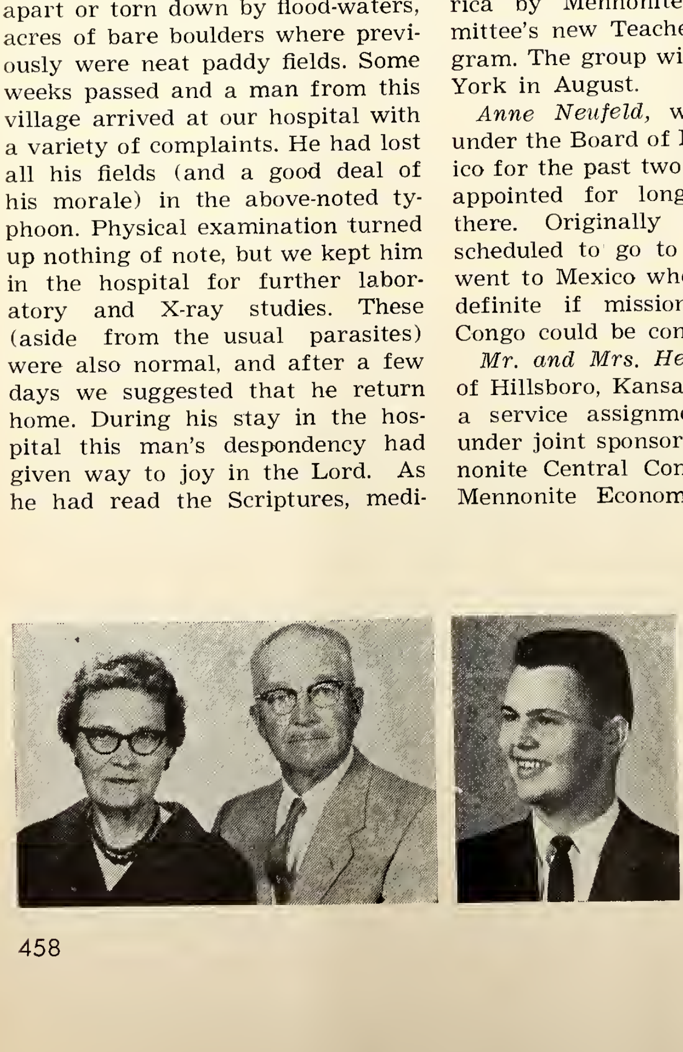
Sharon Schmidt, member of Alexanderwohl Church, Goessel, Kansas is at Gulfport, Mississippi.

Robert A. Unruh, member of Tabor Church, Newton, Kansas, is in 1-W service in Indianapolis, Ind. (see New Addresses).

The Ernie Voth family of Tabor Church, Newton, Kansas, is serving as "roving reporters" for a month beginning June 28 under the Board of Christian Service. They will visit Gulfport, Mississippi, and retreats at Hydro (Oklahoma) and Camp Mennoscah (Murdock, Kan.)

Judy Voth, member of Alexanderwohl Church, Goessel, Kansas, is in Chicago for six weeks.

Anne Warkentin, member of Ebenfeld Church, Superb, Saskatchewan, left June 14 for a third term of service in Indonesia. She will serve with the Muria Christian Medical Services of the Javenese Mennonite Church. Miss Warkentin served her first term in Java and her second on the Indonesian island of Halmahera. Mennonite Central Committee and the European Mennonite Evangelical Committee contribute personnel and material aid to the medical program. Other workers serving here are Dr. and Mrs. Andrew Nachtigall, Freeman, South Dakota.



Mr. and Mrs. Herman R. Nickel, Kenneth Lohrentz (Workers)

MINISTERS

Harold Graber, former missionary to Congo, will become pastor of Hutterthal Church, Freeman, S. D. in late summer.

Ben Rahn was installed as pastor f the First Church of Pretty Prai-ie, Kan., on July 1, 1962.

P. P. Tschetter served in the ca-acity of interim pastor of First hurch, Pretty Prairie, Kan., until he end of June.

Wilfred Ulrich, Kitchener, Onta-io, Canada, has accepted a call to he First Church, Aberdeen, Idaho. His term of service will begin dur-ng the summer of 1963.

CALENDAR

July 27—Graduating exercises at ethel Deaconess Hospital School f Nursing in First Church, New-on, Kansas.

July 28-31—Canadian Conference, t. Catharines, Ont.

Aug. 1-8—Mennonite World Con-erence, Kitchener, Ont.

Aug. 8-15 — General Conference, ethlehem, Pa.

Oct. 19-22—Western District Con-erence, Alexanderwohl Church, oessel, Kansas.

APTISMS

Bethesda Church, Henderson, Neb., n June 10: Peter B. Ediger, Ronald . Dick, Ardenna Epp, Yvonne Epp, rlo G. Friesen, Arlyn E. Friesen, harles D. Friesen, Dwaine R. Frie-n, Eloy J. Friesen, Elwood Friesen, ila Jane Friesen, Lloyd E. Friesen, ilvin D. Friesen, Shirley Mae Frie-n, Wallace G. Friesen, Ardean L. oertzen, Evelyn Hiebner, Alene uebert, Dorothy Kliewer, Leon liewer, Carol Koop, Gary Mierau, adeline Mierau, Carol Ott, Dennis eters, Eleanor Peters, Steven Ratz-ff, Carol Regier, Delmer Siebert, ancy Siebert, Carol Siebert, and ary Mierau.

First Church, Aberdeen, Idaho, June 10: Dale Friesen, Merle riesen, Helen Harms, Richard ege, Marsha Hofer, Donald Lin-heid, Lucia Mathies, Doris Peters, nnie Richard, and Mary Stevens.

First Church, Paso Robles, Calif., June 10: Christian F. Heer, Janet e Osman, Glen W. Regier, Lloyd Regier, Judith Schroeder, Ken-th Schwartz, Philip Schwartz.

Menno Colony, Paraguay, on June : Forty-four young people were ptized, Pastor Martin W. Friesen ports. From 700 to 1000 persons evening attended evangelistic rvices conducted by A. G. Neufeld Margaret, Manitoba, in April and May. A total of 179 persons were baptized and joined the church during Neufeld's ministry.

Pine Grove Church, Bowmansville, Pa., on June 10: Richard Gebhart, Mrs. Lois Gebhart, Dennis Kern, Betty Rudy, Mary Jane Rudy, Dennis Spacht, Garry Youndt, and Thomas Youndt.

Zion Church, Elbing, Kan., on June 10: Frieda Busenitz, Mary Klingenberg, Delores Klassen, Dalice Regier, Irvin Busenitz, James Epp, Calvin Regier, and Paul Regier.

NEW ADDRESSES

James Behrends, 2522 25 St., Slayton, Minn.

Mrs. Wilbur Besore, 400 E. 5 St., Arkansas City, Kansas.

George C. Bohrer, Ridgewood Acres, R. R. #2, Cambridge, Ohio.

Henry Derksen, 9640 Deeble, Apt. E., South Gate, Calif.

Nola Rae Epp, Aurora, Nebr.

James Falk, 620 College Ave., Fresno, Calif.

Derald Gimple, Box 78, Mankato, Kans.

John B. Jantzen, Rt. 2, Box 48, Mt. Lake, Minn.

Albert Dale Klassen, 5401 University, Apt. 3, Chicago, Ill.

Marietta Landis, Hope House, 8 Marsham, Tangier, Morocco.

Marie Peters, 1101 4 St., S., Bemidji, Minn.

Dwight Platt, Rt. 2, Newton, Kans.

Larry Shoup, Caravan Trailer Park A-63, 1049 Jackson Pike, Columbus, Ohio.

Richard A. Schmidt, Casilla de Correo 166, Asuncion.

Mrs. Faye Schreiber, 1109 2 Ave., Dodge City, Kans.

Nancy Schroeder, Box 543, Baldwin, Kans.

Mrs. James E. Tomlanson, 743 Monroe St., Rockville, Md.

Merrill D. Walters, 3934 University Way, Apt 29, Seattle 5, Wash.

Don Wismer, 3003 Benham Ave., Elkhart, Ind.

Art Banman, Union Mission Home, Box 658, Leopoldville, Congo.

C. C. Boschman, Box 571, Carrot River, Sask.

C. Feiguth, 6502 Victoria Drive, Vancouver 16, B. C.

Henry Isaac, Route 2, Concession 4, Group 2, Stone Road, Niagara-on-the-Lake, Ont.

Gordon M. Liechty, BP1, Tshikapa via Leopoldville, Congo.

Ivan Regier, 132 Yamamoto dori, 4 Chome Ikuta-Ku, Kobe, Japan.

John Thiessen, Memorial Home, Moundridge, Kansas.

Mrs. Erwin H. Unruh, 2714 Garland St., Wichita, Kansas.

Robert A. Unruh, 750 N. Tibls, Indianapolis 22, Indiana.

Paul Wiebe, 5418 Woodlawn, Apt. 1-C, Chicago 15, Ill.

DEATHS

Florence Riggenbach Althaus, Rt. 2, Bluffton, Ohio, was born August 24, 1900, in Putnam County, Ohio, and died June 16. Her husband, Levi Althaus, and three children survive. She was a member of Grace Church, Pandora, Ohio.

Charles Roy Benton, Jr., Pandora, Ohio, was born August 11, 1945; and was killed in a motor bike-car accident on June 17, 1962. He was a member of Grace Church, Pandora, Ohio.

Jacob Abram Dyck, Abbotsford, B. C., was born October 21, 1874, in South Russia and died May 30. He came to Canada in 1923.

Mrs. Cornelius Epp, nee Agathe Franz, was born August 24, 1886, at Hoag, Neb., and died May 14. She was a member of First Church, Beatrice, Neb.

Mrs. Margaretha Friesen, Henderson, Neb., was born Nov. 28, 1886, and died June 17, 1962.

Henry Cornelius Froese, member of First Church, Shafter, Calif., was born June 1, 1884, in McPherson County, Kansas, and passed away June 18, 1962.

Mrs. Helen Funk, wife of Ezra Funk, Drake, Sask., was born Jan. 20, 1886, in Hillsboro, Kansas, and died June 2. Surviving here are her husband, one daughter (Elsie, Mrs. I. I. Friesen), one son (Roland of Drake). She was a member of the North Star Church, Drake, Sask.

Mrs. Edna F. Hillegaas, member of Bethany Church, Quakertown, Pa., was born in 1896 in Milford Square, Pa., and died June 9. She was the mother of David Hillegaas, pastor of the Saucon Church, Coopersburg, Pa.

Mrs. Carrie Stubby Kasper, wife of John Kasper, was born March 11, 1889, in Marion County Kansas, and died June 22, 1962. She was a member of the Lehigh (Kan.) Church.

Mrs. Ben Kehn, member of Bethesda Church, Marion, S. D., was born July 10, 1910, and died June 11. She is survived by her husband, one daughter and one son.

Mrs. Emma Steiner Keifer was born Aug. 28, 1878, in Allen County, Ohio, and died June 5 in a convalescent Home in New London, O. She was married to Charles Keifer and had five children.

Anna K. Kleinsasser, member of Hutterthal Church, Freeman, S. D., was born October 10, 1884, in Hutchinson County, South Dakota, and died June 24. She had been an invalid for many years.

Mrs. G. P. Reimer, nee Hildegard Helen von Steen, was born July 14, 1910, at Beatrice, Neb., and died May 13. She was a member of First Church, Beatrice, Neb.

William H. Shelly, member of the Germantown (Pa.) Church, died suddenly on June 12 at the age of 65. His wife, Maude Forrest Shelly, survives.

Mrs. Anna Stucky, 71, died June 27 at the Kingman (Kan.) Hospital after a short illness. She was born Dec. 5, 1890. Survivors include the widower, Simon, two daughters and three sons.

Mrs. Marie Enns Unruh was born March 10, 1871, in Berdjansk, South Russia, was married to John J. Schroeder, October 12, 1890. They accepted six foster children of which one died in infancy. After this union was severed she was married in 1923 to J. J. Unruh. She entered Bethesda Home for Aged in 1958. Died in Bethesda Hospital June 12, 1962, at the age of 91 years. She is survived by five foster children, three step children, 13 grandchildren and 18 great grandchildren. She was a member of Alexanderwohl Mennonite Church, Goessel, Kansas.

Mrs. Viola A. Zehr, member of Flanagan Church, Flanagan, Ill., was born August 18, 1898, in Gridley, Ill., and died June 7, 1962.

LETTERS

COLD MEN-O-LAN

To the Editor: With reference to the General Conference at Bethlehem, it might be well to inform those who plan to stay at Men-O-Lan that it gets COLD during the night and that it takes some time to warm up in the morning. This may also affect the children who will be staying at the camp during the day. It was 55 degrees Tuesday morning (July 3). *Jay M. Shelly, for the lodging committee, Zionsville, Pa.*

COLD WAR AND CIGARETTES

Dear Editor: Must the church choose sides in the cold war (June 5)? We may go mostly according to the New Testament, but we still have the whole Bible and as I have been reading in Isaiah, Jeremiah, and Ezekiel, God surely told His side about His people. Only some didn't read that part lately. But we are to be as God, and I hope that it will go with Communism as it did with Napoleon or Hitlerism if we don't deserve to be punished.

In the letter, "Abstaining Reasons" (June 5)—I heard a sermon not long ago if God would visit our homes we maybe would clean some things away. How true. Some things were mentioned, but I remember there was nothing said about a pack of cigarettes and I think this is more used than some of the others among Mennonites. I hope we Mennonites will not send any delegates to Canada to the Conference that smoke and I think there is plenty of time to print this before the Conference. *Peter B. Lehman, Route 4, Decatur, Ind.*

PRAYER IN SCHOOLS

To the Editor: In view of what has happened this week in reference to the Supreme Court's decision on prayer in the schools of New York, I am prompted to write this letter. It is my conviction that we as a church should oppose such a decision and that all members should write to their representatives stating their views on the matter. There are times when we as Christians must voice our opposition. If reading of the Bible and prayer is barred from our institutions of learning it will mean one more step toward Communism and the denial of God.

This country was founded on the Bible and prayer and it is only as the Christian church does her part in upholding these principles that this country will remain strong—not by using A-bombs and other missiles of destruction, but by trusting and obeying the will of God. Someone may say that the Supreme Court's decision will only affect New York. But this is only the start which other states might try to follow.

There is an element in our country which would like to eliminate the Bible and all its teaching. So it is very important that the Christians stay alert to the dangers ahead. *Wm. G. Leber, 67 S. Fifth, Souderton, Pa.*

WALKING WITH A CROSS

To the Editors: *The Mennonite, Canadian Mennonite, Christian Living*: Regarding P. J. Dyck's article "Walking With A Cross" (*The Mennonite,* Feb. 27), obviously I don't have the entire story, but this article is questionable for several reasons.

On general principles, what a couple does on their honeymoon is their business. It is one of the so-called "crises" of human experience, where, among other things, one should not try to be prophetic. Then, too, there are implications about not taking along a Bible that should not be made.

By the time I saw this article the third time in my home I was sick at heart. This kind of false spectacularism to challenge people to deeper commitment is wrong as well as frustrating to the reader. It seems to imply that the really consecrated Christian is some kind of neurotic crackpot.

Two separate people in my little congregation reacted to this article enough to speak to me about it. must be on the left foot (and alone) since all three of you went for it. But while in this stance, allow me the unsanctified hunch that the reputation of the author and the sensationalism of the event may have even affected the objectivity of you editorial pens. *John W. Snyder, 18 King St., E. Kitchener, Ont.*

Crisis in Room 532

LaVerne Klotz

AST MONTH Al Larson would have iven the superintendent of nurses blank look if she had told him work on the "double e.n.t. floor." ow, with her order still echoing own the white tile halls of Mor- n General Hospital, Al turned and eaded for the elevator.

Al had come to work as an order- at the beginning of the summer. e didn't need the money the work ovided so much as he needed the perience. His friend Dr. Baxter d suggested "Why don't you spend is summer working at Morton? e can always use a strong man ound the hospital. At the end of e summer you'll know whether or t medicine is what you really ant. Maybe your grades are an in- cation that you aren't cut out to a doctor."

As he stepped out of the elevator the fifth floor, Al knew that, of the floors in the hospital, this is the one. It was really Dr. Bax- 's floor—or so everyone in the spital agreed. Here were the eye, r, nose, and throat cases, some nple, some complex. Many of em were highly dramatic cases at had come from distant places seek Dr. Baxter's help. Working ar Dr. Baxter was a terrific op- rtunity. Al would be able to show n just how convinced he was that dicine was the right career for n. Al contained his excitement g enough to present himself to floor supervisor.

Clean up Room 532. We have of Dr. Baxter's patients check- in at four," he was told.

The story of a boy and his summer job

Al found the cleaning closet and gathered the things he needed. In Room 532 he set to work. Dr. Baxter would be in to see his patient; perhaps he would also notice how well the room was kept.

Al was just finishing when the door opened and a nurse entered with a distinguished-looking gentleman. Placing the man's suitcase on the rack provided for it, the nurse left the room. As quickly as he could, Al gathered his things together.

"Son," said the man, "get the evening papers. The ones with the final markets." There was authority in his voice.

"I'd be glad to," said Al, "if you don't mind waiting until five, when I go off work for dinner."

"Why can't you go now?" demanded the man.

"I'm on duty."

"You couldn't just go off and get them?"

"I could, but I'd rather not."

A curious look crossed the man's face. Then he said, "O.K., five o' clock will be fine." He handed Al a quarter and then asked, "What's your name?"

"Al Larson."

YOUTH

With that, having already realized that this was a man who did not take lightly to having his orders not obeyed promptly, Al decided not to ask who he was.

When Al returned shortly after five with the papers, it was with new respect that he entered 532. A little investigation had brought to light that the man was G. T. Jason, head of the Jason Paper Mills and a financier whose reputation reached beyond the city in which he lived.

Mr. Jason was sitting in the chair by the window when Al entered. He placed the papers on the bedside table and the change beside them.

"Keep the change."

"I can't. It's against hospital rules to accept tips."

"Who would know?"

"I would," Al said simply.

Al accepted Mr. Jason's silence as dismissal and left. When Al got around emptying the wastebaskets the next afternoon, Mr. Jason was in more of a talkative mood, but as forthright and blunt as usual.

"Just what do you do?"

"Clean things, push wheels chairs, move equipment, run errands. Kind of Jack-of-all-trades."

"And master of none," Mr. Jason finished the phrase. "Is this all you ever want to do?"

"No," was all Al got out before Mr. Jason continued his questioning.

"How much do they pay you?"

"Fifty-four dollars a week."

"You could make twice that in my mills."

"I'm not especially interested in making money," Al tried to explain.

"You bother me. You seem a perfectly normal human being, yet you won't skip off your job for a minute, although lengthy coffee breaks and loafing are normal. You won't take a tip no one could possibly know or care about though under-the-table tips in business are considered routine. You aren't interested in making money, when money is all most people live for. Just what do you want?"

There was a tone of demand in Mr. Jason's voice Al could not ignore. For a reason he could only sense, Al really bothered the man. Now he felt he owed him an explanation.

"I'm here to see if I like working in a hospital. I'm a pre-med student. I thought I'd spend the summer seeing whether medicine was really the career I wanted. I said the money wasn't important to me only because the experience is so much more important."

"That explains some of it," admitted Mr. Jason, "but not all of it."

"You mean about not leaving the floor for the papers and the tip? Well if something isn't the right thing to do, it's wrong. I think most of us do so many things wrong while not meaning to do that we ought to avoid deliberately doing wrong."

"You fancy yourself some kind of a preacher?"

"No. You asked me what I thought and I told you."

"Life seems pretty simple for you, doesn't it? If you were really up against a tough decision, would your rules of right and wrong apply?"

"I think so, but I would also ask God's help in making the decision."

"So you could blame Him if things went wrong?"

"No," said Al quickly. "It's just that I think He has a plan for our lives and it is possible to find it through prayer."

"O.K. Let's say you were told you should have an operation. It wasn't a matter of life and death, but you have a condition that should be corrected. What would you do?"

"I don't think I would do more than ask God's blessing on the surgeon because there is no real decision. I'd just do the sensible thing and have the operation."

The answers that Al had to life seemed to be oversimplifications to Mr. Jason. Then suddenly it was Al who needed the answers from Mr. Jason.

"All right. Let's complicate the situation." By now Mr. Jason was not just talking to Al. He was strangely eager. "Suppose the surgeon told you that there was only a fifty-fifty chance of the operation being a success."

"Well," said Al thoughtfully, "that would make me think twice."

"And decide what?"

"I don't really know. But I strongly suspect that God would want me to have the operation. I would commit the outcome of it to Him. If the operation were a success, I would be pleased."

"And if it failed?"

"I would know that it was a part of God's plan for my life." Silence again dismissed Al.

When he arrived at work the next afternoon, he found a note that he should call Dr. Baxter. Al put the call through to his office.

"What did you do to Mr. Jason in 532?" Dr. Baxter inquired.

Al felt scared. Perspiration from his hand made the receiver slippery.

"Nothing," was his honest answer.

"Well, he came in the hospital to have some exhaustive tests on his eye, and maybe an operation. For two days he had refused the operation. Then when I made my rounds this morning, he said to schedule the operation for tomorrow. When I asked why he had changed his mind, he said to ask the orderly named Al. What's it all about?"

"I'm not sure," said Al. "We just talked about making decisions."

"Well, he's made the right one," said Dr. Baxter.

"May I ask what kind of an operation he is having?"

"As a doctor-to-be, I think you can be told," said Dr. Baxter in an amused tone of voice. "He's losing the sight in his left eye. It's a gradual thing, but without the operation he will lose all of it in a short while. With the operation we may be able to save what vision he has left in that eye."

"What are the chances of the operation being a success?"

"About fifty-fifty."

"That's what I thought," said Al quietly.

"Well, thanks for helping me out," said Dr. Baxter. "You're doing a fine job over there."

It was difficult for Al to go in to Mr. Jason's room that night. He waited until after supper and then not until he had adjusted for the night all the windows and shades in the other rooms.

Once again he found Mr. Jason sitting by the window.

"May I open the window more or close it for you?" Al asked.

"No. It is fine as it is."

"It's a nice night."

"Is it? I've been sitting here watching it creep over the city. Darkness can be very unwelcome at times."

Al sensed that Mr. Jason did not want either an answer or comment on darkness. Al waited for a moment and then when Mr. Jason said no more, he left.

For the next three afternoons Al went out of his way to find excuses to visit 532. He tried to be more cheerful than usual. He felt involved with the man who lay there with his eyes bandaged.

When the day came for the bandages to be removed, Al was on duty a half hour early. He puttered around down in the basement locker room. Then he killed some time on the main floor pretending to dust the board with all the names of the doctors on it. His mind was on Mr. Jason and whether the operation had been a success.

As he rounded the corner toward 532, he almost collided with a wheel chair being pushed down the hall by a student nurse.

In spite of the dark glasses worn by the man in the wheel chair, Al recognized Mr. Jason.

"I'll take the chair," Al offered.

"Dr. Baxter wants him down in

physiotherapy. The person on duty knows what to do."

Al wanted desperately to ask if he operation had worked, but he was confused by the dark glasses, he wheel chair, and the physical herapy room. Being as casual and normal as possible, Al asked, "How o you feel?"

"Fine. And you?"

"Pretty good. I watched TV after work last night and that threw my leep out of kilter."

"Well, that's one thing I'll not ave to put up with any more."

Al had his answer. Evidently the peration had failed. Al's mind crambled for a comment and came p with an obvious one.

"Well, you probably won't be able o watch as much, but you'll be able o see an occasional program."

Mr. Jason said nothing.

When they reached the physical herapy room with its many pieces equipment that helped the crip-ed to walk and the ill to regain eir strength, Al turned Mr. Jason ver to the therapist in charge and as told to come back in an hour. As Al walked across the room ward the door, he heard the thera-st begin talking to Mr. Jason.

"We have found the best way to ake a blind person as self-reliant he was when sighted is to assume has. . . ."

Al grasped the doorknob and got t of the room as rapidly as he uld. In the hall he rested his head ainst the cool tile. Except for the ueak of rubber soles on the floor nurses and interns passed him, was unaware of anything. He ade his way to the public phones the main lobby.

'Hello, Dr. Baxter. This is Al rson."

'You sound distressed. Is any-ng wrong?"

'Yes. All wrong. I guess you were ht that I should work here to find if I want to be a doctor. Well, ound out. I don't."

What's happened?"

Mr. Jason. I just found out."

Well, you knew there was only a y-fifty chance. How do you sup-e I feel? I operated on him, remember. Should I quit the profession?"

"I know. But you knew he was already blind in the other eye."

"I assumed you did. It's well known that he had an accident at the mill years ago and lost the sight in his right eye."

"I didn't have any business talking to him the way I did."

"He thinks you did and so do I. Tell me, Al, if you had it to do over again and you knew he was blind in one eye already would you tell him the same things again about God's plan?"

Al thought for a minute and then said firmly, "Yes, I would."

"Then why are you so upset?"

"I was surprised."

"Still don't want to be a doctor?"

"I guess I'll have to think."

"While you are thinking, remember this. I operated on him because I thought it had to be done. That it was God's plan. I have to reconcile the failure of that operation not only in terms of Mr. Jason, but with reference to myself and God's plan for my life. In some ways and for some people, Al, the surgeon represents God."

"I never thought about it quite like that before," Al said and put the receiver back.

It was an older, wiser Al who went back at the end of the hour to pick up Mr. Jason. On the way to the room, Al felt he had to tell him something.

"Mr. Jason, I want you to know that I was not aware that the fifty-fifty chance you took was also on being totally blind."

"Would that have changed the way you say you make decisions?"

"No," said Al, "but I didn't know."

"But I did."

"And so did Dr. Baxter," said Al thoughtfully.

"You'll be a fine doctor someday," said Mr. Jason. "You have a faith."

"By telling you to gamble on going blind?"

"I would have gone blind in time. This was just more sudden than I expected."

"And a lot more sudden than I expected," said Al seriously.

Al returned the empty wheel chair. He was anxious to get to a phone. He wanted to tell Dr. Baxter he wanted a career in medicine. He wanted to tell someone what Mr. Jason had taught him.

TH is sponsored by the Young People's n of the General Conference Mennonite ch. Editor, Muriel Thiessen, 722 Main, ton, Kansas.

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COVER
The Kitchener, Ontario, community is an inter-Mennonite settlement.

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THE MENNONITE

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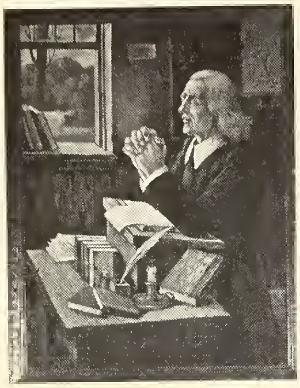
VOLUME 77 NUMBER 28

EDITORIAL

FROM SOUDERTON TO BETHLEHEM—IV



Christopher Dock came to Pennsylvania in 1714. A schoolteacher in Germany, he continued his profession in that British colony. He taught first at Germantown and later at Skippack. The pious schoolmaster aimed for character and godliness. He won many of his pupils to be devout followers of Christ. Dock died in 1771. He was on his knees in the Skippack school when death came for him. Before him was a list of his pupils. He prayed for them by name. They always received his individual attention.

In 1941 the General Conference held its sessions in Souderton, only a few miles from the Skippack school. A framed oil painting displayed at one side of the Conference platform portrayed Dock at prayer. No one who attended the conference escaped its spell.

The minutes of the 1941 sessions note a number of periods of prayer. It was a crisis year. But perhaps the example of Christopher Dock made its impress. We would also hope that Dock's commitment to teaching as the call of God would show more strongly in the record. To say this would stretch the evidence a bit too far.

But Souderton did not forget the teaching ministry. Resolution 66 asked the Conference to prepare graded Sunday school lessons. This came as a request from the Kansas Sunday schools. They pointed to "the need for a complete series of graded lessons for primary, junior, and intermediate classes." They wanted a comprehensive and chronological study of the Bible. They expected the lessons to present God's plan of salvation. It took eighteen years for the Conference to get the Living Faith Graded Lessons. They were worth waiting for. We believe Christopher Dock would have approved.

Dock taught his pupils to sing. And I learned something about church music at the Souderton Conference. Here I held my first copy of the *Mennonite Hymnary* which had just been published. And here Lester Hostetler, co-editor of our hymnal, led us in singing its songs. He opened it up and showed us its treasures. When Hostetler helped the General Conference find new songs, he was Christopher Dock come back to teach us.

Dock wrote the first book on education published in America. If it had been written in English, it would probably have become an American classic. But nevertheless, Dock wrote down those things that future teachers should know. The Souderton Conference was introduced to a book that is surely a Mennonite classic—*The Story of the Mennonites.* In this book C. Henry Smith wrote down those things that Mennonites (and others) should know.

Dock also wrote for the church paper. He contributed several articles to *Geistliches Magazien,* edited by Christopher Sauer, the Dunker printer of Bibles. And like Dock, the Souderton Conference recognized the value of church papers. In 1941 the combined circulation of *The Mennonite* and its German counterpart stood at 4,600. That was one church paper for every eight members. Many of the officers reporting to Conference wished strongly for better circulations. Writing in capital letters, the secretary of foreign missions pleaded, "Let at least one church paper find a place in every home." Perhaps P. H. Richert's wish has not been completely fulfilled, but we are getting there. Today circulation stands at over 23,000. This gives us one church paper for every 2.5 members—a threefold increase. Credit for this increase belongs to the Board of Publication who at the 1941 Conference introduced the first version of the Every Home Plan.

When the Conference meets at Bethlehem, Pennsylvania, next month it will meet in the shadow of another educator. On the Moravian College campus stands the statue of John Amos Comenius, a Moravian theologian and teacher. He was born in Czechoslovakia in 1592. He shares with Martin Luther responsibility for the shape of German schools. Thus he has also touched us. Indirectly he taught Christopher Dock. Comenius believed that education belonged to everyone. He started schools that used the language of the people in a time when Latin was used for teaching. Comenius reminds us that the church needs to teach clearly and speak clearly. This is not easy because we have to think clearly first.

The Comenius statue stands outside on the lawn. It would be nice if we could bring it indoors for a few sessions.

THE MENNONITE

JULY 24, 1962

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The life and witness of the German pastor, Martin Niemoeller

The Freedom of Obedience to Christ

J. M. Lochman

Martin Niemoeller is an outstanding example of the meaning of the "freedom of a Christian." This aspect of his witness has many sides. One of them may be simply called his courage in face of the mighty ones of this world. This shines in Niemoeller's life with great clarity. It is enough to remember his encounter with Hitler. Faced with Hitler's total claim to the German nation, Niemoeller answered: "Neither yourself, nor any other power of this world, can relieve us, Christians and the church, of our responsibility for the German nation, a responsibility imposed upon us by God."

This certainly was a witness who was not afraid of the face of man!

Niemoeller exemplified another aspect of the Christian freedom by his inner mobility and elasticity. He covered a long way in his life. He went through dramatic reversals and changes of mind. Remember the various stages of his judgment on the problem of war and peace—from the military mentality of his youth to the concrete pacifism of his present effort. His adversaries often criticized this as inner contradiction. But again and again he said: "It is no shame for a man to learn from the experience of his life and to draw the necessary consequences. Christian faith is not forever fixed and unchangeable. It is a way and a seeking of new ways, it lives by the continuous process of liberation—sometimes very painful—from the past, and by creative freedom for what the nature may bring."

Of still greater significance is his insight that Christian freedom is the freedom of obedience to Christ freedom in following Him. Because Jesus Christ came not to be served but to serve, this freedom is founded upon the service to others. Martin Niemoeller knows and affirms

Martin Niemoeller

is with unusual urgency. The emory of one of his sermons dur- g his first visit in Prague is most vid to me. Preaching on the text: ehold the man!" (John 19:5), powerfully proclaimed this orien- ion of Christian faith. This ser- on left a profound impression. I was quite apparent that this wit- ss was the authentic expression his personal experience.

There are not very many people whom the apostolic word may be plied that they do not seek their n good, but the good of their ighbors (1 Cor. 10:24) and applied both parts. Martin Niemoeller eks not his own good. Somebody d about him that he "systemat- lly ruined his good reputation." en his friends are sometimes dis- bed by his "tactically unwise" s and utterances. They certainly y not always seem wise. But is t even this "lack of wisdom" a n that this man really does not k his own good?

ing for Others

But Niemoeller also seeks the good his neighbors. It seems to me t this is the lodestar of his life's rk. He thinks and lives for the ers—on various levels, at various ges, but always in drawing near his neighbor, in living for others. His activity inside the church is rked by this. One of the first ps in the well-known German rch struggle was his founding the Emergency Union of pastors. this act he reminded his breth- : above all we have to remember se who have been or will be icted. This movement gradually ended beyond the borders of the church, at first in the direction of his own nation. The church is not here for its own sake; it is here for its people. The cause of the people is its cause also—for better, for worse.

Not by accident, it was again Martin Niemoeller who more than any other spoke of the responsibility and guilt of the church for the nation's sins. "We inculpate ourselves for not bearing witness more courageously, for not believing more joyfully, and for not loving more fervently."

But Niemoeller takes the further step: his own nation cannot be the limit of a Christian's responsibility and service. He regards the cause of the whole contemporary world as his own and lays it before the church with persevering urgency. Again it was not by accident that he was one of the first who tried to open the way from his nation, also and particularly in relation to the East. Neither was it by accident that he first and more emphatically than most others reminded the rich white nations of the extreme urgency that they enter into an entirely new relation to the still poor colored nations. Thus Niemoeller is driven by his free obedience in the service of Jesus to prospects and consequences not frequently seen by traditional Christendom.

Effort for Peace

This is also the ultimate foundation of his untiring peace effort. Face to face with the real threat to mankind it is an unescapable duty of the church to manifest its loyalty to the saving will of God in Jesus Christ by her incorruptible service of reconciliation and peace for the whole world. In this service Martin Niemoeller is able to go to diverse places and premises, to meetings and demonstrations. By this activity he becomes a controversial and annoying personality. But he becomes, thereby, an especially trustworthy witness of the gospel in this generation, in face of the multitudes who only by meeting a witness of this kind realize for the first time that Christianity is something more than an attempt to escape realities, more than a superstition, or an incense enveloping the mighty ones of this world. It is the power of freedom, making men free from their own interests for the good of others, of the near and the far ones.

We will remember Martin Niemoeller, not because we believe that he confronted us with an infallible saintly personality. (In view of his stormy life with so many changes of mind and so much erring, hardly anybody would dare to maintain this!) We will remember him because in his personality we can find a kind of tangible verification of the liberating and transforming power of the gospel in life. Where can we find a more convincing demonstration of this transforming power than in the dramatic change of a warrior of violence and destruction into a soldier of Jesus Christ? And he showed us the power of the gospel in work. Where else — even among contemporary Christians—can we find a more practical example of the importance of the gospel than in his public activities? We are deeply thankful to Martin Niemoeller above all for this witness of the freedom of a Christian.

He systematically ruined his good reputation

Lord of Home and Community

William Klassen

To both the Colossian and Ephesian Christians Paul sends special codes for family relationships. These codes were well known in the ancient world, being foreshadowed to some extent already in the Old Testament. In these principles we see very clearly the form that the Christian faith took in the vital area of human relationships.

As we look at these directions we should recall how Paul has moved from a discussion of Christ's place in the universe to the particular intimate relationships of family life. Consistent with Paul's message, the coming of Jesus Christ and His gospel must affect all of human relations including those of the family and community. This does not deny Christ's lofty position. It is because Jesus is Lord of the universe that we can also say that He is Lord of the home.

In Colossians 3-18—4:1 wives, husbands, children, fathers, slaves, and masters are addressed in turn. Wives are urged to be loyal to their husbands, this loyalty expressing itself in submission or subjection. These terms do not refer to any absolute obedience as if the woman does not have the ability to think for herself. The same term is used to describe a Christian's relationship to the state in Romans 13 and clearly indicates that the basic attitude of the wife to her husband is to be one of loyalty, but not of unquestioning obedience. Her relationship to the husband is to be defined by that which is fitting in the Lord. Husbands are to love their wives and not to be bitter or harsh toward them just because they are charged with the leadership responsibility. Children likewise are to obey their parents as it is pleasing in the Lord. Fathers are to take care not to exasperate their children because if they do so, the children will lose their initiative.

Slaves are urged to give entire obedience to their earthly masters taking special care that they do not serve differently when the eye of the master is upon them or serve only in order to win favor with men, but with transparency of heart and out of respect for the Lord. Slaves are urged especially to put their whole heart into that which they do, rendering it as a service for the Lord because it is from Him that they will also receive their reward. Even the most menial task can become for the slave a service of love for the Lord Christ. He should not try to pull the wool over anyone's eyes, for eventually he will receive judgment from a master who has no favorites. Finally, the masters are urged to be just and fair to their slaves knowing that their master in heaven watches over them.

World Conference
Bible Studies VI

This last of six studies from the Epistle to the Colossians is based on Colossians 3:18—4:18

As is common in Paul's epistles, toward the end of each writing he lumps together a number of miscellaneous instructions. So also here in Colossians 4. His concerns are that they continue in prayer, that they do so with an alert mind and with a thankful heart, and that they remember Paul in their prayers so that the open door which he has found may remain that way.

He is also concerned that they deal wisely with those who are outside of the church. The time is short, and he urges them to use each moment to the full. Above all they should not waste words, but pick their conversation carefully, allowing it to be gracious and never insipid, and to give thought how best to talk with each person they meet (4:5-6).

Personal Notes

The personal notes that are included in verses 7-18 are of interest. Tychicus is given only praise and is being sent to the Colossian Church in order to "put fresh heart into you." Onesimus, a trustworthy and dear brother is coming to bring them some news. Three men are named, among them, John Mark. Paul describes them as "the only ones of the Jewish Christians who work with me for the kingdom of God" and thus are a great comfort to him. Thus it is clear that at the end of Paul's life he was completely reconciled to John Mark and had great respect for him. Epaphras is singled out as a servant of Christ, one who prays hard, one who is wholly devoted to doing God's will and a tireless worker (vv. 12, 13).

Finally there is a special word of warning to Archippus: "Attend to the duty entrusted to you in the Lord's service, and discharge it to the full" (v. 17). What this duty is no one knows, but this mysterious

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reeting shows us how occasional hese letters really were. This is ot polished literature, but a pri- ate communication sent from Paul o the church.

ttitudes Toward Management

The hardest place to be a Chris- an is at home. Paul is quite aware f this and hence this special in- truction about home and commu- ity affairs. Behind this lies the onviction that if you want to find ut whether someone is a Christian ou should go talk to his employ- es at the factory after listening to is speech at the Christian business- en's organization. It is much easi- r to talk on the theme "Making a ome Christian" than it is to actu- lly do so! Yet this is the constant hallenge to the Christian. It is the lory of Christ that He speaks qually well to the global issues as e does to the issues in the home. he Lordship of Christ in the home eans that those who are entrusted ith authority will exercise it only love, and that those who are rged to submit to the authority are eminded that they are ultimately esponsible only to the Lord Christ.

In our culture slavery is extinct, ut the advice given here to slaves an well be applied to the attitude hich a Christian should take to is superior. Thus the factory work- is urged here to give entire obe- ence to his boss or foreman and to erve in the factory out of reverence r the Lord. If he were to take these ords seriously how different his b would become! He would no nger worry about the time clock, out coffee breaks, and about pro- otions, but he would put his whole eart into the work he is doing, nowing he is doing it for the Lord.

Or take the matter of dishonesty. ow often the press reports that aunch church members are con- cted of embezzlement, misappro- iation of funds, of fraud. How any of us are dishonest in smaller ss spectacular ways! What would appen to our actions if we remem- ered at each moment that the Mas- r is watching over us, that He as no favorites, and that we are ally His slaves?

Or what would happen to our rms and factories if the owners ould always be just and fair to eir employees? As Mennonites, e are a wealthy folk and probably ore of us are employers than employees. Would a nurse rather work for a Mennonite doctor? A secretary for a Mennonite boss? A laborer for a Mennonite farmer?

And then Paul takes up the matter of talk. Always Christians move among those who are not Christians. Paul points to this glorious opportunity and asks whether the Colossians are really using it to the full. The same question must be asked of us. Think of the great number of non-Christian people that doctors, lawyers, teachers, businessmen, and others in the church meet every day! What kind of a witness are they giving? Is their conversation always "gracious and never insipid" as the *New English Bible* translates it? Do we always give careful thought to the approach that we use with each person we meet? Yet it is in these casual encounters that come to us daily and hourly in which the Lordship of Christ is communicated to others.

In this way Paul has moved to the permeation and penetration of all of life with the Lordship of Christ. No area of conduct is excluded from His influence. No activity is legitimate which does not have as its goal to proclaim His glorious majesty, His tender compassion, and His exuberant joy.

As Paul lay in prison, he had many a fear about the Colossian church. The gospel had been planted in a community where the moral standards had always been low. They had no western culture or civilization with moral standards to fall back on. Yet in a place of disintegrated morals, Paul held before them the Lord of history who could also become the Lord of their life.

In a world which was threatened then and is threatened today by destruction, Paul points us to one who has conquered death and who can conquer sin in our lives. Short years after Paul wrote these lines, the city of Colossae was destroyed. If within our day we too experience a terrible destruction, we can be confident that the Lord of history will nevertheless accomplish His will in our lives if we crown Him Lord of all.

Because Jesus is Lord over the universe, we can also say He is Lord of the home. ("Christ in the House of Mary and Martha" by Jan Verneer van Delft")

NEWS

Canadians Consider Varied Expansion

The Conference of Mennonites in Canada will meet for the sixtieth time in St. Catharines, Ontario, from July 27 to 30. It is an anniversary conference where the motto "Hitherto hath the Lord helped us," will serve as the background for reflection and planning. Among those helping to focus upon the blessings of the past and the opportunities of the present, will be J. J. Thiessen, who served as moderator of the Conference for eighteen years, H. T. Klaassen, from Laird, Sask., and H. P. Friesen from Steinbach, Man.

It is expected that 300 delegates will represent the 19,404 members of the churches which constitute the Conference of Mennonites in Canada. Because the time of the conference has been shortened by one day, the delegates will need to take quick action on items of business.

The Canadian Mennonite Bible College has played a major role in the training of Canadian young people for responsible positions in the church. This year marks another milestone in that it had the largest graduating class in the fifteen-year history of the school. Attendance has been steadily growing so that now the board is faced with the need of another major building program. Hence it proposes that the Conference approve an addition to the dormitory, which is expected to cost about $175,000. The board finds it impractical to cramp the facilities at a time when attendance, interest, and demand for workers is great. In looking at a long range program the board feels that Christian leaders need to be trained with all haste, because of a transition which is going on in Canadian Mennonite churches. The lay ministry has done a marvelous job in the past, but the time for a trained ministry is coming fast. Hence the Canadian Mennonite College Board is making a concerted effort at giving strong leadership.

During World War II a major portion of the Canadian Mennonite young people took the C. O. stand. Partly it was due to an educational program which is continuing. The Board of Christian Service reports that it is sending a peace team to work intensively in the province of Manitoba for one month. Peace literature continues to go to the young people by way of the mail. This board encourages peace seminars.

The Canadian churches are experiencing healthy growth in various areas, but a most remarkable wave of building churches has come in the last five years. "Planning a Church Building Program," published by the Canadian Board of Education, gives helpful pointers.

The Board of Christian Service has the manual on vocations nearly complete. It will give some of the philosophies which underlie the Christian's choice of a vocation.

Practically overwhelming is the revision of the German hymnal for which the manuscript is to be complete by January of 1963.

Conference delegates will also be asked to speak to the questions of publishing a newssheet which would go to members free of charge.

Because of the ease with which the Chairman Paul Schroeder of Drake, Sask., can speak either the German and the English, the Jubilee Conference will be bilingual. Some of the reports will be given in English, others in the German. Minutes are written in both languages.

As the Conference of Mennonites

CALLING FOR BETHLEHEM

In a matter of weeks the General Conference will convene at Bethlehem, Pennsylvania. David Habegger, chairman of the host committee reports that requests for lodging thus far are definitely below the anticipated figure. As of July 9, the lodging committee had 691 registrations of which 198 were children and young people. The Eastern District is prepared to care for 1200 to 1400 people. (There were 1400 people at our last conference in Bluffton, Ohio, in 1959.) From a variety of sources comes information that some delegates plan to attend a limited number of sessions; other guests plan to arrive without advance notice and hope to find accommodations.

The local host committee has done an outstanding work in making advance preparations for delegates and guests. They are prepared to assist in every way, but the impossible should not be expected.

Would you, therefore, both delegates and guests, please indicate to the host committee your plans and your wishes in advance of your coming, wherever this is at all possible. W. H. Mohr, Lodging Chairman, 1213 Chew St., Allentown, Pa., will receive requests.

If you are a delegate, we trust that you will serve the best interests of the Conference by planning in advance to stay for all the business sessions. Surely, once in three years we should be able to arrange our time to give our best attention to the Lord's work as planned at Conference sessions.

Be much in prayer that God's will might be done more fully in our total efforts. *Erwin C. Goering, Executive Secretary.*

ENNSYLVANIA LANDMARKS

ESTLED IN the picturesque hills of Buck's County, Pennsylvania, ne will find the retreat grounds of the Eastern District Confer- nce. A sign says, "Welcome to Men-O-Lan." "Men-O" identifies with our conference. "Lan" is in memory of J. Walter Landis, ho had the vision and foresight to give part of his farm to be eveloped into a Christian camp.

Entering, one sees the new swimming pool which is the most ecent addition to our facilities. Down the shaded driveway is he central camp area surrounded by stately trees. If it is spring, here is the beauty of the dogwood. Here, tucked into the edge of he woods are the buildings and the paved play areas. A little eeper in the woods are the cabins which can house 112 campers.

Park your car under the trees by the dining room and we will alk the rest of the way. The clearing is dotted with picnic tables you would like to eat your lunch before we go. Just a few more teps and we are past the ball diamond and into the "Chapel in the Voods." A rustic pulpit and benches by a quiet stream provide a orshipful atmosphere for outdoor services. Across a foot bridge nd down a short path and we arrive at the lake. This man-made ke provides fishing and boating throughout the warmer months f the year and ice skating when it freezes over.

We'll go back to the car by way of one of the many nature trails hat have been cleared and marked through the woods. You will e interested to see that some of the trees have been labeled. This as a project one year during camp. Let's stop at the pump for a rink. The water is cold and refreshing.

Before we leave you must see the "Nature Den." Here is a rtlearium which serves as a depository for all the turtles the hildren find during camp. Other animals are in cages and a helter provides a place for the children to display nature treasures.

We are ready to leave. You have seen the beauty of Men-O-Lan. ou have seen the facilities which have been provided with our oney and our volunteer labor. But the real glory of Men-O-Lan found in the lives of those who have gone out from this place serve the Lord in almost all areas of the General Conference.

Viola E. Weidner

looks back upon the way God has opened doors of opportunity, to the stations among the Indians in Manitoba's northlands, on the missions opened in the urban centers, on the fifty foreign missionaries which have come from Canada within the last fifteen years, surely all will agree: "Hitherto hath the Lord helped us."

MCC SERVICE OPPORTUNITIES

Fifteen urgent openings are reported by the Voluntary Service department of Mennonite Central Committee. Twenty additional vacancies should be filled by September. Persons interested in any of these assignments are encouraged to write to the Personnel Office, Akron, Pa.

Newfoundland: Although teachers are needed for both elementary and secondary schools, the real problem exists on the high school level—at New World Island and Twillingate High schools. An urgent request has come for at least seven or eight teachers for the 1962-63 school year.

Atlanta, Ga.: By September, when the Summer Service unit terminates, a long-term unit of six-ten volunteers will be needed. There are openings for teachers at Gate City Nursery (as well as general nursery workers), Atlanta public schools, and a private Negro school for the mentally retarded. Secretarial positions are available at the Gate City Nursery and at the Southern Christian Leadership Conference office. Two men are needed at Goodwill Industries. One woman will be needed to serve as unit matron.

Hoopa, Calif.: By August, two young men, preferably at least twenty-one years of age, will be needed for the VS unit at Hoopa, a northern California Indian reservation. At the Klamath-Trinity Hospital and Medical Center, the Hoopa Community Hospital, these men will fill positions in maintenance, laundry, housekeeping, and ambulance call.

Akron, Pa.: Two maintenance positions are available at the MCC headquarters in Akron—one in September and one in October. Both men will be in charge of lawns, buildings (outside), and MCC vehicles; get supplies; and meet incoming workers at railroad stations and airports.

Laurel, Md.: There are several openings in Laurel, Md., at the Children's Center, an organization for the treatment, education, and rehabilitation of the mentally retarded from the District of Columbia. One position involves a male recreation assistant. Another man will serve in an administrative capacity in counseling and determining work assignments for older delinquent boys. Another position available at Laurel is that of a cottage worker —a girl to assist the regular cottage staff in dressing, feeding, and general guidance of residents.

In addition to these openings at Laurel are positions at Boys Village, Smithville, Ohio, and Wiltwyck School for Boys, Esopus, New York. Orientation schools for VS and other MCC workers will be held August 6-21 and September 5-19 at MCC Headquarters, Akron.

WINGERTS OPEN NEW MCC WORK

Mr. and Mrs. Norman Wingert, members of the Upland, (Calif.) Brethren in Christ Church, left on July 4 for Rwanda and Burundi on a two-year Mennonite Central Committee assignment. They are the first MCC workers to serve in these countries. The Wingerts will assist the Protestant Alliance with material aid distribution to the various refugee concentrations and to other needy people in the area. Funds for the program will be provided by Church World Service and World Relief Commission of the National Association of Evangelicals. This will be a cooperative venture of the three organizations.

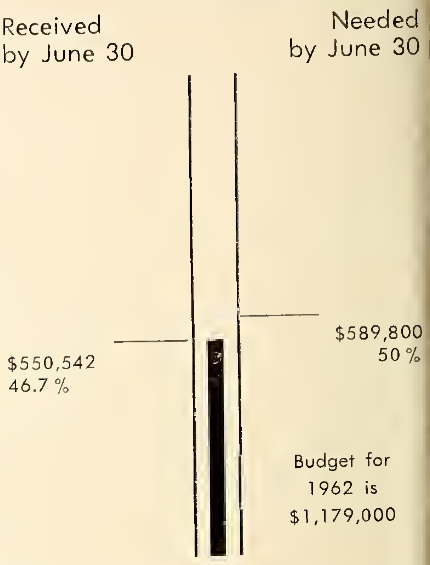
Mr. and Mrs. Wingert have served MCC in Germany, Austria, and Hong Kong.

Rwanda and Burundi, former United Nations trust territory administered by Belgium as Ruanda-Urundi, are the two new African states which received independence on July 1. Each state is about the size of Maryland. The two are bounded by Uganda to the north, Congo to the west, and Tanganyika to the east and south. Farming and cattle-raising are chief industries.

A serious refugee problem has arisen in Rwanda as the result of political terrorism. Tensions have been extremely high between different political forces in the territory. The king was deposed in January, 1961, and a republican regime set up. Most of the refugees are supporters of the former king. From Rwanda, refugees have gone into Burundi and neighboring countries. In both countries the political difficulties have been intensified by general famine in the area.

TAKE ADVANTAGE OF CONFERENCE TOURS The picture is of Independence Square in Philadelphia, one of the many sites offered to conference goers by the five tours being planned for during and after conference sessions in Bethlehem, Pa. Three short tours are scheduled during the week of meetings. For August 15, the day after the conference ends, there will be two conducted bus tours from 8:30 a.m. to 5:30 p.m., both of which will begin and end at Moravian College. The cost will be $2.50 per person. Tour One has been named "Mennonite and Agricultural Tour." The Christopher Dock tree and farm have been deleted from this tour, and the Eden (Schwenksville) Church has been added. (See THE MENNONITE, July 10, p. 439.) Tour Two covers Philadelphia and Valley Forge.

CONFERENCE TREASURER'S REPORT



Why does the church need money? Why do we support the church? None of us will give exactly the same answers, but I would propose that a partial answer can be illustrated by the three points on a triangle. "Program" and "Money" are at the two ends of the base. "Belief" is at the apex. The church is made up of consecrated people. They are bound together by a belief in God. Because we believe in God, the church exists. Belief rightfully belongs at the top of the triangle. Belief assumes a controlling position in the life of the church.

Belief, alone, however has no value unless it is expressed in our lives. For instance, because we believe in evangelism, we have a mission program. Because we are constrained to feed the hungry, we have a relief program.

A program cannot exist without money. You cannot run your farm, your home, or your business without money. Neither can the church operate a program without money. There is a close relationship between money and the quality of a program. Frequently those who are the most critical of the program give it the least support. Others find real joy in giving as they familiarized themselves with the program.

Belief-program-money; these are in a sense the triumvirate of the church. Not one of these can be changed without affecting the other two. *Wm. L. Friesen, Conference Treasurer.*

ORLD CONFERENCE LODGING

ome people are becoming anxious receive confirmation of accomo- ations during the World Confer- ice at Kitchener, Ont., Aug. 1-7. eservations are being cared for omptly. Shortly cards will be ailed to all guests confirming res- vations. However, since there con- nue to be many changes in the ans of both guests and hosts, it ill not be possible to inform guests their exact place of lodging be- rehand. Report to the Billetting ooth at the auditorium on arrival.

ISSIONARIES WILL MEET

ll missionaries, past and present, nd their families are invited to tend a special get-together on hursday, August 9, in connection ith the General Conference ses- ons at Bethlehem, Pa. This will ke place between the hours of 5 nd 7 p.m. Place will be announced the newssheet at conference.

SEEDTIME AND HARVEST IN MEXICO Fremont A. Regier, in charge of the agricultural experimentation program in Mexico for the Board of Christian Service, writes that he and his assistants have prepared the soil plots and are now beginning the planting after a considerable rainfall. He plans to have four or five acres of hand-planted nurseries and tests this year. Department of Agriculture officials supplied seed and a tractor for use on the experimental plots. Mark Janzen and LeRoy Huebert of Elbing, Kansas, are volunteering their services for several weeks. Dan Peters, who is spending the summer in Mexico, is also assisting in the planting. Regier and others in previous years have been testing varieties of grain at Cuauhtemoc.

CHURCH RECORD

LENDAR

orthern

July 27—The “Home Builders” of e Bethel Church, Mountain Lake, inn., will give a Low German play, e Friya” in the High School.

her

July 27—Graduating exercises at thel Deaconess Hospital School of ursing in First Church, Newton, insas.

July 28-31—Canadian Conference, Catharines, Ont.

Aug. 1-7—Mennonite World Con- ence, Kitchener, Ont.

Aug. 8-14 — General Conference thlehem, Pa.

BLICATIONS

nnonite Central Committee re- ntly printed for distribution four mons on “The Christian Response to the Communist Advance.” These were originally broadcast on radio station CFAM, Altona, Manitoba, by Frank H. Epp. The sermons give short, concise biblical answers to the Communist menace, and suggest the Christian’s responsibility. Copies of these messages may be ordered for church libraries and literature racks and for individual use from the Peace Section, MCC, Akron, Pennsylvania.

WORKERS

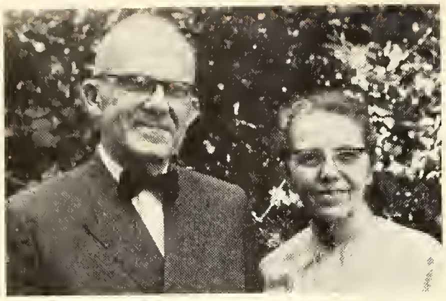
J. D. Adrian, Winnipeg, Man., has retired from Canadian Mennonite Bible College after eleven years of service. He was dean of students and instructor in Bible, methods, and homiletics. He had formerly taught at Bethel Bible Institute, Abbotsford, B. C., and Mennonite Collegiate Institute, Gretna, Man.

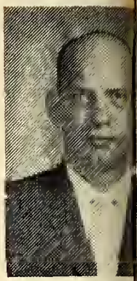
Mr. and Mrs. Orville Andres, members of Ebenfeld Church, Glidden, Sask., left recently for mission service at Loon Straights, Man., under the Mennonite Pioneer Mission.

Karl Bartsch, member of Fraser View Mennonite Brethren Church, Vancouver, B. C., has been appointed director of the Mennonite Central Committee program in Korea. Mr. and Mrs. Bartsch will leave for Korea in July. As director, Mr. Bartsch will supervise the program in Korea, which includes material aid, the widows’ sewing project, the Mennonite Vocational School and related agricultural services, and a hospital advisory service. Also included in his work will be two new projects—family child assistance (a sponsorship program) and a training program for orphanage staff. Mr. Bartsch’s wife, Evelyne, will serve as matron of the unit at Taegu.

Marietta Landis, member of Pine Grove Church, Bowmansville, Pa., left recently to serve for a year as secretary in the North Africa Mission, Tangier, Morocco. She will also teach in the English Sunday school.

Mr. and Mrs. Glen Miller, Midland, Mich., are leaving for a Mennonite Central Committee assignment at the Hospital Grande Riviere du Nord in Haiti. Dr. Miller will serve as second staff doctor. The Millers are members of Lee Heights Community Church in Cleveland, Ohio.





Ralph and Frances Sommer, members of Grace Church, Pandora, Ohio, are leaving for a two-year service assignment under joint sponsorship of Mennonite Central Committee and Mennonite Economic Development Associates (MEDA). The Sommers and their four children will go to the Volendam Colony in Paraguay, where they will replace the Lloyd Fishers, MCC workers now returning to Oregon. In Volendam Mr. Sommer will manage the agricultural credit program set up by MEDA, which makes loans to Volendam farmers. The Sommers will also work closely with the dairy enterprise which MEDA and local Volendam partners have established.

Henry Braun, member of Waterloo-Kitchener United Church, Waterloo, Ont., will begin a term of service under Mennonite Central Committee as a Paxman in Congo.

Lorne Buhr, Langham, Sask., has become editor of the *Der Bote* youth page, called *Der Jugendbote.* He succeeds Rudy A. Regehr.

Sukho Das, delegate of the General Conference Mennonite Church in India to the Mennonite World Conference, will tour congregations in the prairie provinces of Canada during July.

Theodore and Karen (Wiens) Dreier, Hesston, Kan., have been assigned to teach in Blantyre Secondary School, Blantyre, Nyasaland, under MCC's Teachers Abroad Program. Mrs. Dreier is a member of First Church, Hutchinson, Kan.

Wilbur Entz, member of Zion Church, Elbing, Kan., is beginning service under Mennonite Central Committee at Boys Village, Smithville, Ohio.

Melvin Flaming, member of Alexanderwohl Church, Goessel, Kan., will begin service in Europe under MCC Pax.

Dale and Janice Friesen of Lushton, Nebraska, began a two-year Voluntary Service assignment on July 3. They will serve at the Mennonite Youth Farm, Rosthern, Sask. They are members of the Bethesda Church, Henderson, Neb.

Donald and Eleanor (Hiebert) Friesen, member of First Church, Reedley, Calif., and Bethel, Mountain Lake, Minn., have been assigned by MCC's Teachers Abroad Program to Musalato Girls Secondary School, Dodoma, Tanganyika.

Myra Friesen, member of Bethesda Church, Henderson, Neb., is beginning a year of service as a secretary for Mennonite Central Committee, Akron, Pa.

Ronald and *Phyllis (Sawatzky) Friesen,* members of Bethel Church, Inman, Kan., and Bergthal, Pawnee Rock, Kan., have been assigned to serve under the Teachers Abroad Program in Dodoma, Tanganyika.

Cordell Geissinger, member of Upper Milford Church, Zionsville, Pa., has been appointed by Mennonite Central Committee to service as a Paxman in Indonesia.

Judith Hilty, member of First Church, Bluffton, Ohio, will serve under the Teachers Abroad Program in the Girls' Secondary School, Dondoma, Tanganyika.

The *Lubin W. Jantzen family* is returning from India on the "Statedam" and will arrive in New York late in July. They will be at home in Paso Robles, California.

Ruth Klassen, member of Leamington (Ont.) United Church, is beginning service under Mennonite Central Committee in Haiti.

The *Robert S. Kreider* family returned to their home near Bluffton, Ohio, at the middle of July. Dr. Kreider directed this summer's orientation school for Mennonite Central Committee, completing a year's leave of absence from Bluffton College during which time he developed the Teachers Abroad Program.

Mr. and Mrs Raymond Milhous, Sayre, Pa., have been assigned to Congo under joint sponsorship of Mennonite Central Committee and the Congo Protestant Relief Agency. They will work at the Tshikapa Hospital, a Congo Inland Mission hospital. Dr. Milhous is a member of Tenth Presbyterian Church, Philadelphia, and Mrs. Milhous is a member of Park Street (Congregational) Church, Boston, Mass.

Ray and Phyllis Reimer, missionaries in Japan, are beginning their furlough in July. Their homes are Steinbach, Man., and Freeman, S. D.

Abram Schmidt, member of Alexanderwohl Church, Goessel, Kansas, was recently commissioned for 1-W service, to serve in Indianapolis.

Marvin Thieszen, member of Bethesda Church, Henderson, Neb., is beginning a two-year period of service at Woodlawn Church, Chicago, Ill.

Verna Tiessen, member of First Church, Calgary, Alta., is beginning service under Mennonite Central Committee in Hoopa, Calif.

Verney and Belva Unruh, missionaries in Japan, begin their furlough in July. Their homes are Bloomfield, Mont., and Freeman, S. D.

Peter and Lois Voran, missionaries in Japan, are beginning their furlough in July. Their homes are Pretty Prairie, Kan., and Pandora, Ohio.

Gary Waltner, member of Salem Church, Freeman, S. D., will begin service in Europe under MCC Pax.

Norma Wienss, member of First Church, Beatrice, Neb., is beginning service as a secretary for Mennonite Central Committee, Akron, Pa.

Malcolm Wenger began a study of the missions program of the General Conference in Oklahoma on July 2. He is consulting Conference workers and Indian leaders to determine the future of the witness in Oklahoma. Currently the Board of

·. and Mrs. Norman Wingert
ee News), J. D. Adrian, Ralph
mmer, Malcolm Wenger,
hn Zook (Workers)

issions is supplying pastors at inton, Hammon, and Seiling.

Mr. and Mrs. Carl Yoder, Lan- ster, Pa., are leaving for a service signment under Mennonite Cen- al Committee at the Evangelical inic in Nhatrang, Vietnam. Dr. oder will become director, replac- g Dr. J. B. Dick. The hospital is a operative venture between MCC d the National Evangelical urch of Vietnam. The Yoders are aduates of Goshen College and embers of the Akron Mennonite urch, Akron, Pa.

John Zook, who with his wife and ildren left for a second term of ission work in the Congo on April , reports that during the month May the hospital had 1,119 new ses, 274 of which were hospital- ed. Dr. Zook performed fifty-four ajor surgeries at Tshikapa and ven at Nyanga. Regarding condi- ons in the Congo, Zook writes as llows: "We are encouraged. There unrest, yes, but we feel that the or is open and we have to work w. It may be too late if we wait! preached last Sunday at one of e churches here at Tshikapa to a pacity crowd. The Lord blessed. rlier in the morning I went along the river baptismal service with er sixty baptisms taking place. e then had Communion with sev- al hundred taking part. The ords, 'I have much people in this y,' must become a reality. Pray!"

William Zuercher is the new ad- inistrator of Brook Lane Hospital, agerstown, Md.

INISTERS

Otto and Elaine Dirks of Men- nite Biblical Seminary are in the thel Church, Mountain Lake, inn., as summer student assist- ts. Mrs. Dirks, a registered nurse, orks on the night shift of the local spital.

George Ediger, Inman, Kan., is the summer assistant pastor at First Church, Mountain Lake, Minn.

Myron Krehbiel has accepted a call to serve Warren Street Church, Middlebury, Ind., to begin in fall. He is the former pastor of the Pulaski (Iowa) Church. Mrs. Krehbiel is a registered nurse.

Ronald Ropp was ordained to the ministry on July 8. This was the first ordination service in the fifty-year history of First Church, Normal, Ill. H. N. Harder, pastor of the Normal Church, officiated. Erland Waltner, president of Mennonite Biblical Seminary and the General Conference, delivered the ordination sermon. Walter A. Gering, chairman of the Ministerial Committee of the Central District and pastor of the Hively Avenue Church, Elkhart, Ind., gave the charge. Mrs. Ropp is the former Martha Jo Emerick of Bluffton, Ohio. Ronald is a 1962 graduate of Mennonite Biblical Seminary. He received his B. S. degree from Bluffton College in 1958. On September 1 he will assume the pastorate of the Community Church at Fresno, Calif.

NEW ADDRESSES

Mrs. Richard Ashcraft, 7307-108th Drive, Kansas City 34, Mo.

Mr. and Mrs. Donald Augspurger, 503 E. Poplar, Normal, Ill.

Mrs. Dale Benner, 2307 Lafayette Rd., Apt. 2, Indianapolis 24, Ind.

Sarah Buller, Tchaouron, Dahomey Republic, Africa.

Mr. and Mrs. LaVere Corbin, 1537 Arlington Blvd., Elceppite, Calif.

Ed Duerksen, Warroad, Minn.

Walter H. Dyck, 10102 W. 64 Place, Arvada, Colo.

Jeanette Franklin, % Richard Fredrick, Country Side Trailer Park, 10 West 23rd Street, Fremont, Neb.

Lorraine Galle, 4497 Forrest Park Avenue, St. Louis 8, Mo.

Merritt Gardner, 2504 C. Water Street, Boulder, Colo.

Gerdon Gundy, Jr., 2124 Verde Drive, Arlington Heights, Ill.

Donald S. Harder, 802 Sierra Vista Drive, Truth or Consequences, New Mexico.

Gretchen Hunsberger, 173 High Street, Wadsworth, Ohio.

Ruth Isaak, 1519 E. 30 St., Hutchinson, Kan.

Ramon H. Jantz, 3614 Argyle Rd., Regina, Sask.

Levi Keidel, B. P. 117, A.P.C.M., Luluabourg via Leopoldville, Congo.

Otto K. Klassen, Route 4, Elkhart, Ind.

James Miller, Lincoln, Pa.

A. R. Nickel, 4104 Bellroad Dr., North Little Rock, Ark.

Katherine Nickel, Brook Lane Farm Hospital, Rt. 5, Hagerstown, Md.

Sandra Raber, Mennonite Service Unit, The Woods School, Langhorne, Pa.

Noel Rahn, 5644-14 Ave., S. Minneapolis 17, Minn.

Marie J. Regier, 314 Proctor Dr., Columbia, Mo.

Tom Reichenbach, 9316 Piney Branch Rd., Silver Spring, Md.

Laverne Steiner, 600 Keetoowah, Tahlequah, Okla.

Robert Strotheide, 506 S. Jefferson, Flanagan, Ill.

Charles E. Sprunger, B. P. L, Tshikapa via Leopoldville, Congo.

Richard Suter, Box 171, Route 4, St. Charles, Mo.

Elwyn Taylor, Haven, Kan.

Richard Tschetter, Box 238, Pandora, Ohio.

Mrs. Marlin K. Tusha, Roselawn Court, 421 East Arvada, Colorado Springs, Colo.

Mrs. Loretta Vinogradov, 1640 Funston St., San Francisco, Calif.

Albert Voth, 1209 Center St., Garden City, Kan.

Kermit G. Wedel, 415 East 2 St., Minneapolis, Kan.

Kenneth C. Wiebe, 4519 W. 74th Place, Prairie Village, Kan.

John G. Wiens, Kelowna, B. C., Canada.

A. Willms, 581 Rogers St., Peterborough, Ont.

Mrs. Ora Wilson, 120 E. Main St., Weatherford, Okla.

Richard D. Wolfe, Radiology Dept., New York Hospital, N. Y.

Mrs. Gerald C. Yost, Tuba City, Ariz.

BAPTISMS

Faith Memorial, Filer, Idaho, on June 24: Rickey Miller and Randy Shank.

First Church, Ransom, Kan., on June 10: Earl Ummel and Ronald Tillitson.

Langham Zoar Church, Sask., on June 17: Dick Tieszen and Marilyn Wiebe.

Maplewood, Fort Wayne, Ind., July 1: Mr. and Mrs. Howard Bradley.

DEATHS

Jacob H. Balzer, member of Langham Zoar Church, Sask., was born Nov. 30, 1905, in Russia and died on June 7. He is survived by his wife, four sons, four daughters.

Melvina Amstutz Burry, member of Grace Church, Pandora, Ohio, was born November 7, 1896, near Pandora, and died July 8. She was the wife of Elmer Burry and mother of one son.

Christ Eisenbeis, member of Salem Zion Church, Freeman, South Dakota, was born March 6, 1883, in Russia, and died June 22.

Elizabeth Flaming Goertz, member of the West Zion Church, Moundridge, Kan., was born on March 5, 1886, and died on June 30. She is survived by her husband John P. Goertz, son Richard of Bartlesville, Okla., daughter Grayce of Manhattan, Kan., and step-daughter Gladys of Opa Locka, Fla.

Mrs. Gerhard Klassen, member of the Alexanderwohl Church, Goessel, Kan., was born March 4, 1891, in South Russia, and died in Ganado, Ariz., on March 24. Survivors are her husband and four sons, Arnold, Rudy, Johnnie, and Orlando.

Henry D. Wall, member of First Church, Mountain Lake, Minn., died June 16. He was born on April 17, 1894, at Mountain Lake. He married Anna Voshage April 2, 1919. He leaves his wife, three daughters and one son.

Wilbert Zimmerly, member of St. John Church, Pandora, Ohio, was born in Bluffton, Ohio, on Feb. 8, 1900, and died July 6. He is survived by his wife, one daughter, two sons.

LETTERS

CONFERENCE LITANY

TO THE EDITOR: The summer is the season for conferences not only for Mennonites, but for other denominations as well. The annual conference of the Methodist church of the Southern California-Arizona jurisdiction whose ruling bishop is Gerald H. Kennedy, will meet this coming week on the campus of the University of Redlands, which is a Baptist institution. The enclosed clipping from yesterday's (June 16) Los Angeles *Times* relates to this conference. After reading it yesterday morning, I couldn't resist the temptation of sending it to you, for much of it is just as pertinent to a Mennonite conference as to a conference of Methodists. I believe I am correct in saying that Gerald H. Kennedy is the youngest bishop of the Methodist church and also one of the most popular. He is an eloquent, forceful speaker. *L. J. Horsch, 840 N. Euclid Ave., Upland, Calif.*

The item referred to above was written by Columnist Dan Thrapp and reads as follows:

Bishop Kennedy, who will run the Methodist Conference at Redlands next week, has worked up a litany which he doubts will have much effect on the proceedings, but he has hopes.

From all long speeches, from the reading of long reports which have been already printed and distributed,

Deliver us, O Lord!

From the wasting of precious time over unimportant matters which can have no real effect one way or another on the kingdom of God,

Deliver us, O Lord.

From men and women who pay no attention to the clock or to the time allotted them in the program,

Deliver us, O Lord!

From dull imagination which cannot see beyond the statistics to the personal achievements they represent,

Deliver us, O Lord!

From taking seriously the silly attacks made on the National Council of Churches,

Deliver us, O Lord!

For the greatness of our Church and its brave witness against the subversives from the right and from the left,

We thank Thee, O Lord!

For our laymen whose devotion makes the Church strong and keeps our pulpits free,

We thank Thee, O Lord!

For our ministers who preach the Word, serve and love their people, and teach us to love one another in the midst of disagreements,

We thank Thee, O Lord!

And for the fellowship we have with one another and with Thee,

We thank Thee, O Lord and praise Thy name! Amen and Hallelujah!

ARE WE HERETICS, TOO?

TO THE YOUTH EDITOR: I like the recent youth section article "Five Ancient Heresies" by Lois Franz Bartel (June 26). May we remember one thing: we too are heretics in the tradition of the Arians and Marcionites and Anabaptists. To be anything but a heretic one just joins the Catholic Church.

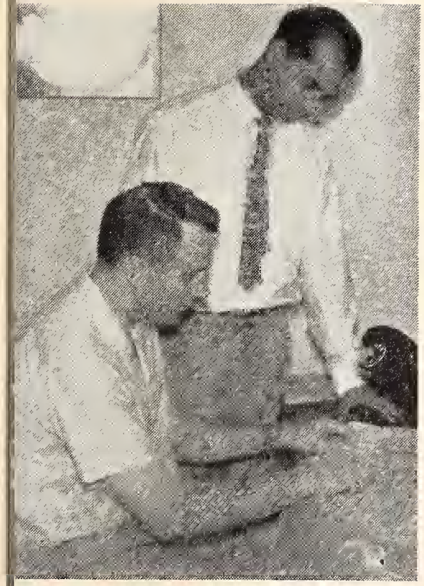
And most of our Christian teachings have come to us from the Catholic Church. Our trinitarian belief, for instance, was the Catholic intellectual triumph over those in the fourth century who understood Scripture and their experiences differently. The triumph was harsh and relentless too. Minority reports in those days (and in the sixteenth century as well) were ruthlessly suppressed. There evidently was no other course of action if the church and truth were to remain inviolable.

Heretics (Protestants of all breeds) have really no legitimate reasons for assuming any of their brethren outside the truth. We sincerely and with concern for each other work out our common and diverse understandings. But finally and ultimately we worship, fellowship, study, and serve together in an environing experience of God's grace.

Statements of faith serve a valuable cause. They should produce individual and corporate thought and study. But it would be tragic if the Mennonites for instance would make any statement binding upon their members. Let's not reproduce the errors of the Catholic Church which drove out our own Anabaptis forefathers. Fellowship should ideally be "open-ended" and so vital tha the method of enlistment be alway by persuasion rather than by subtl force. *Boyd E. Bonebrake, Federate Church, Mt. Hope, Kan.*

An Hour With Willy Walter

Muriel Thiessen



ilton Harder, Willy Walter

Since his arrival in the United States, Willy Walter, our ambassador from India, has been busy. By now some of you have shaken hands with him; more of you have heard him speak.

Before he and Milton Harder left for the Northern District Conference and points beyond, we sat down with Willy and asked him about himself.

He had been in the States a week at the time. "I am feeling quite at home," he said, "and also quite alone—especially early in the morning."

"What were your expectations," asked Milton, "upon coming to America?"

Willy hesitated. At first I wondered if he had understood the question. Then he spoke, and every word was premeditated.

"I was reluctant to come. I have obligations to my family. But my brothers insisted. So I came with a sense of mission. I want to become a new creation in Christ. I need help and inspiration, and I want to give help and inspiration."

It was hard to continue the conversation after a statement of purpose like that. All I could think was, "God, help us to hold up our end of the bargain."

We turned to the events that have filled Willy's experience. His life so far has been a procession in and out of schools, to learn and to teach. He received his Bachelor of Arts degree from Hislop College, a Christian school in Nagpur. His major subjects were Hindi literature, political science, and philosophy. He likes philosophy ("though I am not a philosopher") and the study of human behavior. Hindi is the medium of instruction at Hislop, but Willy has studied English since fifth grade.

Willy's most recent stint in education was the past school year which he spent in Raipur in a training college for teachers. When we talked he did not yet have the results of his exams. He is now on leave from "my school" in Jagdeeshpur (ninety miles from the nearest big city, Raipur). "I want to be, remain, and die a teacher—because I want to."

Willy is slow about expressing impressions. But this much he volunteered: "There are so many old people here. People in India don't grow so old. It's good. I don't want to grow so old. Average life there is thirty-two years. It used to be twenty-seven years."

Willy's future hosts and hostesses will be interested in the last ten minutes of our conversation. I'll quote: "Hamburgers with mustard make me giddy. I like bread, cake, roast chicken, beans, water, and hot tea—it must be hot, otherwise it is not a tea. It's surprising that in a cold country you have so much cold food. . . ."

I waited a minute, wondering if he had some more favorites among foods. Instead he gently concluded our hour with, "Of this I am convinced: humanity is the same wherever you go." It *was* a good place to end.

Coming to Conference?

August 11 is the day for the Young People's Union meeting at Bethlehem, Pennsylvania. Business sessions will take place from 1:30 to 4:30 in the afternoon.

At this meeting the new director of youth work and the new youth editor will be introduced. There will be reports of the past three years by the YPU president, director of youth work, secretary treasurer, and youth editor. A panel of representatives will summarize youth work in the districts. Willy Walter, our ambassador from India, will be presented to the group. Delegates will vote on the constitutional change (see *The Mennonite*, July 10, pp. 446, 447).

Every General Conference church youth group and those who have been officially accepted are privileged to send voting delegates. According to the YPU constitution, each youth fellowship is entitled to one vote for every 15 young people, or fraction thereof, between the ages of 12-30. Every church is encouraged to send as many delegates as it has votes. However, when that is not possible, provision is made for proxy votes. A delegate may cast one delegate vote and a maximum of 5 proxy votes.

Visitors who are not delegates are invited to attend all meetings.

Youth groups of churches which are not members of the General Conference may become members of the Young People's Union and receive voting privileges by submitting a written request to the Youth Office, 722 Main, Newton, Kansas, or to an officer before the business sessions.

The evening program on Saturday, also the responsibility of the Young People's Union, will feature the choral drama, "Circle Beyond Fear," directed by Arthur Isaak.

Special Sunday school and morning worship services are being planned especially for the young people. Speaker for the morning worship will be Jacob T. Friesen, pastor of the First Mennonite Church, Bluffton, Ohio, and adviser to the YPU.

Fellowship and recreational activities and also special prayer sessions for the young people at the Conference are being planned.

Let's have every church represented by at least one young person. Elect your delegates to Conference if you haven't already done so. Help delegates get to Conference. Pray for the Conference. Expect great things from the Conference.

WORLD CONFERENCE DOINGS

At the Seventh Mennonite World Conference in Kitchener, Ontario, from August 1-7, the special interest meetings for the young people will be on Wednesday, August 1, and Thursday, August 2, from 3:30 - 5:15 p.m.

On Wednesday Milton Harder will introduce "Mennonite Young People from Around the World" to each other. Then Oskar Wedel from Germany will chair a panel on "Youth Work Around the World" to which the following are being invited: Hans Niessen (South America), John Friesen (MB—North America), Marvin Zehr (GC—North America), Marion Bontrager (MC — North America), and a representative from Germany, France, Switzerland, and The Netherlands. Following this panel, Peter Fast will speak on "This One Thing I Do."

On Thursday, Albert Meyer will speak on "The Christian Student in the Scientific Age," and Henry H. Epp will discuss "Mennonite University Students and the Church." There will likely be several hundred participants.

A special Bible study young people's group will be meeting each morning under the leadership of Jacob T. Friesen. Saturday afternoon recreation is being planned. The possibility of an evening campfire service is being explored. There will be a young people's discussion group following the main addresses.

BUSLOAD TO KITCHENER

Bethel Church in Mountain Lake, Minnesota, reports that a forty-seat bus full of young people will be making its way to Kitchener for the Mennonite World Conference. In Mountain Lake there are three General Conference churches — First, Gospel, and Bethel, a Mennonite Brethren church, and an Evangelical Mennonite Brethren church.

CAMP IN MEXICO

Seventeen Mennonite young people attended a retreat camp held this spring in Cuauhtemoc, Mexico. The retreat was planned and organized by the young people's committee of the General Conference fellowship in Cuauhtemoc. A site for the retreat was selected 50 kilometers southwest of Cuauhtemoc. The camp was near a waterfall fed in the winter dry season by springs and surrounded by mountains.

The camp schedule was organized much the same as retreat camps in Canada and the States with early morning devotions starting the day at sunrise. The campers were divid-

CALENDAR FOR CONFERENCES

August 1 to 7: Mennonite World Conference, Kitchener, Ontario. Youth activities on August 1 and 2, Wednesday and Thursday.

August 8 to 15: General Conference, Bethlehem, Pennsylvania. Youth activities on August 11, Saturday.

d into small groups and rotated classes during the forenoon. J. K. lassen of Altona, Manitoba, taught class in Christian growth, Bible tudy was taught by Abe Rempel f Cuauhtemoc, and Helen Ens with on Schmidt of Cuauhtemoc conucted a class of nature study. The amp choir was directed by Menno Bergen of Cuauhtemoc.

Afternoons were filled with mounain climbing, hiking, recreation, a unt program, and a cook-out. In e early evenings Mr. Klassen conucted a study period on youth roblems, followed by discussion. ach day ended with the campfire ervice. The day was closed with a ack around the cook fire just efore everyone rolled up in blanks for the night. Counselors for e camp were Anne Neufeld, Mrs. ake Heindrichs, Menno Bergen, and remont Regier, all of Cuauhtemoc. rs. Dietrich Reimer of Gnadenal, Mrs. Jake Heindrichs, and arie Froese of Cuauhtemoc served cooks. Campers washed their own ishes and hung them in flour sacks a tree.

A retreat is a totally new idea r the Old Colony Mennonites, and e way the campers responded to is experience was amazing. The st campfire service ended with a got service of dedication.

The spoken testimonies were of emendous significance. This final rvice gave much assurance as to e value of such a retreat program d was a great encouragement to e workers at Cuauhtemoc.

EW OFFICERS IN THE NORTH

UNG PEOPLE'S DAY for Northern istrict Conference was June 23 on reeman College Campus, Freeman, uth Dakota. Fifteen of the thirtyght churches comprising our disict conference were represented. e business meeting was stimulatg and encouraging in all phases of siness from election of officers choice of a project for the next ar.

Mrs. Ronald Preheim, formerly is Thieszen, became president, reacing Percy Brockmueller. Donald lein, a member of the Swiss Mennite Church, Alsen, North Dakota, as elected vice-president. Lauren Friesen of the Bethesda Church, Henderson, Nebraska, was elected secretary-treasurer. For their project the young people pledged $500 toward the support of Ivan and Anne Regier, Pax workers from our conference in Japan.

The business meeting was climaxed by a set of slides and script prepared by Ron and Lois Preheim on Swan Lake Retreat Grounds. These slides are available to youth groups for their own viewing.

After the business meeting a picnic supper was held at the Gulches, a local picnic spot.

Special guests at Youth Day included Willie Walter from India, traveling under the Missions to America project, and Ed Riddick from Chicago.

The entire day closed with the challenge to youth in the form of a stirring message from Mr. Riddick.

WASHINGTON TO MONTANA

THE YOUTH GROUP of the Spring Valley Mennonite Church, Newport, Washington, went to Montana during their school spring vacation this year. Twelve people, three adults and nine from the youth group, went in two cars. We took along our food supplies and bed rolls.

A long day of driving brought us to the Daniel Schirmers in Busby.

Work began the following day. The girls cleaned the cabins and painted window frames and the boys started to work in a new building that is not completed. Ike Shoulderblade, pastor of the Ashland Church, was also there to help and supervise. In the evening we went to the Lame Deer Church to give a program.

Friday morning the girls went to the camp and cooked breakfast for the group. After breakfast the boys worked on the ceiling of the new building. The girls painted more window frames and eaves, and sorted a stack of lumber. In the afternoon we visited all four mission stations—Busby, Lame Deer, Ashland, and Birney. Our visit ended with a wiener roast at the camp with about thirty-five missionaries and workers.

Our purpose was to help with the work of the camp, to learn more of the missionaries' work, and have fellowship with the people of the area. The most impressive thing is to see a mission field "at work" and yourself being a part of it. *Floyd Quenzer*

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urch. Editor, Muriel Thiessen, 722 Main,
wton, Kansas.

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COVER
Men-O-Lan will provide housing for many of the delegates attending the General Conference sessions at Bethlehem. See Pennsylvania Landmarks, page 471.

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VOLUME 77 NUMBER 29

EDITORIAL

From Souderton to Bethlehem—V. On October 20, 1936, H. A. Fast became the field secretary of the General Conference. He was to present the cause of the General Conference to all 170 congregations. He represented all the boards and the Young People's Union besides. In some ways this was the beginning of the General Conference's central office staff. Of course, the Board of Publication did have some employees and editors before this. And even as far back as 1861 the Conference did sponsor traveling preachers to promote various phases of work.

The appointment of H. A. Fast was unique. There was a strong feeling that all causes of the Conference should be represented equally. The Board of Foreign Missions proposed hiring its own field secretary. Resistance to this appears in the record of the Conference at Reedley, California, in 1935. The right of one board to represent itself at the cost of the others was effectively challenged.

During the period of his service, Fast visited most congregations. These visits brought the cause of the Conference program closer to people. Fast also visited Brazil and Paraguay in 1939 with much the same purpose—to encourage the Mennonite brethren there.

H. A. Fast continued as field secretary until June, 1940. He was called first by the Western District Conference to bolster its peace witness. War was approaching. A few months later the Mennonite Central Committee called him to work in the program that came to be known as Civilian Public Service.

A year later the Conference met in Souderton, Pennsylvania. Everyone agreed that a field secretary was needed to serve the needs of the Conference. But the Conference was to be without a full-time secretary until April 1946 when Walter H. Dyck accepted this office. By this time visitation and promotion of the program of the Conference was placed second to coordinating and integrating. What did that mean? It began to develop the idea of a man in an office rather than a man out visiting churches. Many people feel that the first is bad and the second is good. I am not one of them. But the trend is worth noting. It is easy to assume that many problems will be solved if the churches know more about the Conference program. But the program needs homework too.

And one place that needs homework is this matter of integrating and coordinating. The Souderton Conference tackled this problem in a resolution. How else can conferences tackle? They asked for "closer interrelations" between boards and committees and districts. This resulted in the new constitution adopted at Freeman, South Dakota, in 1950. This reorganization helped. But the problem is still with us as we are packing our bags to go to our next Conference meeting in Bethlehem next month.

Perhaps it is a problem that we need. We need to pull apart sometimes so that we can pull together. But I do feel that the vision of one man to personify the united efforts of the Conference deserves more attention. Today each of our four boards has its own individual field secretary and more. This was something denied in 1938. Each board also has more money at its disposal and far more professional experience. The office of field secretary continues. It is now the office of the Conference executive secretary. His function becomes unclear in the quiet but real competition between the boards and their staffs. The vision of a united program is far from broken. It is still with us. It could stand polishing.

JULY 31, 1962

THE MENNONITE

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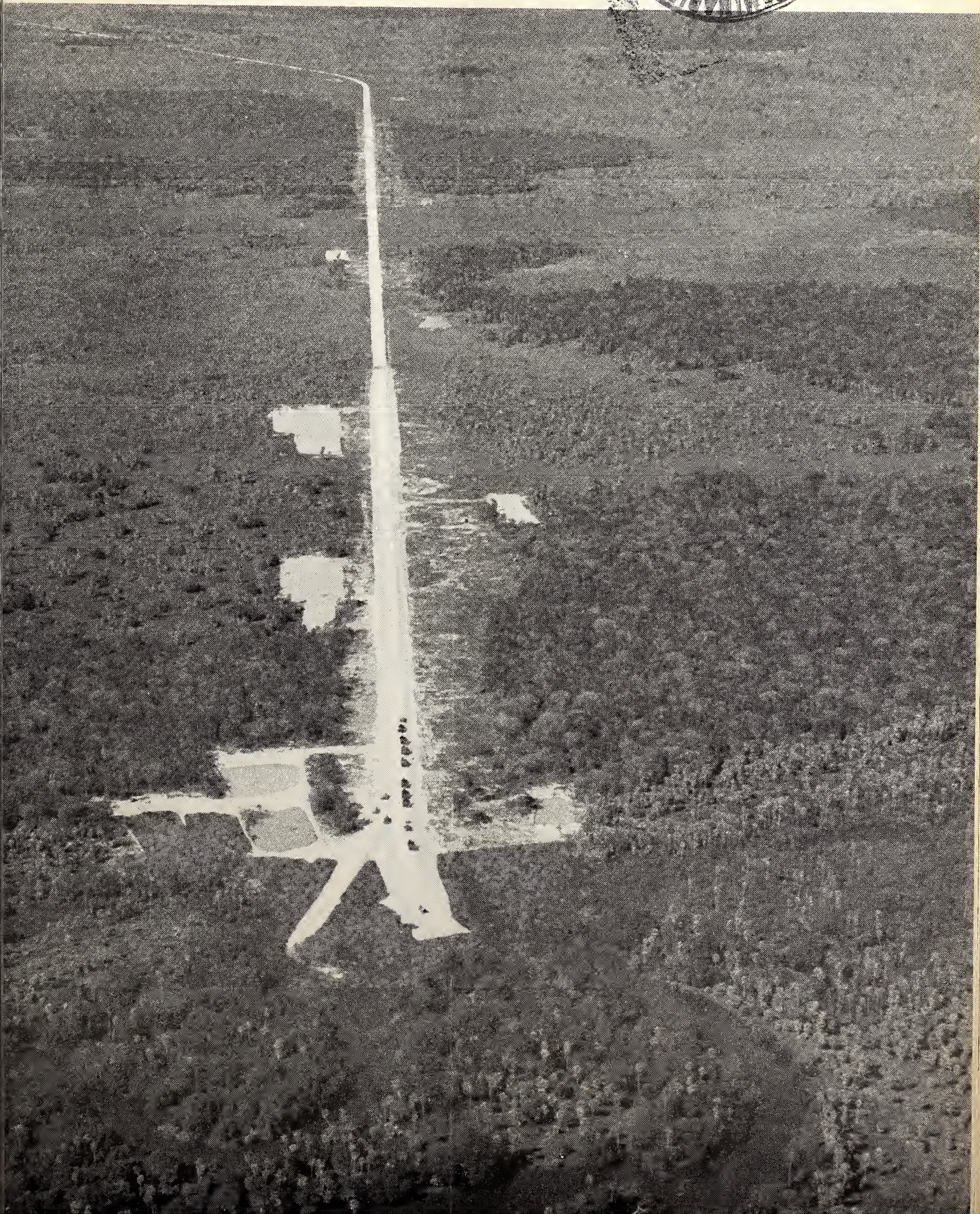
OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



THE ROAD THA

NOT SO LONG AGO neighbors in rural communities assumed personal responsibility for the roads in their vicinity. Each property owner or adult citizen contributed a number of days labor each year toward road work. In most American communities road building and maintenance has shifted from the informal neighborhood and the township to expert highway department crews of the counties and the states. No one is particularly sorry. A new day demands improved methods.

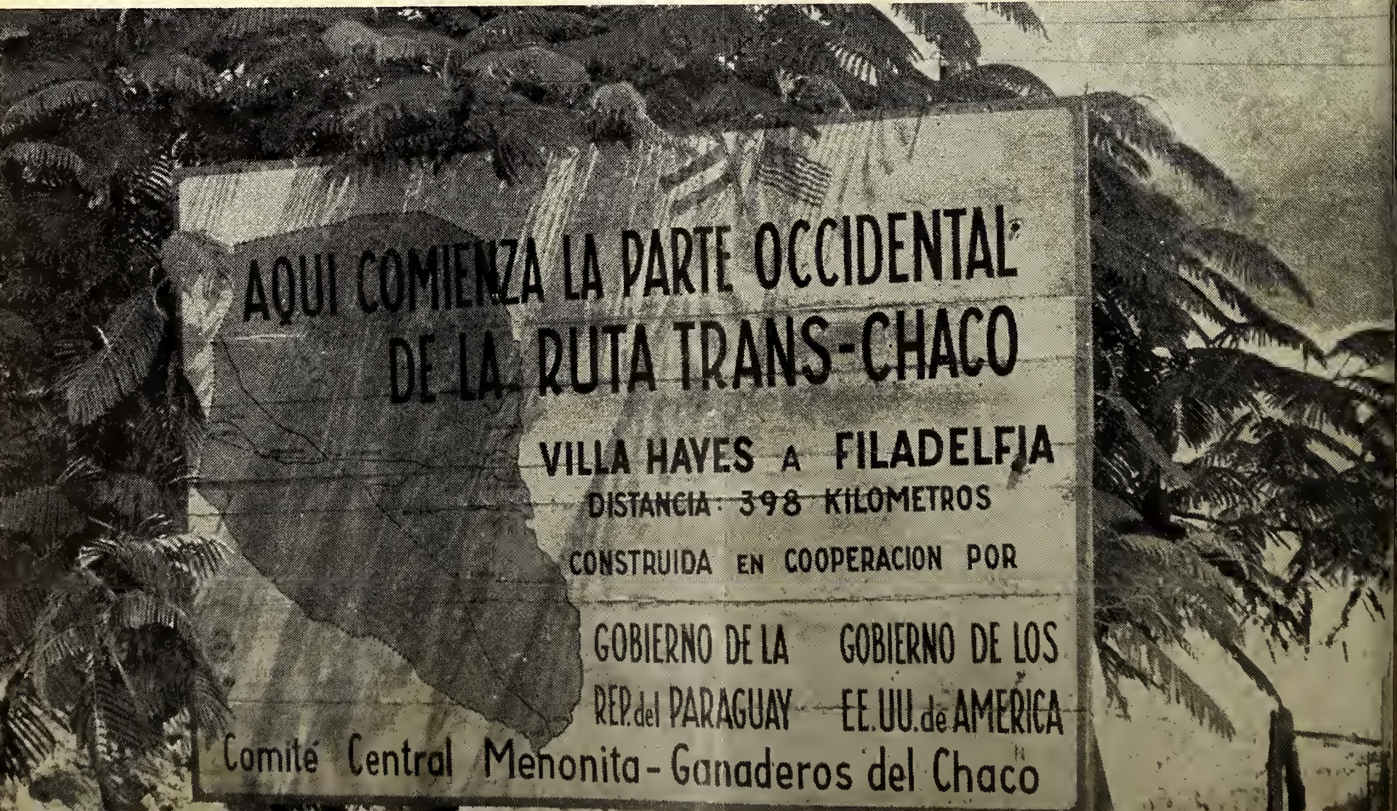
But the completion of the Trans-Chaco Highway in Paraguay last October, had some of the flavor of the old neighborhood road-building about it. Long distances isolated our South American brethren in the Chaco from each other until they built their own roads. But it is one thing to build short dirt roads that connect rural villages and quite another to build a highway that stretches hundreds of miles through swamp and jungle.

Mennonite Men were too distant from Paraguay to donate a few days or a week of labor toward the building of this much needed road. But the men of this General Conference organization could dig into their pockets and contribute several days' wages for the work. They could also contribute their sons. Thanks to these young Pax men motivated for service and willing to spend two years or more in Paraguay on the construction of the highway, the job could be accomplished.

We Were Not Alone

And it was a historic task. The Trans-Chaco Highway has been converted from a daring dream into a concrete reality, 265 miles long. We are glad that we had a part in it. But we were not alone in this large undertaking. We had several mighty big partners—the Chaco Ranchers Association, the Paraguayan Government, and the United States Government. The ranchers furnished much of the fuel for the power machinery; the two governments provided the machines, the money, th

The Chaco colonies are no longer isolated. Produce from the colonies can be trucked to Asuncion in hours instead of days. This sign stands at the beginning of the new "Ruta Trans-Chaco."


AQUI COMIENZA LA PARTE OCCIDENTAL
DE LA RUTA TRANS-CHACO
VILLA HAYES A FILADELFIA
DISTANCIA 398 KILOMETROS
CONSTRUIDA EN COOPERACION POR
GOBIERNO DE LA REP. del PARAGUAY
GOBIERNO DE LOS EE.UU. de AMERICA
Comité Central Menonita - Ganaderos del Chaco

GOD BUILT

H. A. Fast and J. W. Fretz

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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LIBRARY

chnical skills, and much of the anpower for the big job. The Mennites furnished men to operate e machines and to teach Paraayans how to use this heavy uipment.

The contribution of the Mennotes, measured in terms of the tal cost and all the involvements so great an undertaking, does t appear large. But it was sigficant. The beginning of this dates ck to 1950-51 when a group of layen of the Northern District Conrence undertook to raise funds for bulldozer to ship to Paraguay to ade and maintain inter-colony ads in the Chaco Mennonite setments.

In 1952 this group of laymen ornized as a Northern District anch of Mennonite Men. They rerted that $18,112 had been raised r the colony road building project d that the bulldozer was in actual eration with Harry Harder of untain Lake, Minn., in charge.

At the next meeting in 1953, the rthern District Mennonite Men ported that $17,425 ($5,000 of this loan funds) had been raised, for expansion of the Paraguay ilding project. At this session, rn Buller, Bloomfield, Montana, ered to take his International terpillar tractor, bulldozer blade, aper, and grader to Paraguay d to donate two years of his time d the fuel required to operate the ctor during this period. The men's ganization thereupon pledged to y the freight. Their treasurer's port of 1955 records the freight l as $12,766. They also promised additional $2,100 to pay return nsportation costs for the Vern llers in 1956.

This early road building expence paved the way for the deci-

Floyd Bauman, Waterloo, Ontario, worked for Mennonite Central Committee in Paraguay several years ago. Here he instructs Paraguayans in the care of the machinery.

Fuel from the Paraguayan ranchers, machines from the governments of Paraguay and United States, and men from the Mennonites collaborated in building the road.

sion in 1955 to build a trans-Chaco road. It assured the government that any funds advanced by them and the ranchers would not be wasted. The road could be built with the experienced road-building personnel at hand.

The Mennonite Central Committee recruited Pax men. They received several months training in the use of heavy road-building equipment, some at LeTourneau College, Longview, Texas, and some in the LeTourneau road-building project in Peru. For five years, since the early part of 1957, the Mennonite Central Committee has supplied continuously six to twelve Pax workers for the project.

In 1956 the larger Mennonite Men's organization adopted the Trans-Chaco as one of its major projects. In the five years following, they have without wavering supported this work with their interest and personal support. In terms of cash they have contributed $17,753.

President Alfredo Stroessner, at an informal dedication service in October 1961, stated that the highway to Filadelfia was only the first major phase in the Chaco road building program. The road is to be extended to Bolivia and will eventually become part of the Pan American Highway System, he said. The official dedication service is scheduled for a later date this year.

Thus far we have talked of men, materials, and money; but let us not forget the greatest power in this unusual partnership. We on our part want to acknowledge our greatest indebtedness to God for the undertaking and the completion of this job. Who put it into the minds of men that this job could be done? Who supplied the encouragement and the faith to keep on when it seemed there was no more money or will left to see the job finished? What man will take credit for this international team of public and private partners working on harmoniously in spite of difficulties and differences? Only God can be credited with the power to control the spirits of men; to surmount differences of language, of religion, of morals, of work habits on the part of men in close daily relations to each other. This unique partnership among men and the size of the accomplishment is amazing.

For What Is a Road?

The answer to this question may appear trite and elemental. Obviously it is for the travel of men and vehicles. But a road does more. It serves also as a highway for ideas, cultural values, and spiritual influences. It is a route to civilization. It is a pathway from darkness to light. When men take their farm crops and their manufactured goods to market, they take with them also a living testimony of their personal values, their ideals, their faith and philosophies, be they high and lofty or mean and paltry.

We thank God for making possible the building of the difficult road from Filadelfia to Asuncion. We thank God for the way it has released the Chaco colonists from their isolated situation. We thank God for the Pax men from North and South America and the witness they gave while helping to build the road. We thank the Mennonite Men in North America for their unfailing moral and financial support in seeing that this job was undertaken and completed. We also thank God for the new opportunities for Christian witnessing that this has provided. We thank Him for the new responsibilities for spreading the gospel in an underdeveloped land. Is it possible for us to help our brethren use this highway not only as a farm-to-market road, but also as the King's highway to bear evidence of the living Christ, the living church, and the living Bible. We give thanks for what has been done, but even more for what, by the grace of God, may still be done as we continue to work in partnership with Him.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas**

Go and See

Places to visit on the way to Conference

Canadian Mennonite Bible College, 500 University Blvd., Tuxedo, Winnipeg 29, Man. Visitors welcome any ime during August. Advance notice f possible. Call HU 9-7843 between 8:00 a.m. and 5:00 p.m.

Ailsa Craig Boys Farm, Ailsa Craig, Ont. Boys and staff present rom August 1 to 5. Boys on holidays from August 6 to 31, but vistors are still welcome. Advance noice unnecessary. Contact: Ailsa Craig Boy's Farm, Nairn 323-4301, or Ed Driedger, director, Nairn 323-307.

Mennonite Mission, Hotevilla, Ariz. Visitors welcome. Advance notice necessary. The Southwest Bible and Missionary Conference meets from August 7 to 19 at Flagstaff, and missionaries will be atending this conference. Please see missionaries about taking pictures of Hopis or of their villages. Call Harold Nussbaum, Oraibi, Ariz., phone 738-2248 via Holbrook, Ariz.; r Albert L. Jantzen, Hotevilla, phone 738-2143 via Holbrook.

Mennonite Mission, Box 116, Hammon, Okla. Visitors welcome, howver some missionaries will be away or the month of August. Advance otice preferred. Call Herman Walde, Rt. 1, Box 89, Clinton, Okla., hone FA 3-2054.

Mennonite Mission, Lame Deer, Mont. Mrs. Laura Petter, Ashland, Mont., will welcome visitors. There will be no missionary personnel at Lame Deer, Busby, or Birney. Adance notice unnecessary. Call SUnet 4-2385.

Mennonite Weekly Review, Box 18, Newton, Kan. Thursday or Friay forenoon best time for visiting. Advance notice desirable. Call Meno Schrag, Richard Blosser, or Robrt Schrag at AT 3-3670.

Bethel College, North Newton, Kan. Visiting hours Monday through Friday 9:00 a.m. to 12:00 p.m. and :00 p.m. to 5:00 p.m. Advance notice desirable. Call E. J. Miller, 2505 Goerz, North Newton, Kan. AT 3-500 (office) or AT 3-1525 (house).

General Conference Central Offices, 722 Main, Newton, Kan. Visitors welcome any week day. Saturay morning not too desirable. Adance notice unnecessary, but might e helpful. Call Marie Dyck, AT 3-100.

Mennonite Bookstore, Newton, Kan. 8:30 a.m. to 11:00 a.m. are preferred visiting hours. Advance notice if possible. Call Carlyle Groves or Marilyn Kaufman, AT 3-2210.

Mennonite Press, North Newton, Kan. Visiting hours: 10:00 a.m. to 11:30 a.m. and 2:00 p.m. to 4:30 p.m. Advance notice unnecessary. Call Orlando Goertzen AT 3-4680.

Bethel Deaconess Hospital and *Home for the Aged,* 411 Southeast Second St., Newton, Kan. Visitors welcome any day between 8:00 a.m. and 8:00 p.m. Advance notice if possible. Call Marvin H. Ewert or Omar L. Voran, AT 3-2700.

Mennonite Central Committee Clothing Center, North Newton, Kan. Clothing Center is open Monday through Friday from 8:00 a.m. to 12:00 p.m. and 1:00 p.m. to 5:00 p.m. Cutting room is closed through August, but will be opened if arranged for. Contact Mrs. Betty Pauls, 106 West 24th, North Newton, Kan., AT 3-2720, for the Clothing Center, and Mrs. Perry Burkey, Hesston, Kan., EA 7-4218 for the Cutting Room.

Mennonite Hospital and School of Nursing, 807 North Main Street, Bloomington, Ill. Visitors welcome any day between 8:00 a.m. and 8:00 p.m. Advance notice if possible. Call William E. Dunn or Ben W. Krahn, Phone 823-8241.

Woodlawn Mennonite Church, 4606 Woodlawn Ave., Chicago 53, Ill. Visitors are welcome at the church, bookstore "The Quiet Place," and inner city neighborhood with its 3,000 people per square block. Call between 8:00 a.m. and 9:00 p.m. Advance notice unnecessary. Contact Delton Franz, OA 4-0397.

Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Ind. Visitors welcomed during daylight hours. Will try to accommodate guests whenever they come. Advance notice unnecessary unless housing accommodations desired. Contact the host and hostess of the seminary dormitory, Harry E. Martens, or Erland Waltner. JA 3-1385.

Oaklawn Psychiatric Center, Box 6, Elkhart, Ind. Building under construction. Visitors welcome at any time. Contact Robert W. Hartzler. Office, Elkhart, JA 3-3873. Residence, Goshen, KE 3-7300.

Congo Inland Mission, 251 Hively Avenue, Elkhart, Ind. Visitors welcome any day except preferably not on Saturday. Advance notice unnecessary unless lodging is desired. Call George B. Neufeld, Elkhart, JA 3-4511.

Mennonite Book Concern, Berne, Ind. Visiting hours on Mon., Tues., Thurs., Fri. from 8:00 a.m. and 5:30 p.m.; Wed. from 8:00 a.m. to 12:00 p.m.; and Sat. from 8:00 a.m. to 9:00 p.m. Advance notice unnecessary. Contact Howard M. Culp, 159 West Main, Phone 2-2135 (store) or 656 West Clark Berne, Phone 2-3259 (residence).

Mennonite Publishing House, Scottdale, Pa. Visitors welcome Monday through Friday from 7:30 a.m. to 12:00 p.m. and 1:00 p.m. to 3:30 p.m. Tour takes about one hour and fifteen minutes so plan to arrive this long before noon hour or end of the day. Advance notice necessary only if more than fifteen are in group. Call 412 TU 7-8599.

Mennonite Central Committee Headquarters, Akron, Pa. Visitors welcome Monday through Friday from 8:00 a.m. to 11:30 a.m. and 1:00 p.m. to 5:30 p.m. Advance notice preferred. Call Akron 859-1151 (area code 717).

Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va. Visiting hours Monday through Friday from 8:00 a.m. to 4:30 p.m. and Saturday from 8:00 a.m. to 12:00 p.m. Advance notice unnecessary. Call Eugene Sauder, phone 434-6701.

NEWS

Doorbell Ringing in Markham

Last spring a Suburban Evangelism Workshop was held in one of our suburban communities. Gordon Dyck, pastor of First Church, Nappanee, Ind., tells about it.

On May 24 and 25, I rang 194 door bells. When someone came to the door, I introduced myself with, "Hello. I'm from the Markham Community Mennonite Church. It's the little red brick church on the West side of Kedsie, just three blocks south of Highway 6. I am wondering if you have a place to go to church?" This introduction led to some curt answers, but also to many fine conversations.

It all started when we arrived in the little suburb of 11,700 population on the south edge of Chicago. We unloaded our cots and greeted Larry Voth, the pastor of the Markham Community Church. He had invited about twenty ministers and laymen of the Central District to a three-day Suburban Evangelism Workshop in Markham. Five came. Leland Harder and Peter Ediger from Elkhart, Leonard Wiebe and Roger Beaverson (an insurance man) from Fort Wayne, and myself. Two members of the Markham church helped evenings — Al Levreau, a plumber, and Willy Smith, a truck driver. With Larry Voth, there were eight.

Larry reminded us that this workshop had two main purposes: to introduce new families to the Mennonite church ("If they don't worship God anywhere else on Sunday morning," he said, "they belong in our church!"), and to give us experience in visitation evangelism. "Your house-to-house bell ringing will be more than a census. Where there is need, talk, listen, share your faith, and even pray with them."

After the first evening of calling, we came back to the church to share some of our more interesting conversations and raise questions. We asked, "What would be Jesus' strategy of evangelism in a twentieth century American suburb?" After some discussion, we became even more convinced that His command to His disciples today includes tramping the cement side walks of housing developments, ringing new door bells, and talking through aluminum screen doors.

Let me take you along to a few of the visits. It was a square luminous door bell. "Hello, I'm from the Markham Community Mennonite Church on 162nd and Kedsie, and I am wondering if you people here have a place to go to church on Sunday morning?"

"Oh," he said with a faint grin, "we have settled the religion question. We have about everything we need. We don't need your God or church!"

I walked up four cement steps and rang another bell. "Yes," the lady said, "we used to go to Trinity, but they started to ask for too much money. My God," she swore, "I can go out into that street right there, and get down on my knees and pray to God for nothing!"

My tired spirits were lifted by this conversation after sun down. "Yes, I'm interested. We have just moved in. Honey, come here—I want you to hear what this man has to say. Come on in! Now, what church did you say you were from? I don't know much about religion. My husband used to go up in Chicago, but I've never gone much. What is the Mennonite church?"

Or listen to this lady. "My husband likes his beer and cigarettes! If your church doesn't allow these, you are wasting your time here!"

A sun-tanned woman was working on her picket fence. Before I could say anything she grunted, "What are you selling?" "Well," I said after some hesitation, "I am representing God and the church." Then this disgruntled woman threw me a curve ball. "Say, tell me! How do you explain this? I can hear more of God in the silence beside the lake than I have ever been able to hear in church, and I am much less confused than when I listen to any preacher!"

Friday we tried another method of speaking for our faith. Larry Voth dropped us off at different restaurants in Markham. The place I walked into must have had fifty places to sit around the counter, and only two men having coffee and the morning paper. I felt strange sitting down right beside one of these men when there were all these other places to sit. I ordered a roll and coffee. Wondering how to begin, I started by asking him about Scott Carpenter. We moved on to his war experiences, faith healing, race relations, capital punishment, church, and finally death. He then shared with me what gave him the greatest pleasure in life—wearing the U.S. Army uniform with honor; giving money to youth organizations; taking his shoes off to mow the lawn; reclining in his lawn chair to drink his beer; and flying an airplane high above the earth "alone with God." After he told me this, he looked me squarely and asked, "What do you think of me?"

On Friday evening Willy Smith, a Negro member of the Markham Church, joined us. After he and Peter Ediger left to invite the people from the Negro housing development, Larry Voth said, "I'm scared! There are people in our church who talked about leaving when Willy and his family joined a few months ago. Now Willy has taken me seriously in our membership class, and s bringing other Negro families—nd tonight he and Pete will visit nother twenty-five homes. What if hey come?"

Here are some of our significant mpressions of these two days.

"When we think that others will e embarrased to speak about God, naybe we ourselves are really the nes who feel embarrassed."

"What is our real motivation for vitnessing to Christ's salvation—nlarged membership rolls, fear of ell, personal reputation, or is it ove for Christ?"

"Witnessing is part of the essence f the Christian life—it strengthens nd focuses our own faith."

"It is encouraging to do some vistation at the same time with other Christians. To know that Pete is vorking the other side of the street elps to keep me going."

Roger Beaverson said, "This expeience has helped me to appreciate the work of my pastor."

Larry Voth said, "This has been a real boost to my visitation. My calling in only thirty-five homes a week seems like such a small dent in this ocean of new homes." Of the nearly 1,000 homes which we visited, we considered about seventy-five to be good prospects for Larry's follow-up. I later received a letter from Larry saying that five new families attended church the three Sundays after the workshop.

Said Peter Ediger, "There is no reason why other Mennonite churches in larger cities in our Conference couldn't try such a workshop in this 1962 Year of Evangelism."

Said I, "Is Nappanee too small?"

NEW CHILDREN'S HYMNAL

Production of a children's hymnal will be the major item on the agenda of the Worship and Music Committee at a meeting at Elkhart, Indiana, on July 24-28. Arlene Hartzler of Goshen, Indiana, and John Gaeddert of Henderson, Nebraska, were appointed by the committee last year to work on this project.

MEALS AT CONFERENCE

Menus and meal prices have been set up for meals at General Conference. A different menu is planned for each lunch and dinner. The meals will be served cafeteria style allowing for several choices for dinner meals. Prices for meals are:

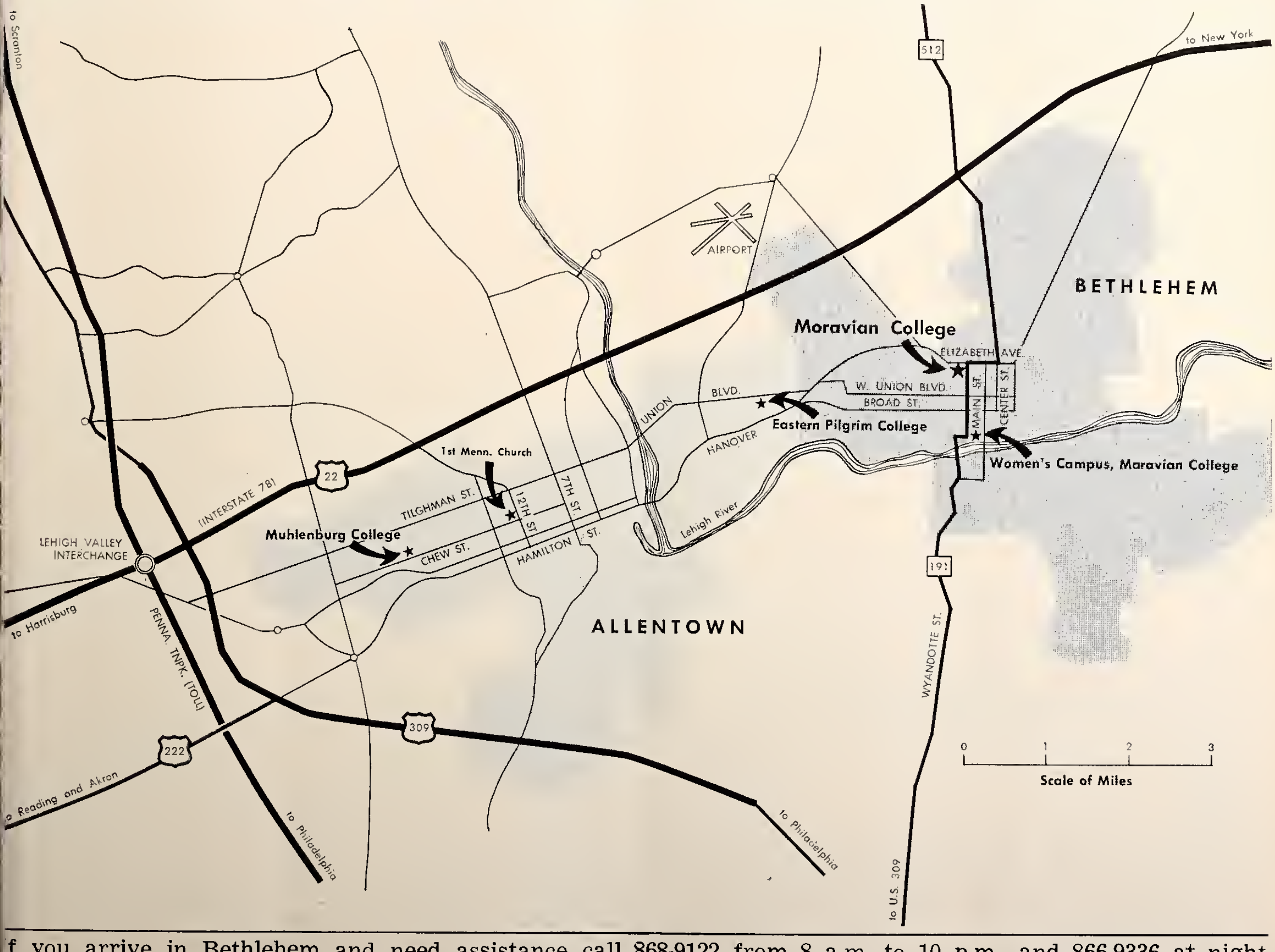
Adults: 3 meals for 6 days $18.00. 2 meals for 6 days (noon and evening) $14.00.

Children 12 years and under: 3 meals for 6 days $11.00. 2 meals for 6 days $8.50.

Individual meals: breakfast $ .85; lunch $1.10; dinner $1.75.

A box lunch for children attending day camp will also be available for 75 cents.

AP OF ALLENTOWN AND BETHLEHEM, PENNSYLVANIA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f you arrive in Bethlehem and need assistance call 868-9122 from 8 a.m. to 10 p.m., and 866-9336 at night.

PENNSYLVANIA LANDMARKS

Saucon Church, Coopersburg, Pennsylvania. The first log meeting house at Saucon (along Saucon Creek) was built in 1738 and was located a few miles north of the Swamp churches in eastern Pennsylvania. In 1749 the trustees and overseers were appointed to build another church. In 1778 most of the adult male members were imprisoned and then ordered banished from the colony because they would not subscribe to the new loyalty oath which would mean renouncing allegiance to George III of Britain. All their possessions were confiscated by the sheriff. It appears that these men were later released, for in 1783 a school house was built on the premises and continued exactly a hundred years.

The present church building was erected in 1841. Indians frequently attended services, and the type of unmarked graves in the adjoining cemetery indicates that many Indians are buried here. In back of the church is a pine tree that was planted at least seventy-five years ago on the grave of a woman who could not afford a tombstone.

My great-grandparents were caretakers of the building for more than forty years. They lived just across the toll road from the church in house which is still standing. It was in this home that John Oberholtzer did much of his studying and writing.

About twenty-four ministers have served here during its 225 years of history. A. M. Fretz was the first minister to preach in the English language from this pulpit.

How a church with so rich a heritage could be so sadly neglected during most of the twentieth century is hard to understand. During the last sixty years the congregation was built up and torn down a number of times. Present membership is twenty-seven, but attendance is about forty. The population boom is really hitting this area and will present increased opportunities for Saucon. There is a group of devoted workers here, but any pastor with full-time outside employment is handicapped in meeting the challenges the population growth presents. *Ward W. Shelly*

COLUMBIANA CHURCH DEDICATED

Dedication services for the Hope Church, Columbiana, Ohio, were held on July 8. The building, the former First Christian Church, was bought in April. Gordon Neuenschwander, president of the Central District Conference, gave the dedication sermon. A fellowship hour was held following the program. The Hope Church was organized in October 1960 with eighteen members. A. J. Neuenschwander is pastor.

MONTANA NEEDS TEACHERS

Eight teachers are needed for the Busby (Montana) Boarding School this fall, according to Donavin Diller, missionary at Lame Deer, Montana. A government school, it is for Indian children. The building and houses for teachers are new.

While the school has no connection with the General Conference Mennonite Mission in Montana, teachers at the school would have opportunity to participate in mission activities. Interested persons should write to the Bureau of Indian Affairs, 804 North 29 Streets, Billings, Montana, and/or the Superintendent, Busby Boarding School, Busby, Montana.

SUMMER WORSHIP MAGAZINE

"Summer Is for Enjoying," according to at least three persons. In the July to September quarter of *Our Family Worships* Roy W. Henry, Catherine Hartman, and David Habegger write about their family experiences in cookouts, nature studies, and camping trips.

In the same issue Otto D. Klassen tells "What a Psychiatrist Would Like to Know About Your Family," and Ruth Unrau shows how a family can be "Building a Concern for Others." As in previous quarters, Willard Claassen describes the Sunday school lessons that children are studying this quarter, themes that are supplemented in the daily meditations in the magazine.

The devotionals for the three months were written by Edith (Mrs. O'Ray) Graber, Marian (Mrs. Delton) Franz, and Christine (Mrs. Harris) Waltner. They are intended for daily use by families with young children.

Our Family Worships is a publication of the Board of Education and Publication.

NEW GOSPEL HERALD EDITOR

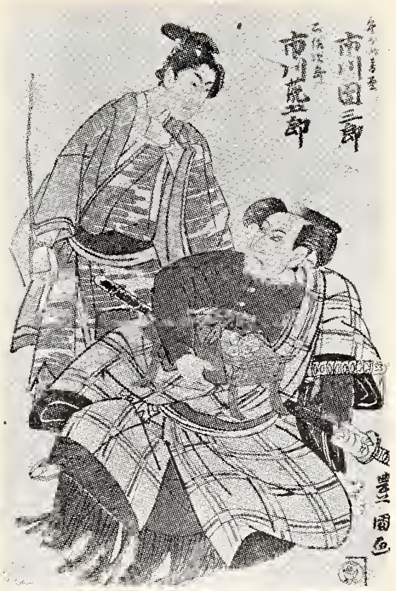
With the beginning of July, John M. Drescher became editor of the *Gospel Herald*. He follows Paul Erb who held this position since January 1944. The *Gospel Herald* serves as the official church paper of the (Old) Mennonite Church. It is published at Scottdale, Pa.

Drescher, a native of Mt. Joy, Pa., is a graduate of Eastern Mennonite College, Harrisonburg, Va., and a 1954 graduate of Goshen (Ind.) College Biblical Seminary. He was formerly pastor of the Crown Hill Mennonite Church, Rittman, Ohio.

The *Gospel Herald* was founded in 1908. It was a successor to the *Herald of Truth*, founded by John F. Funk in 1864, the first Mennonite English language periodical in North America. (*The Mennonite* began in 1885.) The *Gospel Herald* adopted an every home plan several years ago, which increased its circulation from 17,000 to 20,000.

RJC COMPLETES $1,000 PLAN

The completion of the $1,000 Plan at Rosthern Junior College ended two years of intensive public relations work on behalf of a church school and Christian education in General. The Board of Directors wishes to thank all who have assisted them in the achievement of this goal. There were 421 participants in the plan. Approximately 57 per cent of the participants are alumni. A portion of the $300,000 building will be available for use in spring.



Bethlehem Art Exhibit Delegates to the General Conference at Bethlehem next week will be treated to two art exhibits. "Art and Religion" is an exhibit of the works of representative of Mennonite artists. This exhibit is sponsored by a Conference committee of which Ernest J. Bohn, Goshen, Ind., is the chairman. "Japanese Prints" is the second exhibit sponsored by Moravian College. It was hung this spring in their College Union Building and will be up during General Conference. The prints are from the collection of Muriel and Philip Berman, Allentown, Pa.

HAROLD GRABER PRESENTS CONGO TRIPLE NEED

Congo's three great needs: help in the areas of literature, medicine, and agriculture. This was the view expressed by Harold Graber, missionary to the Congo, as he spoke to Saskatchewan Missionary Conference in Saskatoon, June 2 and 3.

Many persons in the Congo are learning to read. Communist literature is available to them. They should have Christian books, magazines, and papers in larger measure.

Medical care in the Congo is inadequate for lack of physicians. The government is pleading for doctors, who do not seem to be available in large enough number to meet the need.

An aggressive agriculture program could greatly increase production and improve quality.

But beyond these needs the greater need is evangelism. The people are ready and anxious to receive the gospel. Major barriers to the advance of Christianity are tribalism, communism and paganism.

Other guest speakers at the Conference were Andrew R. Shelly, executive secretary of the Board of Missions; and Esther Paetkau, missionary to Japan.

L to R: Harold Graber, Helen Kornelsen, H. H. Penner, Esther Patkau, A. R. Shelly.

BLUFFTON SEEKS 600

Bluffton College faculty approved a recommendation for a 1962-63 institutional study. The school needs a comprehensive study to serve as a guide for expansion to care for the 600 students it hopes to enroll by 1967. This study when written up will be the guide for the next five years of expansion.

The study is expected to include the following: 1) an examination of purposes, the needs of constituency, and ways in which the program could be altered; 2) budget, involving basic assumptions concerning inflation or deflation and also the status of the economic health of the nation, regarding tuition, student aids, salaries, and other income and expenditures; 3) curriculum, sufficient for planning, such as languages to be offered and years of each, projected new offerings, teaching loads, and class size; 4) faculty, number in each department, also non-faculty staff; 5) college schedule; and 6) facilities, classroom space, teaching machines, laboratories, and audio-visual aids.

1962 ANABAPTIST SEMINAR

The annual meeting of the advisory council of the Institute of Mennonite Studies, Elkhart, Indiana, was held at Mennonite Biblical Seminary on June 29. On June 30 the Anabaptist Seminar met for presentation and discussion of papers: Frits Kuiper (Amsterdam) on Jan de Liefde, Alvin Beachy (Harvard) on Grace in the Radical Reformation, Clarence Bauman (Bonn) on Gewaltlosigkeit im Täufertum, and Walter Klaassen (Oxford) on Word and Spirit in Anabaptism. The seminar has been in existence for many years as a form for Mennonite scholars working in Anabaptistica. Harold S. Bender was founder of the seminar. Participants for this year are from left to right, back row: John C. Wenger, William Klassen, Robert Friedmann, Clarence Bauman, Sol Yoder, Delbert Gratz, John Oyer, Burton Yost, A. J. Klassen, Marion Wenger. Front row, left to right: Cornelius Krahn, C. N. Hostetter, Guy F. Hershberger, Alvin J. Beachy, Paul Peachey, Frits Kuiper, C. J. Dyck, and Walter Klaassen reading a paper. Participants not shown include Erland Waltner, Marlin Jeschke, Herman Enns, Calvin Redekop, C. Norman Krause, Donald Wismer, and Jacob Nickel.

BETHEL RECEIVES MONEY

Bethel College received a grant of $10,000 from the W. K. Kellogg Foundation. The grant is for the purchase of books. Grants were received by nine other Kansas private, liberal arts colleges.

MISSION SCHOOL ACCREDITED

Colegio Americano, the school operated by the General Conference Mennonite Church at Cachipay, Cund., Colombia, was accredited this year. Missionaries feel that this is an advance in relations with the government in a predominantly Roman Catholic country.

TRAINING COURSE CHARTED

Plans are being made for a series of leadership training courses for the local church. Willard Claassen, Milton Harder, and Robert Carlson of the General Conference Mennonite Church met with representatives of the (Old) Mennonite Church at Harrisonburg, Virginia, on June 25-29 to plan joint outlines for a teacher training series.

The committee charged with responsibility for developing this course hopes the first unit will be available in 1964, with one unit in each successive year until the series of perhaps six units is completed. Each unit will consist of a piece for the teacher and one for the student.

Part of the work of the Board of Education and Publication is to help the local church prepare Sunday school teachers and other leaders. The production of this leadership training course is one attempt to serve the needs of the local church.

PROSPECTIVE 1-W MEN TO MEET

A 1-W training school is scheduled for Topeka, Kan., August 23-26. The Board of Christian Service is inviting all men who plan on entering 1-W service before 1963 to register for this orientation period.

Purpose of the school, according to Wilfred Unruh, executive secretary of the Board of Christian Service, is to help men entering alternative service projects to anticipate some of their experiences in a new environment and to help them understand what the church expects of them as its ambassadors for peace.

Men considering service in the near future should write to the Board of Christian Service, 722 Main, Newton, Kan.

CHILDREN'S HOME BUILT

On July 15 the Mennonite Youth Farm, Rosthern, Sask., dedicated a home for crippled children. At the present, twenty children are being cared for, filling the new building to capacity. Offerings are being received for furnishings.

The children's home is the newest of four buildings that make up the Mennonite Youth Farm at Rosthern. A home for aged men and a home for aged women provide care for twenty-eight. There is also an invalid home. The Mennonite Youth Farm is a project of the Saskatchewan Mennonite Youth Organization which also operates an invalid home at Herbert, Sask. Manager of the Youth Farm is Edwin Peters, formerly of Newton, Kan.

BETHEL HOSPITAL GROWS

Progress in achieving the goal to raise $750,000 for the Bethel Deaconess Hospital modernization program continues as new subscriptions are received daily. Over $675,000 has been subscribed toward the goal. About $50,000 has come in since the formal end of the fund-raising campaign on June 2. Over $100,000 in cash is on hand from payments received during the campaign and from first payments on subscriptions. This money is being invested until it will be needed in the construction program.

A consultation visit with state board of health officials in Topeka, Kan., has been scheduled for July 23. In this meeting the proposed plans as developed with the architect to date will be discussed and the availability of Hill-Burton federal matching funds to aid in financing the new facility will be explored. The cash and subscriptions in hand by the hospital will now make it possible to file a definite application for such a grant. The Hill-Burton grant is expected to cover one-half of the estimated construction cost of $1,500,000.

CHURCH RECORD

BAPTISMS

Menno Church, Ritzville, Wash., on May 27: Mr. and Mrs. Paul Hoefel, Beth Hoefel, Mrs. Phyllis Franz, and Mr. Davis Banner. On July 10: Michel Schrag, Ronald Janzen, Jay Dyck, Delwin Franz, Eddie Bauer.

Mennonite Church, Rosemary, Alta., Canada, on June 10: Edward John Wiebe, Rudy Heinz Dyck, Mary Thiessen, Ortrude Dyck, Elvera Boschmann, Edith Adrian.

WORKERS

Tan Hao An (Herman Tan), of the Chinese Mennonite Church in Java, and *S. Djojodihardjo,* of the Javanese Mennonite Church, are scheduled to arrive in Toronto August 1 to participate in the Mennonite World Conference. After World Conference, the two will visit Mennonite Central Committee Headquarters, and attend the General Conference sessions. They will visit church in stitutions in the Scottdale, Goshen-Elkhart, and Newton-Hillsboro areas August 13-17. From August 19 until their departure on September 5 they will be engaged in deputation in Canada.

David Koop of Curitiba, Brazil, delegate to the Mennonite World Conference and the General Conference, arrived in New York on July 16. He will also attend the Conference of Mennonites in Canada July 27-30. Other Lower Latin America delegates are *Jakob Duerksen* and *Hans Niessen* from Paraguay, and *Alfred Hinz* from Uruguay. Colombia will be represented by *Armando Hernandez* of Cachipay, Cund., currently a student at a seminary in Costa Rica.

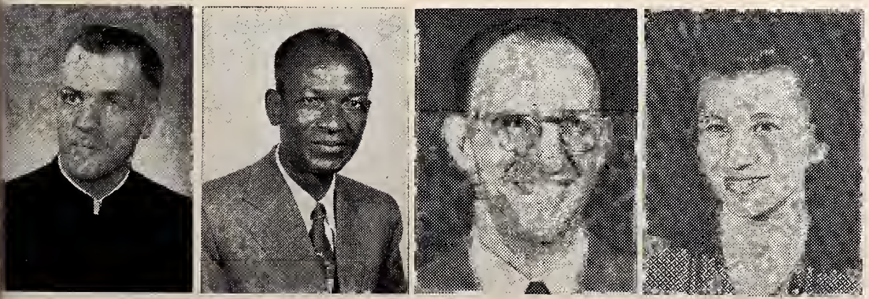
Calvin and Sidonnia Flickinger, on leave from the Colombia mission, have gone to Arizona, where Calvin will teach at the Hopi Mission School for a year.

Peter Neufeldt, of Tiefengrund (Sask.) Church, plans to go as Pax worker in Europe for two years, beginning sometime in September.

Malcolm Wenger, missionary to Montana writes, "Have we always understood what the Indian people consider important and why those things are important to them? The Apostle Paul was able to quote from Greek poets and Cretan prophets. What do we know about Cheyenne and Hopi poetry and prophecy? To really understand people, we need to spend time learning to know them, listening to them, trying to see things from their point of view. Here it is a great help to know the language. We may find that we have things to learn from them as well as they from us."

John and Jeanne Zook, missionaries in Congo write, "Would you pray also for the heavy financial burdens we are facing with the operation of this large unit here, including the work on all of our stations. Drugs must be bought, supplies ordered, salaries paid. At present all of our work is self sustaining as far as salaries, but we still have to help with drugs and some supplies. We are in desperate need of bandages and layettes. Packages can be mailed to us or sent through Mennonite Central Committee. The Mission Board offices can give you this information."

John Drescher (see "Gospel Herald"); Kazadi Matthew, Calvin and Sidonnia Flickinger (Workers).



Kazadi Matthew is the president of the Evangelical Mennonite Conference in the Congo whch met at Kandala in July. The conference topic was "Accepting Our Responsibilities." David Ngongo is vice-president. The messages each day were given by Congolese pastors. Missionaries also participated.

NEW ADDRESSES

Allan Eitzen, Box 51, Rt. 1, Barto, Pa.

John W. Eizen, 2600 Fairfield, San Diego, Calif.

Mr. and Mrs. Calvin Flickinger, Oraibi, Arizona.

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Mrs. James Hean, 4822 Adams Dr., Marlow Heights 21, Maryland.

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Ann Hilty, R.R. 2, Bluffton, Ohio.

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Elsie Martin, 216 E. Frederick, Lancaster, Pa.

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Dennis Springer, Trexlertown, Pa.

Lester Sprunger, A/2c, 1961 Comm Gp., APO 74, San Francisco, Calif.

Howard J. Vogt, 1520 Orizaba Ave., Apt. 2, Long Beach 4, Calif.

Leland Voth, West Gate P. O. Box 52, Seoul, Korea.

David Winter, R.R. 2, Winkler, Manitoba.

MINISTERS

John R. Friesen, minister in Tiefengrund Church, Laird, Sask., is retiring from the ministry after thirty-three years. During this time he served churches at Horse Lake, Garthland, and others. A service was held in his honor on July 8.

Bernie Loeppky, Winkler, Manitoba, was ordained to the ministry on July 8. He serves the Grace Church, Winkler.

CALENDAR

Eastern

Aug. 19—David Habegger will give his farewell message to the congregation at First Church, Allentown, Pa.

Pacific

September 22-23—Sunday school and Christian Endeavor convention, Newport, Wash.

September 30—Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kansas.

Other

Aug. 1-7—Mennonite World Conference, Kitchener, Ont.

Aug. 8-14 — General Conference, Bethlehem, Pa.

MARRIAGES

Myrna Aeschbacher, member of the Bethel Church, Fortuna, Mo., and *David Sherman* of Kansas City were married June 16.

Philip Van Arsdale, member of Silver Street Church, Goshen, Ind., and *Marilyn Delcamp* of Goshen were married on May 11.

Jeanne Elizabeth Bachert, Kitchener, Ont., was married to *Clarence Oyer,* Cornell, Ill., on June 9, 1962.

Richard Haury Brandt, member of the Bethel College Mennonite Church, North Newton, Kansas, and *Carolyn Jean Johnson* of Arkansas City, Kansas, were married June 17.

Anne Elizabeth Burkholder was married to *Gilbert Moris Larsen* on June 2 at Grace Chapel, Omaha, Neb.

Judith Claassen of the First Church, Beatrice, Neb., and *Larry D. Goertzen,* Bethesda Church, were married June 30.

Sally Jo Dickey, member of the First United Presbyterian Church, Newton, Kan., was married to *Oren R. Voth,* member of the Grace Hill Church, Whitewater, Kan., June 15.

Kathryn Dick, member of First Church, Winton, California, and *Arlo Kasper,* member of First Church, Hutchinson, Kansas, were married on June 16.

Carol Epp and *Gerhard Hiebner,* members of Bethesda Church, Henderson, Neb., were married June 10.

Louise Friesen, member of the Bethel College Church, North Newton, Kansas, and *Virgil Claassen* were married on June 8.

Arvilla Geiger, daughter of Tillman Geiger, and *John J. Esau* of Mountain Lake, Minn., were married at St. John Church, Pandora, Ohio, July 8.

Norma Good, member of the Pine Grove Church, Bowmansville, Pa., and *Elmer Boyer* of Reading, Pa., were married on June 10.

Betty June Graber, member of the First Church of Christian, Moundridge, Kan., and *Ken Hartzler,* Petersburg, Pa., member of Belville Mennonite Church, were married June 15.

Emily Hochstettler, member of Ebenezer Church, Bluffton, Ohio, and *Gary Lynn Crawfis* of the Columbus Grove (Ohio) Methodist Church, were married on June 23.

Anna Jo Jantz of the Bergthal Church, Pawnee Rock, Kan., and *James Bolender* of Lewistown, Ill., were married June 11 by H. N. Harder of the First Church of Normal, Illinois.

Janice Janzen and *Dale E. Friesen,* members of Bethesda Church, Henderson, Neb., were married June 15.

Jolene Krehbiel, member of Pretty Prairie (Kan.) Church was married to *Joe Schrag,* Norwich, Kan., on June 23.

Nettie Letkeman and *Edward Heinrichs,* members of Hague Church, were married June 9 in the Hague Mennonite Church.

Irena Liechty, member of First Church, Berne, Ind., and *Vernon Sprunger* were married on June 22. Both are missionaries to Congo.

LaVera Peters, member of Bethesda Church, Henderson, Neb., and *Darold Gross,* member of Salem Church, Freeman, S. D., were married June 17.

Arlene Mae Schrag, member of the Eden Church, Moundridge, Kan., was married to *Carrol D. Zerger,* member of the Bethany Church, Kingman, Kan., on June 30.

Kathleen Schrag, member of Eden Church, Moundridge, Kansas, and *Wayne Ensz,* member of Inman, (Kan.) Church were married on June 1 in the Eden Church.

Beverly Serpette, Flanagan (Ill.) Church, and *Kenneth Fleeman,* Peoria, Ill., were married at the Meadows (Ill.) Church on July 1.

Clarence Smith of Bergthal Church and *Ella Unruh* of Coldwater, Kan., were married at Coldwater on June 30. They will reside at Larned.

Jerry Jay Stutzman of Inola, Okla., was married to *Janet Lee Barkman* of Burton, Ohio, in the Burton Mennonite Church, June 1.

Joyce Florence Sutton, Kitchener, Ont., was married to *Neil Litwiller,* Kitchener,, Ont., on June 9 at Missionary Tabernacle.

Gayle Taylor and *Robert Rich* (member of the Bethel College Church, North Newton, Kansas) were married on June 11.

Stella Teichroeb was married to *George Friesen* on June 17 in the Neuanlage Rosenort Church, Hague, Sask.

Bertha Lois Thieszen, member of Bethesda Church, Henderson, Neb., and *Ronald Preheim* of Salem Church, Freeman, S. D., were married June 8.

Rita Penner, member of Bethel Church, Mountain Lake, Minn., was married to *Ronald Sawatzky,* member of First Church, Mountain Lake, June 29, 1962, in Bethel Church.

Donald Reeser, member of First Church, Normal, Illinois, and *Sheryl Lessen,* Lincoln, Illinois, were married June 30 in Immanuel Lutheran Church, Lincoln, Illinois.

Lois Thiessen of the Langham Zoar Church, and *Herbert Mackie* of the Langham Knox United Church, were married on Dec. 8, 1961.

DEATHS

Mrs. Mary F. Cressman, member of Bethany Church, Quakertown, Pa., died July 10 at the age of 73 years.

Harry George, member of Bethany Church, Quakertown, Pa., died July 8 at the age of 73 years.

Amos Kolp, member of the First Church, Allentown, Pa., was born on June 19, 1906, and died July 1. Surviving are his wife, Anna and a son John R.

Lina Stahly Rich, Newton, Kan., was born Feb. 20, 1880, in Danvers, Ill., and died July 10. She was a member of the Bethel College Church, North Newton, Kan.

Located in a northern province of India is the school to which the children of our missionaries go.

I Went to Woodstock

Mary Ann Ratzlaff

Just three days ago (as I write) Woodstock School graduated another class, my class. Day after tomorrow the first member of my class will arrive in the United States. By the end of the month we will, literally speaking, be spread out all over the world. Out of twenty-nine, twenty-eight are planning to attend college.

Our class is not exceptional for Woodstock. Every year it graduates a class, most of whose members are already accepted in the college of their choice. What makes Woodstock different from other high schools? Let me tell you.

Woodstock School is situated in the foothills of the Himalaya Mountains. Nestled among pine trees, you can hardly see it even when standing far above it. Three dormitories are about half a mile down the hill from the main buildings. The small girls stay in two dormitories right at the school. Each of these "boardings" is a small United Nations. The large percentage of students are children of American missionaries, but included in the student body are children of United States government officials, Indian nationals, and Tibetan refugees; Canadians, British, Australian, Chinese, German, Latvian, Polish, and Thai.

Ten years ago the school "quadrangle" or yard was not all nicely paved as it is now, but partly covered with gravel. This gravel plus the general terrain is the reason so many of us have "mountain knees," all scarred. At the sound of an eight o'clock bell, the quadrangle fills with little girls as they line up by classes to go into the dining room for breakfast.

After this the day proceeds as in many other schools. After school lets out at four, there is tea and an hour up at the school playground, study hall, supper, the reading of our letters from home, stories read by the matron, and then bed.

This last year I "baby sat" a couple times for the "little chuts," and it was then that I was really amazed at the amount of loving those little girls want and need. Just fixing a bed, or leaning over for a goodnight kiss brought a murmured "thank you" or a special smile. Then the dorm grows quiet except for the soft breathing of about fifty little girls.

At the end of November, "Going Down Day" would arrive. This meant going home to the plains where our parents work—home to cats and dogs, brothers and sisters, "ayahs" and cooks. It is also in November that it gets cold, and the "winter line" shows clearer every night. One of the most beautiful sights of the year, it stretches across the sky all red and gold at sunset.

Back to "Going Down Day," to get to the train we had an hour's walk to the bus station, then another hour's bus ride to the train sation. The bus ride was the most miserable part—one curve after the other, down the mountain, in a huge careening bus. Then began our train trip of two days and two nights, until finally we jumped off the train straight into the waiting arms of our parents.

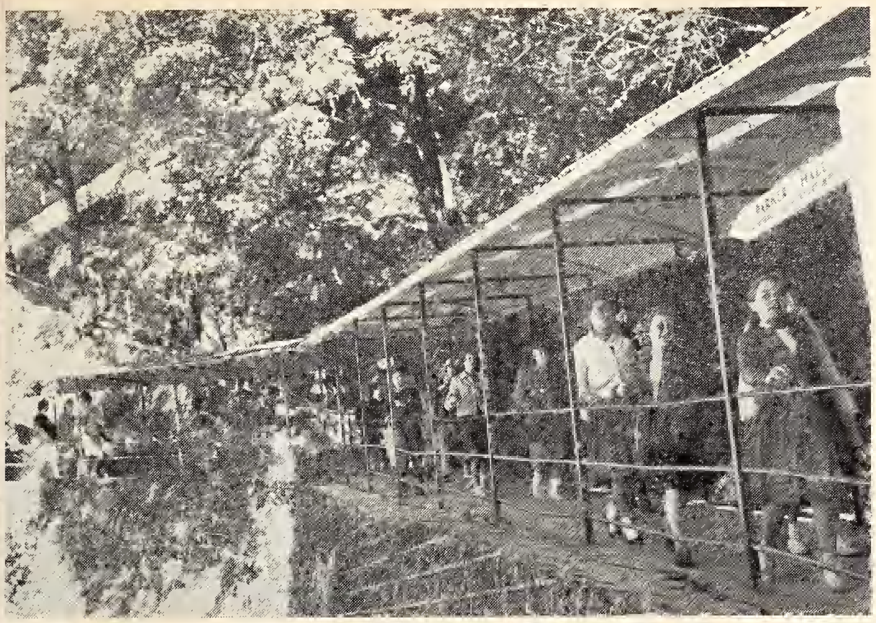
In 1959 we came back from furlough and I suddenly found myself

a part of an entirely new life. This was the life of a high school girl—a life which involved walking considerably further to school; a life with term papers and a room shared with only one other girl; a life of cleaning my own room, taking care of my own clothes, having showers any time I wanted them. It meant having more pocket money and learning to spend it. It meant getting passports and other papers such as registration for foreigners.

High school years were full. In our sophomore year our choir gave a concert in Delhi. That was the year also that the Dalai Lama visited our school, shortly after fleeing Tibet. In season there were always basketball, baseball games and the yearly sports day when classes compete. In our junior year we made money for the school annual. This involved making seventy-five gallons of ice-cream in hand-turned freezers. Our senior year brought a field trip which was part of the course "Indian Sociology." After December, January, and February holidays, it wasn't long before June first came and Woodstock School graduated the class of nineteen sixty-two. As I stood in the receiving line, many teachers walked by. As they did so a succession of classrooms walked by. I realized how devoted these teachers were. Woodstock teachers are constantly called upon to do more than just teach; pupils are their responsibility twenty-four hours a day. Many of them are badly overworked and there is constantly a call for more teachers—at present in languages, science, physical education, art, and music.

Woodstock School is accredited by the Middle States Association of Colleges and Secondary Schools, and has an enrollment of 495. Each new school year it turns down many applications. This June, more than

Top to bottom: The main buildings plus three dormitory buildings make up the Woodstock "campus." Last year at Woodstock there were seventeen children of our missionaries. Landour is the town across the valley from the school. Mary Kay Burkhalter, Mary Ann Ratzlaff, and Cynthia Janzen talk with Leona Cressman (Kitchener, Ont.) who is secretary to the principal at Woodstock and serves as matron for the little girls.



The covered passageway is the main thoroughfare between classrooms and dorms.

200 applicants received the reply, "Our classes and residences are full."

What has Woodstock School contributed to the General Conference Mennonite Mission? Did you know that two of the doctors on our mission field are graduates of Woodstock? Another graduate is the head pharmacist in the Medical School in Vellore. The Mennonite representative on the staff at Yeotmal Seminary is also a Woodstock graduate. It is because of the availability of a good Christian school like Woodstock that missionary parents feel the education of their children is not being neglected, even in a foreign land.

Woodstock is making its contribution to the Mennonite church outside of India also—through Mennonite Central Committee workers, ministers, ministers' wives, homemakers, doctors, nurses, and teachers. Daniel Jantzen (son of the Lubin Jantzens) and I are the first General Conference Mennonites to graduate from Woodstock in twelve years. Our hope is that we too will be able to make a worthy contribution in this world and to our church.

Pardon Me, But...

. . . has something happened to the custom of praying before meals—out loud, I mean? Don't get me wrong; I appreciate the few moments of silence that many people have before beginning to eat. But the other day, after many meals with silent prayers, my hostess for the evening—as naturally as breathing—spoke to God and gave her guests the privilege of being included in the conversation. A few days later we asked a visitor to ask the blessing. He thanked God for seasons—showing that order had been made out of chaos in the universe. He thanked God for making order out of chaos in our lives. It was a two-minute worship service in which we all were able to share. I knew then the limitations of silent prayer.

I have wondered why many people seem afraid to pray out loud at the table—prayers other than the well-used and easy four-line rhymes. Is it because of a timid man of the family? Or a combination of embarrassed people? Surely it isn't because it's so hard to say thank you out loud! *M. T.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER
Aerial view of the Trans-Chaco Road, taken when it was completed only as far as River He-He, Kilometer 85, looking southeast.

CONTRIBUTORS
Henry A. Fast, associate executive secretary, Board of Christian Service; J. Winfield Fretz, professor, Bethel College; Mary Ann Ratzlaff, daughter of Harold and Ruth Ratzlaff (missionaries in India), will be a freshman at Bethel College in fall.

CREDITS
Cover, Mennonite Central Committee; 482 to 484, Walter H. Dyck; 493 to 495, S. F. Pannabecker.

COMMENTS
The feature on the Chaco road was prepared in honor of the Mennonite Men who helped make the road possible.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

VOLUME 77 NUMBER 30

EDITORIAL

FROM SOUDERTON TO BETHLEHEM—VI. Just before the 300 delegates to the Souderton Conference left for home, they passed a hopeful resolution. It was Resolution 73. Anyone who can be hopeful after 72 decisions is made of sturdy stuff. (Of course, this was back in 1941—the good old days, when things were rugged, true blue, and not so expensive.)

Let me prove it to you. Resolution 73 said: "Resolved that we instruct the secretaries of the General Conference, boards, and committees to prepare condensed reports in the form of a synopsis, to be read in the place of the detailed printed reports at future conferences."

Pardon me for laughing. I'm really crying on the inside. I feel for both the attacker and the attacked. Report-makers and report-readers have it tough. The reporters must give an account of what they have done. They know it must be good. And how can you tell people things are bad by telling people that things are good? It takes a while, and that's one reason reports get long. Report-makers are also trying to tell people the things they don't want to hear by telling them the things they want to hear. That takes a while.

Report-listeners also have it hard. (A rubber cushion might get to the seat of the problem.) They want to work, but they find the work hard. They often feel that they are not getting the information they need or want. For example, at the North Newton Conference in 1945, Don Smucker offered this resolution: "That conference reports include a complete itemization of salaries paid to all individuals employed by the Conference." The resolution passed. If you want to be mean, look at the published record for the next conference. Yes, they were the skimpiest financial reports ever given; no itemization of any kind except in one report. (In fairness to the 1945-47 executive committee, I must report that even though they didn't report on salaries, they took steps to remedy salary problems, which was probably the main intention of the motion.) Obviously, salary reports are delicate matters. I do not favor broad publication without interpretation. Report-makers try to avoid subjects that are complicated. They know that the patience of report-hearers is short. So in between it all, we miss the things we need.

I have read the reports that you will hear at Bethlehem next week. Some of them will be better than last time. There will be more information. For example, our last financial reports in 1959 were elaborate. But the one thing that people wanted to know—how much does the Every Home Plan cost?—they didn't tell. This time you can find the answer, although you'll have to use a pencil. But, alas, there is no interpretation. Some will say it is too much. I will say it is not enough. In between, there is something for both of us to learn.

Perhaps this illustrates the problem of reports. We need them. They don't always hit the nail on the head. Sometimes they seem like my electric razor. It doesn't cut my whiskers; just scares them off with the noise. But reports give us a place to start working. That's why God is calling us to Bethlehem. But the moan of Souderton's Resolution 73 will be heard toward the end of the week. If you listen closely you'll hear a moist sobbing sound. That'll be me.

AUGUST 7, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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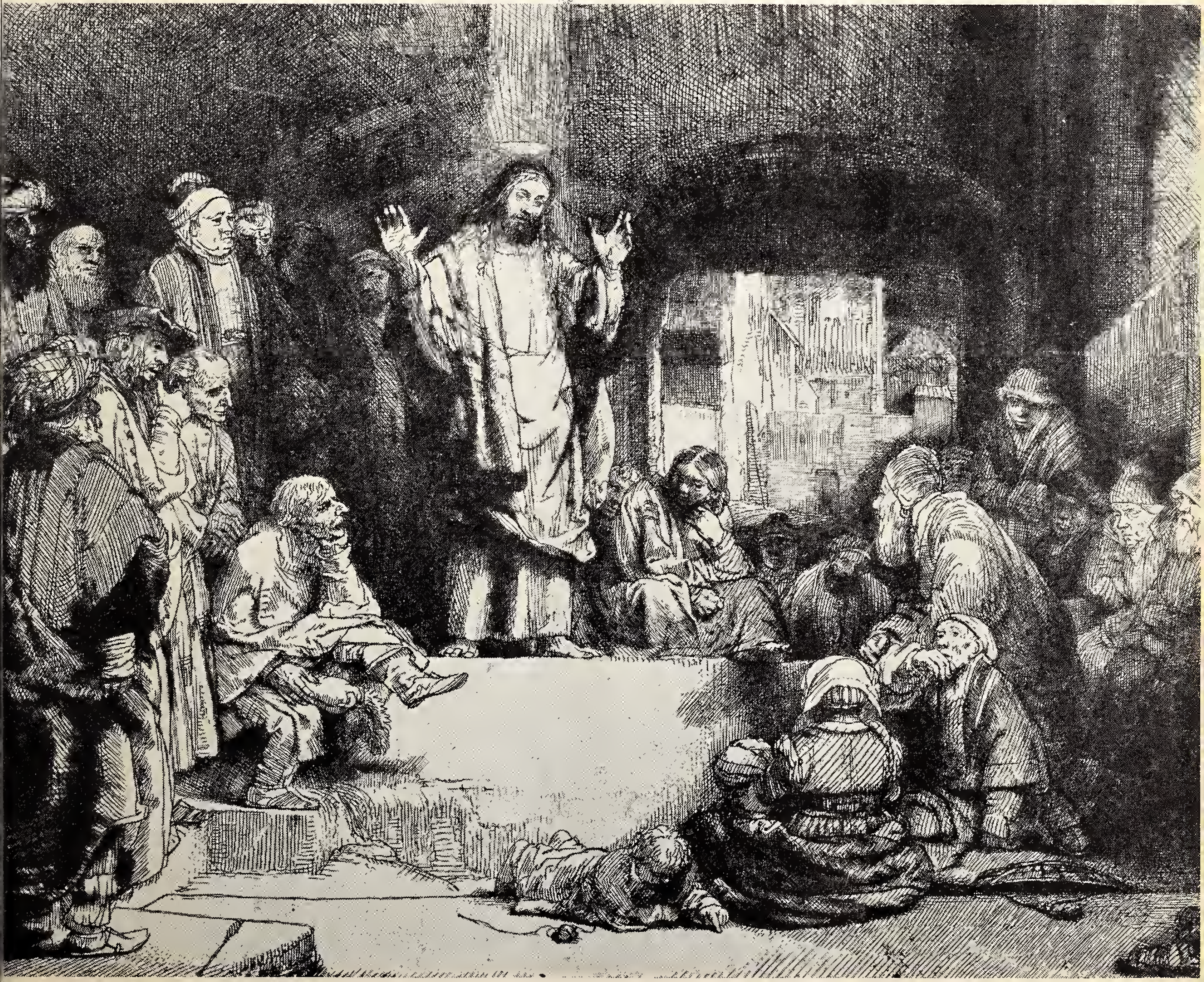

rist Preaching" Rembrandt van Rijn

Selections from *Prairie Pioneer —The Christian Krehbiel Story*

CHRISTIAN KREHBIEL GOES TO CONFERENCE

Of all the colorful leaders in the early days of the General Conference Mennonite Church, the most colorful was perhaps Christian Krehbiel. He was certainly a man of action, as his autobiography (*Prairie Pioneer*, Faith and Life Press, 1961) reveals. He had self-confidence, and he had vision. As chairman of the Board of Foreign Missions for twenty-four years he began many projects that still continue today. The following extracts from his autobiography written in 1906 give us a picture of General Conference sessions in the old days. Born in 1832 in Germany he came to America with his parents in 1851. They settled first in Iowa, where Krehbiel married and started his family. He later moved to Summerfield, Illinois, where he became active in the local congregation and the larger Mennonite brotherhood.

The third session
General Conferen
was held at Su
merfield (Ill.) Me
nonite Church, 18

UR WELCOME to Summerfield was
ery cordial, particularly on the
art of the Mennonite church mem-
ers who were worshiping in a brick
urch which still serves the con-
regation. The Mennonites, each
amily from a different congrega-
on in Europe, had not yet estab-
shed a definite church organiza-
on. A feeble church union resulted,
ith no church roll and no rules.
e decided not to join the church
ntil some stable arrangement had
een made by Daniel Hege. This
esolution was then voted on by all
ho wished to become members. It
ffirmed that any Mennonite man
r woman who signed would be a
ember, regardless of previous
ome or past record. But only those
ho signed would be members.
omen could not sign, but a min-
ter could sign for them upon their
equest. This served to give the
urch a firm foundation. Our fam-
y became members of Summerfield
ennonite Church.

ummerfield, Illinois, 1863

In the meantime, churches in Iowa
ad united with other churches to
rganize the General Conference
ennonite Church. The second meet-
g of this new conference was held
Wadsworth, Ohio, and the third
Summerfield. At this latter meet-
g it was decided to establish a
ennonite school and to send Hege
s a traveling minister to create
terest in the project. On the ques-
on of a suitable site for the school
e delegates could come to no
greement. I was not a delegate,
ut sat with the choir. At a pause
the discussion I was led to ask
olitely, "May those who are not
elegates also speak to the ques-
on?" The chairman, John Ober-
oltzer, gave a friendly assent. Then
spoke up in my deep bass voice,
The school should be built in the
nter of the Mennonite population.
oday Ohio is the center; in another
n years Kansas may be. I pro-
ose Wadsworth." That rekindled
terest in the discussion. Wads-
orth was agreed on. I may add
that today that my spiritual in-
ght had not deceived me.

At this point I should like to
gress a little in order to insert
ome interesting observations about events and practices of those early years. The 1863 conference was held in Summerfield. Although it was October, the eastern delegates came dressed in summer clothes, thinking they were going south. To their surprise there was a heavy snowfall. Fortunately, a warm sun soon melted the snow, and the rest of the time the weather was fine. Summerfield in those days still reflected hinterland conditions. We still rode in heavy farm wagons, unlike Pennsylvania where there were many conveniences. One of the delegates remarked, "The people here are as content to ride in their box wagons as if they were riding in coaches." Actually the people at Summerfield considered it an unpardonable luxury to ride in anything but a farm wagon. At an auction where I once bid $35 for an old carriage I heard someone whisper, "That Chris Krehbiel ought to pay his debts." The brother was right. Yet, if he had only known, I often had only three hours of sleep because I put in so many hours working on my debts and for my family that I had to study at night lest I feed my congregation only husks. After such a week my head would fairly split as I jolted along on the heavy wagon to services.

A few years later when the Conference met in Pennsylvania for the first time, we saw the difference between the East and the West. They had fine large homes, with carpets on the floor. We were almost afraid to step into their homes. Not only did the people have elegant buggies, but their helpers had them as well. At a later conference the difference was less marked. Their furnishings now had grown old and shabby; our simple ones had been replaced with new ones.

Among the delegates to the Summerfield conference were several Canadian brethren from Ontario and a young man, Eusebius Hirschy, from Pennsylvania. He had just come from the Indian Territory where he had gone through the reservation on horseback to preach the gospel to the Indians. Now he felt it was up to them. They could do what they wanted. This represented his understanding of missionary work. Yet he was a pious man, holding prayer meetings between sessions of the Conference. Later he traveled in the Orient, where he died on a similar missionary venture.

Christian Krehbiel

The Ontario brethren mentioned earlier wanted to know whether the Conference stood firmly for the tenet of pacifism. If it did not, they would lose their exemption from military service if they joined the Conference. It was a delicate question. We of the Palatinate had had to give up the practice of nonresistance although holding fast to the doctrine. In fact, that was why we came to the United States in such large numbers. The General Conference statements of principle declared allegiance to the tenets of Menno, but without stressing especially the doctrine of nonresistance. Since no forthright answer was given to them on this question, and since girls were not permitted to attend the school at Wadsworth, the Canadian brethren withdrew from the Conference.

Wadsworth, Ohio, 1866 and 1869

The General Conference met at the time of the dedication of the Wadsworth school. The Summerfield church was always a warm supporter of the Conference and all its undertakings. To this session it sent as delegates Jacob Leisy as chairman, John Hirschler, Daniel Baer, and me. Most of the building committee and the eastern delegates had already arrived, as well as several delegates from Canada, including Samuel Bauman. We were welcomed cordially. John Oberholtzer, the Conference president, conducted the opening services with reverence and dignity. We then gathered in the great hall where

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Prairie Pioneer" has been published by
aith and Life Press and sells for $3.50.

the president of the new school dedicated the building and followed this with an address. He had asked me, one of the youngest ministers present, to preach the first sermon in the new school. This unusual honor was perhaps extended to me because at the previous Conference session I had suggested Wadsworth as the site for the school.

Although this request came to me as a real surprise I was not wholly unprepared for the occasion. I had prepared a sermon which in the mysterious providence of God proved extraordinarily fitting as a first sermon in the new institution. The Lord graciously blessed my feeble efforts and my imperfect presentation and thoughts. He enabled me to speak freely and sincerely so that the message achieved its purpose in this select group, namely, to warm the hearts and awaken a sense of assurance and Christian mission among Mennonites. The sermon was later given wider circulation by appearing in the first Mennonite paper, edited by J. H. Oberholtzer. A young Swiss, Abraham Moser, a member of the audience, had written out my sermon from memory, recording it almost verbatim, and had submitted it for publication. In this way my name became known to many, a real asset in later years.

This had been the first conference I attended. After this I was present at every Conference session, serving as a delegate of a church. Attending these conferences in various states required much traveling, and travel enriches one's knowledge.

Between 1866 and 1874 we young ministers in the Conference were confronted with many unpleasant as well as pleasant problems. Perhaps one of the most difficult problems was one that arose at the Wadsworth school. When Carl Justus van der Smissen was called to this school it was our understanding that he was to be the professor of theology, while Christian Schowalter was to serve as principal and housefather of the school. Carl J. van der Smissen, however, perhaps through some vagueness in the correspondence, understood that he was to take charge of all school affairs. An unpleasant situation arose rather quickly. One day, van der Smissen announced to all school personnel, "From now on all questions must be referred to me. Those are the terms of my call." Schowalter, abiding by the terms of his call from the Conference, could not let this ride without protest. A special Conference session was called in Wadsworth. In fact, because we were new to organizational matters, many sessions were held in Wadsworth, all of which I attended.

After the first Conference session in Wadsworth I stopped at Ashland and Hayesville, Ohio, where I had worked when I first came to America. Many of the people had heard the sermon in Wadsworth by the "green American" and were much surprised. Their minister was the old brother, John Risser, an educated and well-read man. In my visit with this well-bred minister, I surmised that I dropped considerably in his estimation, for he was so much wiser than this "young farmer." The congregation was composed of Mennonites and other Protestants. Many in the congregation wanted to join either the Lutherans or the Reformed, but the Mennonites objected.

The next time the Conference met in Wadsworth, the Hayesville congregation asked me to preach. I accepted, but suggested to young John Risser that he first ask permission of the minister, a Lutheran pastor. It was granted grudgingly. When I arrived at the church on Sunday I received a cool reception. At the close of the service the pastor announced, "Pastor Krehbiel from Summerfield wants to preach this afternoon." Despite the rebuff, I asked him to participate in the service. This he refused, not wishing to degrade himself by serving with a mere farmer. Later he condescended to ride with us to Wadsworth, having perhaps received an insight regarding farmers.

Quakertown, Pennsylvania, 1875

Another memorable trip was one taken from November 5 to December 10, 1875. First I attended the Western District Conference in Berne, Indiana, where, without warning I was asked to deliver the Conference sermon. At that time one was so in the center of Conference activity that it was easy to strike the right key.

The General Conference was to convene shortly afterward in Quakertown, Pennsylvania. Three important issues were to be presented. Schowalter and I spent a few days in Berne afterward, acquainting the people with these problems, preaching at frequent services. The first problem was that of the school at Wadsworth. The second dealt with the beginning of mission work. The third brought up the matter of Mennonite emigration from Germany and Russia.

On the train to Quakertown we were joined by my uncle, Daniel Krehbiel of Cleveland, and by D. F. Risser, teacher at Wadsworth. Many questions were argued with a clash of opinions. One was: "Shall the use of alcoholic liquors be considered a sin?" Some thought it could be classed under "Be temperate in all things."

During the Conference, sermons were given by C. J. van der Smissen and S. S. Haury, who had just returned from Germany. I spent one Sunday with A. B. Shelly in his beautiful church, and the next Sunday in Hereford with Christian Clemmer. Moses Gottschalk and Ephraim Hunsberger preached here. The missions board held several meetings. The difficulty at Wadsworth between the German professor and the theological professor had to be solved, and I had to act as judge. There were apologies, and then the German professor resigned.

In Philadelphia we heard Andrew Clemmer in the Second Mennonite Church and enjoyed the organ music by a masterly student. In New York we visited Adolf Krehbiel, my second cousin. We also went to Central Park. When I inspected an ocean liner of the *Inman Lines* I was filled with such longing for my old home in Germany that had it not been for my dear ones in the West I should have booked passage.

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Vadsworth Again, 1876

To give a chronological review of hese years between 1864 and 1874 vould be too tedious. But a few ketches may prove enlightening. 'irst I shall tell of a visit to the ldest Swiss church in America, the ne at Sonnenberg, Ohio. I made his visit on the occasion of the onference which was marked by he first attendance of ministers rom the Russian churches in Kanas. Since the conference had to be ecessed until Monday, several of ny Sonnenberg friends invited me o go home with them for the week nd. Several of the older brethren f this church were opposed both to he Conference and to our Wadsvorth school. A visit with them night, therefore, prove profitable. f I remember correctly, Dietrich aeddert and Heinrich Richert also vent along. We had a pleasant welome from old friends, as well as rom the two older ministers, Nussaum and Lehman, who were, howver, a little reticent. They pernitted me to preach on Sunday, but lid not wish to participate in the ervice. Had the two Russian brethen been on the platform alone, they robably would have participated, but they could not sit with one who wore a full black beard. Our visit was short since the conference began at 10 o'clock Monday morning.

As an example of why these older men were opposed to the Conference and its institutions, I should like to tell of an incident that happened a little later. Some dear old brother was visiting the school. Brother van der Smissen, having personally conducted a tour, including a class, asked, "What do you think of it?" Came the answer, "Oh, it's all right," but then, twitching van der Smissen's robe, he asked: "But what about this?" Bluntly van der Smissen answered, "We don't give tailoring lessons here." Later, in relating this to me he remarked that he had given this question the answer it deserved. That did not win the older people to him.

Despite the opposition to my beard, I had hopes for a while of bringing the Sonnenberg church into the Conference. More than half of the members desired affiliation, but the older ones needed time to adjust themselves. At this some of the members impatiently joined other churches. Thinking that the rest would follow, other members pressed to organize a church which would join the Conference. S. F. Sprunger, strengthened by his victory in Berne, Indiana, proceeded to organize the new Salem church. As I had predicted, only a small group joined the new church. The majority, hesitating to offend the older members, remained with the old church which now leaned toward the (Old) Mennonites in Elkhart, Indiana. The same thing might have happened at Bluffton, Ohio, where old John Moser was opposed to the Conference. When Christian Welty asked me whether they should separate, I advised him not to. This church later joined the General Conference.

Conclusion

I have told these episodes so that younger generations may be aware of the difficulties which beset the Conference in its infancy. They may further recognize how God led our people, weak in numbers and organization, and protected them from dissensions within and dangers without. If this Conference is to be blessed, the members must evince the same unselfishness that activated the founders, without asking, "What do we get out of this?"

Preaching Christ in Taiwan

. F. Pannabecker

'o ONE WHO has lived in China and as visited Japan, Taiwan seems ike a combination of both.

In fact, that is what it is. Georaphically it is a repetition of the apanese islands with the beauty of reen mountains, sea, and rivers, nd a more or less narrow coastal lain around the border. Not only s the landscape Japanese; since the apanese ruled the country from 894 to 1945 and incorporated it n the Japanese empire, they have eft a legacy of roads and indusries, even houses in Japanese style, nd customs that still would make Japanese feel at home. The Japnese language was used there uniersally until the end of the world var and even now there are tribal eople who can speak Japanese more fluently than Chinese. Any man who got his education over fifteen years ago handles that language well. Even the missionaries live in homes with *tatami* (mat) floors reminiscent of Japan and take off their shoes when they go inside.

Taiwan is Chinese too. To the tribal people, who are the aborigines, there were added some three hundred years ago Chinese immigrants from the nearby coast of the mainland. These now claim Taiwan as their home and are the Taiwanese of today. Their language is that of the southeast mainland. Their religion and customs of living are those of the mainland with modifications over the centuries.

Then there is the flood of postwar governmental, political, and military refugees from China who took over the island as the last stronghold of the Republic of China and have set about to control it as a symbol of the China that used to be and that again is to be. The total population is something more than ten million with the last group of mainlanders constituting perhaps three million and the tribal people less than 200,000. It is necessary to get this view of the heterogeneous population to understand the problems of today.

Politically the problems have not been solved, for the government is essentially a government enforced by the mainlanders who are a minority. Economically, recovery is impeded by the avowed purpose of returning to the mainland to recapture old China. This means that Taiwan plans are tentative rather than permanent and that an enormous military machine has to be fed from limited resources. Socially, there are also barriers between the newcomers and the old residents. Language differs; intermarriage is not feasible, for what Taiwanese would give his daughter to a man who expects to leave for the mainland. At times strong feelings of a racial nature prevent free contact and seldom can the Christian church minister to both groups at the same time.

Mennonite mission work in Taiwan grew out of Mennonite Central Committee relief work. A hospital and mobile clinic had been set up to serve the tribal people along the east coast. The mission has continued this and added an evangelistic program that is centered in developing churches. Since the tribal people are served by the Presbyterian church, it was felt better not to attempt introducing Mennonite churches among the same people. The hospital work thus, in as far as it ministers to the tribal people, tends to build up the Christian church under the Presbyterian banner rather than the Mennonite. The same is true of an agricultural training project for tribal people, being introduced as a long term relief measure and to which we are loaning one man.

Among the post-war mainlanders, who use the official Chinese language of our old field, we do not have specific work. A few men from North China have dropped in and some even from our former field, but they are not many. One of the latter is the son of a Chinese evangelist who served in our church in China. It was most interesting to meet him and recall old contacts when he was a school boy, but as to recent information he had nothing to offer. All contact with Red China is forbidden from Taiwan. This man, Mr. Kuo, has shown a marvelous and unusual ability to bridge the gap between the mainlanders and the Taiwanese. He has learned the Taiwanese language and is preparing to serve as a minister in Taiwanese churches. It shows that the gospel can break down human barriers when allowed to do so.

It is among the Taiwanese that our main evangelistic effort is now directed. The hospital also serves these. Perhaps the outstanding problem is how far to emphasize a Mennonite program and how far to work as Christians knowing that everything in Christ's name is for His cause. This problem is inherent in the setup for, from the beginning of our work, as helpers were needed they were called from Christians in the island, who until 1950 were almost invariably Presbyterian. Thus the Mennonite Central Committee assistants, the hospital evangelist, and other helpers were Presbyterian. They made good workers, but could hardly be expected to be ardent Mennonites in principle.

Paul Lin tells the story of the lost sheep at a street Sunday school which met in back of a Buddhist temple.

In recent years, however, in attempting to develop churches, the missionaries have found it essential to build a firm fellowship about a Christian core which is essentially Mennonite. This is not to promote denominationalism, but rather seems the only way to a cohesive group. Christian fundamentals which the Anabaptists and Mennonites have stood for, such as regeneration, baptism on confession of faith, and discipleship have been emphasized and have received a warm response both from new converts and workers who have joined the mission.

Seminar with Taiwan Pastors

One of the most interesting experiences of our recent trip was to meet with Taiwan pastors for a seminar in Anabaptist-Mennonite history and thought. There were eight sessions all together, the first four being of a historical nature and the second four doctrinal. It was inspiring to see the enthusiasm with which they followed the story of the reformation and the developing believers church as well as the present-day doctrine of the church and its responsibility to witness. There are eight evangelists and a number of students in school who form the core of a concerned and committed group. These serve seven or eight churches, some of which are organized and others moving in that direction.

It is worth noting that there are many women active in the church, that both missionaries and Taiwanese pastors are involved in the larger interdenominational relief activities on the island, that arrangements are being made with two schools to cooperate in sending students and training them. On the graduate level, Hugh Sprunger in the spring semester taught a course for Mennonite students attending the Presbyterian Theological Seminary in Taipei. The future of the work in Taiwan will depend greatly on the wisdom displayed in balancing the Mennonite or denominational aspect of the program with the more inclusive cooperative broader church aspect.

NEWS

Food For China

WHILE THE UNITED States and Can-da have been suffering, if that is uite the word, for several decades rom what has been called the crisis of abundance," famine con-itions in Mainland China have een steadily worsening.

The food problem in China is no imple one. There are said to be 00 million people in China today, early four times as many as in the nited States. The size of the popu-ation alone makes the problem eem insoluble, but it is complicat-d even further by international ill ill and fear.

The plight of the Chinese was gain brought to the world's atten-on a few weeks ago when border estrictions were temporarily re-axed and tens of thousands of refu-ees flooded into Hong Kong and Macao. The refugees reported that many of the weak and undernour-hed had lagged behind along the ay and that many had died.

We North Americans were dis-mayed, and perhaps even somewhat ngered, that Hong Kong closed its orders to this agonizing surge of efugees. As we took time to reflect n the matter, we hung our heads n shame because we recognized how ttle we and our countries were will-ng to do to ease the crisis. We uickly made room for a few more nmigrants from Hong Kong, but was only a token gesture.

Are the conditions really as bad n China as the reports say? If ey are, what are the causes? ouldn't it be that the Chinese are erely playing possum?

A Swiss newsman who spent ree months in China last summer eports that "Many people in the streets appear listless, depressed. Some are hungry and you can see it. Some of the smaller children had the distended pot-bellies of hunger. In adults I saw the signs of malnutrition primarily in their obvious weakness and their low resistance. I saw this at a season when there was more food available to everyone than at any other season."

But let some of the refugees speak for themselves about conditions in their homeland: An 18-year-old young man: You work when the cadres are watching, and steal food when they are not. A factory doctor: Most of my patients are elderly, suffering from edema (swelling) and inflammation of the liver, due to malnutrition and sugar deficiency. A factory worker: I was being returned with my wife and two children to our old home village because our shoe factory is being closed down. We knew we would not be wanted at our village, because the labor force there is adequate and food is already short.

The famine is due to a variety of factors: three years of floods and droughts, insect damage, lack of fertilizer, mistakes in government planning, the establishment of the commune system, overemphasis on the development of heavy industry at the expense of agricultural needs, and rapid population growth.

Mennonites in North America have been deeply disturbed by conditions in China. The Mennonite Central Committee, at the request of the (Old) Mennonite General Conference in 1961, has continued to search for ways in which to send food to that country, but thus far without success.

In autumn, 1961, Harvey Taves, director of the Canadian MCC office, attempted to meet with a Chinese wheat-buying delegation visiting in Canada. Early this year Peter J. Dyck, director of MCC in Europe, visited the Chinese embassy in Berne, Switzerland, to ask if the Chinese would accept a gift of wheat from Canadian Mennonites. Both these overtures were politely, but firmly, turned down.

Meanwhile the MCC has launched a small program in Hong Kong to send food packages to Mainland China. A few months ago 100 members of a Christian church in Hong Kong, most of whom have relatives in China, were given five dollars to buy food to send to their relatives.

Many people in the streets appear listless, depressed. Some are hungry and you can see it.

PENNSYLVANIA LANDMARKS

The history of the Springfield Congregation, Pleasant Valley, Pa., begins approximately in the year 1750, when the Peter Meyer family migrated from Switzerland and located in this area. He engaged in farming, was the father of 15 children, and is known to be the first minister of the congregation.

Many of the Mennonite forefathers originally settled in the "Swamp" area near Quakertown as early as the year 1717 at which place congregations were established. In their search for new land some migrated to Springfield Township, in Upper Bucks County. By 1750 the Moyer, (Meyer), Funk, Landis, Gehman and Schleiffer families had settled in this district. A few years later, George Shimmel landed in Philadelphia on September 10, 1753, and followed the others to Springfield. It is believed that he was one of the original founders of the Springfield Congregation.

After the settlement of these Mennonite families in Springfield, it is assumed that they gathered for worship. Though there are no definite facts, it is quite possible that the early congregation worshiped in homes until 1780 at which time the first house of worship was built. It is believed that this log structure stood near the present building. With the increase in numbers, there was a vision for enlargement, and the congregation was given more land. It is upon this second plot of ground that the present church building was erected in 1824. In 1953 a Sunday school annex was added.

In 1847 a new group led by John H. Oberholtzer formed the Eastern District Conference, made up of former congregations of the Franconia Conference. The new conference claimed six meeting-houses, including Springfield, where both groups worshiped on alternate Sundays for over 100 years. In 1948 the Springfield Meeting-house was signed over to the General Conference congregation. *Erwin F. Miller Jr.*

Thus far 67 of the 100 recipients in China have responded, saying that they have received the food.

The MCC is not the only organization which is actively promoting a food for China program. The Friends Committee on National Legislation, for example, is pressing for U. S. Government shipments to China. Thus far they too have been unsuccessful in their efforts.

The Kansas Freedom from Hunger Committee recently sent a petition to President Kennedy which concluded with these words: "We would not be true to the bedrock idealism of our American heritage nor to the golden rule of our religious faith if we too easily called ourselves helpless to assist our hungry brothers. We must test every means to that end, which, with the help of God, we will discover."

Seven West Coast religious leaders, including nationally-known Protestants and Jews, made this statement in November, 1961: "With thanks to God for His bounteous goodness to us, we petition our government and the people of our nation to place no barrier to selling food to those who are hungry in any land, regardless of the political position of their leader. . . ."

The chances for sending food to China seem to be improving. George McGovern, the U. S. Food for Peace director, recently said of the possibility of sending U. S. surplus to Red China's starving population, "It's a lot more possible than it was a year ago."

Canada has been selling to China for several years — seven million tons in 1961. This may prove to be an opening for Canadian Voluntary agencies.

Mennonite Central Committee will continue to explore the possibility of sending food to China. It is hoping that a program can be worked out where the destination of the food is reasonably assured. However, the many who have expressed an interest in this project should realize that it may take months, perhaps years, to establish such a program. Meanwhile it will require prayer, patience, and persistence.

HOSPITAL CHAPEL DEDICATED

The new chapel at Brook Lane Farm Hospital, Hagerstown, Md., was dedicated July 14. Wayne E.

Oates, professor of religion and pastoral care at Southern Baptist Theological Seminary, Louisville, Ky., presented the dedication address. The use of the chapel on the hospital grounds is manifold. It is a place for the chaplain to work; a place for patients and staff to find solitude, fellowship, and worship; a symbol representing the bridge from despair to hope.

PINE GROVE CHURCH ADDITION

On June 24 approximately 110 members and friends of the Pine Grove Church, Bowmansville, Pa., gathered outside the church for a groundbreaking service. Rufus Good, building committee chairman, presented the need of the proposed building program which is to begin July 16. Robert Landis, the pastor, gave a message to the congregation entitled "Let Us Rise up and Build." A walking plow drawn by the congregation was used for the groundbreaking service. The 108 year old Pine Grove building has remained the same since its original construction in 1854.

MISSIONARY STABBED

Merlin Grove, missionary of the Eastern Mennonite Conference in Somalia was stabbed to death by a Muslim priest on July 16. His wife Dorothy was also stabbed and is in serious condition, according to the last report received. The mission had reopened on July 4 after having been closed by government orders for fourteen weeks. Verbal permission to reopen had been granted by the government. A news release by the Eastern Mennonite Board of Missions and Charities states that the incident seems to have political and religious implications. The stabbing took place while Grove was registering students for night classes.

TRAINEE GROUP IN AKRON

Forty-one trainees arrived in Akron, Pa., on July 19 for orientation before beginning their year in the United States. Before going to their sponsors, they will attend the Mennonite World Conference in Kitchener. Fourteen of the group come from Germany. Other countries represented are the Netherlands, ten; Switzerland, nine; Greece, four; France, two; Jordan, one; and Paraguay, one. This is the thirteenth group of exchange visitors to come to the United States under the Mennonite Central Committee trainee program, which began in 1950.

CHURCHES AS SHELTERS?

What about fallout shelters? A number of churches, especially in Kansas, have been contacted by Civil Defense authorities about the use of their buildings for fallout shelters in emergencies. What should be the churches' reply? Leo Driedger is making a study of what Mennonite and other churches, scientists, ministers, and laymen are saying. His report will be duplicated by the Board of Christian Service and copies will be available for distribution. Copies may be had from the Board of Christian Service, 722 Main, Newton, Kan.

CRALOG SHIPMENTS END

During a sixteen-year period Mennonite Central Committee ranked fifth in material aid shipments to Germany under the Council of Relief Agencies Licensed for Operation in Germany (CRALOG) arrangement. Statistics for 26 organizations were reported as of June 30, 1962, the official closing date of CRALOG shipments to Germany.

Of the total 346,208 tons (food, clothing, medicine) shipped by CRALOG Members, MCC sent 14,764 tons (788 carloads). The four organizations which sent more goods to Germany were Catholic Relief Services, Lutheran World Relief, Church World Service, and Friends (AFSC), in that order.

The end of the CRALOG agreement represents changes in the economy and need in Germany which prompted the CRALOG Board in New York to ask for less and less assistance from the German government. As of December 31, 1962, the German government will place the CRALOG agreement in a state of inactivity with the proviso that it can be resurrected if and when the need arises. If it should not be reactivated by that date, it becomes null and void.

The last joint meeting of CRALOG and its German counterparts was held June 26. Doreen Harms attended for MCC. Instrumental in the formation of CRALOG was the late J. N. Byler. While he was director of the Foreign Relief and Services section of MCC, he also served as chairman of CRALOG.

PAXMAN FARMS IN GREECE

In northwest Greece a group of young people are serving in youth work, nursing, home economics, engineering, poultry raising, cooperative marketing, and teaching. Paxman Henry Fast, Kindersley, Saskatchewan, is one of these workers.

Living in the little village of Sistrouni, Fast engages in an agricultural project, experimenting with farming methods, irrigation, and fertilizers to help the Greek farmers raise their economy.

Fast appreciates the welcome foreigners are given in Greece and realizes that the work of Mennonite Central Committee is not merely "raising the living standards of the people and bettering their financial and material position by introducing new techniques; but it is also a task of working directly with the people in a social sense."

CANADIAN PORK TO HONG KONG

The first Canadian pork shipment to Hong Kong left Quebec City on July 9. This carload of 75,000 pounds is the first installment of the 350,000 pounds of surplus meat donated to Mennonite Central Committee by the Canada Department of Agriculture for use in Hong Kong. The plan is to ship one carload (approximately 22,500 pounds) per month for the next six to eight months. This food (pork and dried skim milk) was made available to Canadian voluntary service agencies, who were asked to submit requests for the amount of food they can use in their relief programs.

NURSING GRADUATES

Peter B. Wiebe, pastor of the Hesston College Church, spoke at the Bethel Deaconess Hospital School of Nursing commencement July 27, at the First Mennonite Church in Newton, Kan.

Members of the graduating class are Lola Balzer (Mt. Lake, Minn.) Ellen Claassen (Beatrice, Neb.), Myrna Friesen (Aurora, Neb.), Julia Isaacs, (Turpin, Okla.), Willodene Vogt (Colony, Okla.), Esther Yutzy (Plain City, Ohio), Gladys Ensz (Inman, Kan.), Miriam Funk (Hillsboro, Kan.), Bernice Goossen (Colby, Kan.), Marilyn Hoover (Detroit, Kan.), Beverly Hutchens (Wichita, Kan.), Eva Kauffman (Haven, Kan.), Diane Major (Dorrance, Kan.) Karen Martens (Burns, Kan.), Elaine Schmidt (Burrton, Kan.), Kaye Scott (Whitewater, Kan.), Mary Unrau and Carol Unruh (Newton, Kan.), Marie Voth and Martha Voth (Goessel, Kan.).

DUTCH MISSION GROUPS MEET

The Dutch Mennonite Mission Council held their annual meeting and conference at the Brotherhood House in Elspeet over the week end of June 23-24. J. A. Oosterbaan, professor of theology in the Mennonite Seminary at Amsterdam, was elected chairman.

Items of business included reports of the work in New Guinea and Indonesia. Both areas are much troubled by the political tensions between the Dutch and Indonesian governments, but the Mission Council continues to work as effectively as it can in both areas. A report was given of a new work to be undertaken in Chad, Africa.

NEW CHRISTIANS IN PARAGUAY

Three-hundred-forty persons received Jesus Christ in the Menno Colony of Paraguay during recent evangelistic services conducted by A. G. Neufeld. Another hundred persons in the Neuland and Philadelphia colonies confessed faith in Christ during two weeks of meetings there.

Evangelist Neufeld's schedule for the remainder of his stay in South America is as follows: Carbiener, July 19-25; Asuncion, July 29 to August 5; Bergtal, August 6-11; Brazil, August 12 to end of September. After that he will return to Margaret, Manitoba, having completed almost two years of service as evangelist in the Lower Latin American countries.

DRAFT CALLS ARE DROPPING

There are 2,069 men classified "1-W, at work," according to the latest report by the National Service Board for Religious Objectors. A total of 13,769 men have been assigned to alternative service since the beginning of the program in 1952.

J. Harold Sherk, executive secretary of the NSBRO, reports that the draft calls through Selective Service are dropping. The number of calls for July and August is 5,000, while for January it was 15,000. Even that was 10,000 less than last September.

"Many persons, some of them in high places, are much concerned about the long-term effect of conscription on American life," Sherk says. He believes that while relatively few people think conscription should be a permanent feature, they feel that it is a necessary part of life for the foreseeable future. Sherk concludes, "I find little ground for hope of any action next year to end the draft. . . . No change in the CO provision is in prospect."

PEACE BOOTH AT EXHIBITION

The Historic Peace Churches Council of Canada, comprising Mennonites, Brethren in Christ, and Society of Friends, is sponsoring a peace booth this year at the Canadian National Exhibition, Aug. 17 to Sept. 3. Designer for this project is William Huebert, member of the Toronto United Mennonite Church. Personnel are being sought who will be able to interpret the biblico-theological basis of our peace witness. A brochure, written by Frank Epp, editor of the *Canadian Mennonite,* is being prepared for distribution. The peace booth will be an attempt to speak to the Christian Church at large. It will also be an attempt to communicate with peace action groups (Peace Research Institute, Committees for Control of Radiation Hazards, etc.). The central "motif" will be a cross silhouetted against a lighted wall-painting of an atomic explosion with a caption, "The Church in the Nuclear Age," in raised print. Co-ordinator of the peace booth is Nickolas W. Dick, pastor of the Toronto United Mennonite Church.

SEMINAR MEETS IN VIRGINIA

"How must we as Christians in America decide the questions of war in its present form, given the overlapping yet distinct and sometimes contradictory claims of biblical faith and national ethos?" This question was discussed at a seminar held June 4-7 at McLean, Va. The seminar, entitled "Kerygma and Ethos in the Nuclear Age," was conducted by Church Peace Mission (CPM), a cooperative organization of the Historic Peace Churches, Fellowship of Reconciliation, and the pacifist fellowships of the leading Protestant denominations. CPM is an instrument for theological and ethical study, discussion, and confrontation of the subject of war and peace and the church's responsibility in the crisis of the nuclear age. Participating in the seminar were twenty-eight persons, including Paul Peachey, director of studies for Church Peace Mission; Edgar Metzler, executive secretary of the MCC Peace Section; William Klassen, Mennonite Biblical Seminary; and Norman Kraus, Goshen College.

CHURCH RECORD

WORKERS

Esther Mae Andres returned on furlough to her home at Elbing, Kansas, on July 11. She has been in Taiwan as a missionary nurse for almost five years.

Martin Buhr, Paxman in Taiwan, writes: "The United State's giving surplus food to Taiwan is not sufficient reason for people of Taiwan to like the taste of the food." As chairman of the regional committee of Taiwan Christian Service, it is his duty to supervise the distribution of relief food and clothing, to make sure they get to people who need them. A temptation of the people is to exchange their food gifts for rice or noodles with the Chinese merchants. This is against United States government regulations. Taiwan Christian Service works with denominational missions and in January supplied a used ambulance for the mobile medical clinic sponsored by Mennonite missionaries at Hwalien. Besides the relief program involvements, Buhr assists in the routine operations of the mission.

Virginia Claassen of Whitewater, Kansas, arrived at her home on July 5 for a two-months vacation from the Japan mission. She has spent three years as the teacher of missionary children in Miyakonojo, Japan, and will return in time to begin the next school year.

George Fast, Rosenfeld, Man., will begin an assignment in the material aid division of Foreign Relief and Services, MCC headquarters. He will be responsible for overseas purchasing, procurement of medical supplies and equipment, and relief worker services (baggage, travel arrangements). Previous MCC assignments served by Fast were a two-year Pax term in Europe and a six-months VS term at Akron headquarters as general assistant in office management.

Leonore Friesen, missionary in Japan, was speaker at a retreat attended by seventy-five young people of the Indian Mennonite missions in Oklahoma. Last year retreaters numbered fifty.

Ervin Ray Goossen has been accepted for a two year term in Pax in Congo beginning in August.

Leonard Harder, Rosemary, Alberta, will teach music at Rosthern Junior College while continuing his studies in the field of music. He is a 1962 graduate of Canadian Mennonite Bible College.

Anna V. Liechty of Berne, Ind., and *Levi and Eudene Keidel* of Flanagan, Ill., are sailing from New York on the S. S. Lulua on Aug. 9. Also going to Congo will be a specially built literature van, with a capacity of four tons of literature. Paid for by the American Presbyterian Congo Mission, with whom Congo Inland Mission personnel cooperate in the Tshiluba literature program, the van will be used to supply stock to a chain of bush-city bookstores in Central Congo. Literature will be sold retail along the road from its built-in side cupboard. The vehicle is equipped with a public address system and extension lights for night evangelistic services. There are some three million Tshiluba-speaking Congolese in the Luluabourg area.

Keidel earned the Master of Science degree in Journalism at Northwestern University in Evanston, Illinois, this spring. He will be in charge of the literature distribution centers. The Keidels will be in Luluabourg. Miss Liechty will teach in the secondary school at Mukedi par Gungu, Kikwit, Leopoldville.

Kay Martens, Eyebrow, Saskatchewan, will return to teach at Swift Current Bible Institute where she was teaching prior to coming to Canadian Mennonite Bible College for her final year.

Maylon Peters, Aurora, Nebraska, has been assigned to Mexico by the Board of Christian Service. He will serve as a 1-W in the work formerly done by Donald Schmidt, another 1-W, teaching conversational English in the Cuauhtemoc Public Schools. Before beginning his work he will spend three weeks of August in Mexico City, studying Spanish.

Rudy A. Regehr, Edmonton, Alberta, has accepted the position of Public Relations Director at Canadian Mennonite Bible College of which he is a 1962 graduate.

Ivan and Anne Regier were commissioned in June at the First Church, Madrid, Neb., for service in Japan. The service was in charge of the Pastor B. H. Janzen. Ivan is in Missions-Pax and Anne is classified a short-term missionary.

Laverne Rutschman, faculty member of the Mennonite seminary in Montevideo, Uruguay, teaches an evening Bible class in a Methodist Church in Montevideo. Sixty students are enrolled.

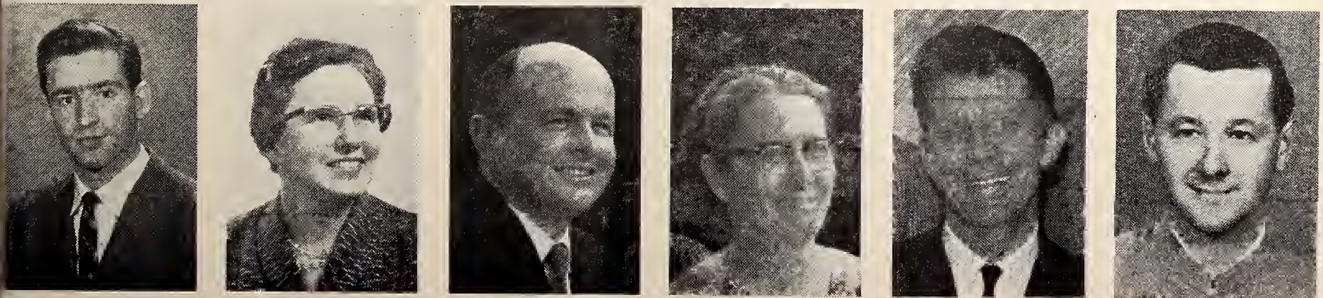
LaMont and Shirley Schmidt of Lynden, Washington, will arrive in Oraibi, Arizona, on August 1 to begin a two-year term of Voluntary Service at the Hopi Mission. They will serve as maintenance personnel. The Glendale Mennonite Church, of which they are members, commissioned the Schmidts for service on July 22, sending them as their representatives in the work of the Indian mission in Arizona. John P. Suderman is pastor of the Glendale church. These two years of service are in addition to the two-year 1-W term which Schmidt fulfilled earlier in Seattle.

Lydia Warkentin of Steinbach, Manitoba, will begin a Voluntary Service assignment in Chicago early in September. Replacing Margaret Ens, who served until this spring, she will be secretary at the Woodlawn Mennonite Church, community worker, and assistant in the Quiet Place (bookstore and reading room). The church is made up of Negroes and whites, as is the Woodlawn community. Miss Warkentin has served in the Mennonite Central Committee offices in Waterloo, Ontario, and Asuncion, Paraguay. Her assignment in Chicago is by the Board of Christian Service.

NEW ADDRESSES

Richard Boehr, 31 Chung Hsueh Lu, Hualien, Taiwan, Republic of China.

Martin Buhr, Anna Liechty, Levi and Eudene Keidel, Laverne Rutschman (Workers); Merlin Grove (Missionary stabbed, see News).



John R. Goering, 13816 Josey Lane, Dallas 34, Texas.

Gordon D. Kaufman, 227 Leonard Ave., Nashville, Tennessee.

Anna Liechty, Congo Inland Mission, Mukedi par Gungu, Kikwit, Leopoldville, Republic of Congo.

Vernon Lohrentz, Hydro, Okla.

CALENDAR

Eastern

Aug. 19 — David Habegger will give his farewell message, First Church, Allentown, Pa.

Pacific

September 22-23 — Sunday school and Christian Endeavor convention, Newport, Wash.

September 30 — Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 30—Verney Unruh, missionary to Japan, speaks at Harvest Mission Festival, Bethany Church, Kingman, Kan.

Oct. 19-22—Western District Conference, Aleranderwohl Church, Goessel, Kansas.

Other

Aug. 8-14 — General Conference, Bethlehem, Pa.

MARRIAGES

Marg Baringer, member of Flatland Church, Quakertown, Pa., and *Nelson McKnight* of Perkasie, Pa., were married July 14.

Elizabeth Clemens, member of Zion Church, Souderton, Pa., and *John Miller,* member of Disciples of Christ Church, Lima, Ohio, were married June 15.

Margaret Heimbach, member of West Swamp congregation, and *Jeffrey Markley,* member of United Church of Christ, Quakertown, were married June 22.

Joy Hewitt, member of Saucon Church and *Clarence E. Weiss,* member of West Swamp (Pa.) congregation were married on June 9.

Alfred Neufeldt, member of the Tiefengrund (Sask.) Church, and *Charlotte Krahn,* member of the Herschel Church, were married on July 14.

Abram Schmidt, member of Alexanderwohl Church, Goessel, Kan., and *Judith Brandt,* member of Tabor Church, Newton, Kan., were married July 20.

Archie Schmidt, Hillsboro, Kan., and *Helga Klassen,* Newton, were married July 21 in Alexanderwohl Church where both are members.

Donald Schmidt, member of Alexanderwohl Church, Goessel, Kan., and *Rita Baergen,* member of Tofield, Church, Alberta, Canada, were married on Aug. 1.

Marlene Faye Stucky, member of Eden Church, Moundridge, Kan., was married to *Calvin Unruh* of West Zion Church, Moundridge, Kan., on July 14.

Kay Karen Unruh, member of Bethany Church, Freeman, S. D., was married to *William Arthur Cushing,* member of the Methodist Church, Hurley, S. D., July 14.

Laurice Waltner, member of Bethany Church, Freeman, S.D., was married to *Charles L. Huey,* member of Presbyterian Church, Parkston, S. D., on July 14.

Gerald Epp, member of the Langham Zoar Church and *Phyllis Wheeler* of the Langham (Saskatchewan) E.M.B. Church were married on July 7.

Lucia Galloway, member of First Church, Normal, Illinois, and *George John Dick,* Winton, California, were married June 23.

Eleanor G. Hiebert, member of Bethel Church, Mountain Lake, Minn., was married to *Donald Friesen,* member of First Church, Reedley, Calif. June 14, 1962, in Bethel Church.

Gary Miller, member of Faith Memorial Church, Filer, Idaho, and *Diana McClaskey,* of Portland, Oregon, were married in Portland on June 16.

Judith Ann Preheim, member of the Eden Church, Moundridge, Kan., was married to *Kenneth C. Graber,* member of the Pretty Prairie Mennonite Church, on July 20, 1962.

Gaylia Sue Schrag, member of the Eden Church, Moundridge, Kan., was married to *William Lindholm,* member of the Baptist Church of Lindsborg, Kan., on July 22, 1962.

Rose Stucky, member of Eden Church, Moundridge, Kan., was married to *Simon J. Schmidt,* member of Tabor Church, Newton, Kan., on July 29.

DEATHS

Rudolf Bartel, member of North Star Church, Drake, Sask., was born June 25, 1883, at Hillsboro, Kan., and died July 14.

Abraham P. Tieszen was born Sept. 29, 1882, and died July 13. He was a member of the Bethesda Church, Marion, S. D.

LETTERS

EARLY FIELD SECRETARY

To the Editor: Apropos of the editorial in issue of July 24th, in the long line of field secretaries there was one, M. M. Horsh, who served in 1915 and did excellent work. My impression is that he represented the total work as he visited the various churches. He came to Souderton about 1915 or 1916. *S. T. Moyer, Pekin, Ill.*

THE DUTY OF PARENTS

Dear Editor: The article on the Christian family in the May 29 issue was good. However, it did overlook one of the most serious problems confronting us as Mennonites today. This is the problem of working mothers or, stated more generally, the problem of absentee parents. The influence of the home will diminish unless we state specifically that it is the duty of the parents to rear the children—not the duty of baby sitters. It is sad that in some of the communities which possess large numbers of well-educated people the problem is more serious than in other communities. Education is not a substitute for commitment. The article also stated that more meetings might solve some of the problems of the family. At present there are so many meetings that one hardly has time to spend a quiet evening at home. Let us have fewer meetings but better quality ones. *Samir A. Khabbaz and Arnold M. Wedel, Bethlehem, Pa.*

Upon Invitation of the Bishop

Laura H. Weaver

YOUTH

The Klaus-Richard School in Crete is an adventure involving an American Mennonite, a German Mennonite, and a Greek Orthodox bishop.

The school's nickname (which has apparently stuck) came from its first two teachers—Richard Kauffman from Middlebury, Indiana, and Klaus Froese from Hamburg, Germany. Richard is a 1961 graduate of Bluffton College; Klaus has previously worked with other Paxmen in Austria and Greece.

The school, officially Kastelli Technical School, was begun under the supervision of Bishop Irineos in the fall of 1961. He had heard about the Paxmen in northern Greece who for eleven years had built homes and churches, raised chickens, and set up demonstration fields. It was the bishop who invited Mennonite Central Committee to Kastelli, the chief city in his diocese. His "Plan for Cooperative Work within the Bishopric of Kissamos and Selinon on Crete" seemed to warrant an investigation of the need and service possibilities. Peter Dyck, MCC European director, and Larry Eisenbeis, director of the

The school's first eighteen students with two teachers and the interpreter. Richard Kauffman is second from left, standing: Klaus Froese is third from right, standing: Father Irineos, the interpreter, is fourth from right, standing.

Greece program, visited Crete and recommended that workers be sent to help Bishop Irineos.

Richard and Klaus consider their role in Kastelli to be two-pronged: teaching and living. They are there, of course, to teach — to meet the practical needs of the village. The villagers, lacking a knowledge of the basic principles of mechanics, cannot repair the cars and trucks in Kastelli. At present, repairs must be made in Chania, about twenty-eight miles away. The school can thus fill two needs—the need of the village to have repair work done and the need of the boys to learn a trade.

The Klaus-Richard School is actually a technical school, where boys gain experience in basic mechanical and electrical skills. The practical work consists of metalworking, using files, saws, chisels, and hammers. Extracurricular activities have included making equipment for the school (cupboards, closets, and shelves for tools and motors) and building window frames into a new school building.

When the boys leave school, they will work in mechanic shops or start their own shops. The school is designed to serve many boys on a relatively elementary level, but may also lead to specialization for the more gifted ones.

Just Living Is a Big Job

But Richard and Klaus are there to live as well as teach. Richard writes, "The Bishop informed us that our work here is not necessarily to teach and help them with the schools, but rather it is just our being here that is important. The people here have had many bad experiences with foreign peoples and religions. They can't quite believe that there are other Christians besides Greek Orthodox. The Bishop, being broadminded and realizing the importance of church unity, has decided that the best way for his people to learn to know and accept other Christians is to have several Protestants living here with them."

Both men are conscious of the enormity of the responsibility of "just being here." Richard concludes: "This gives us a challenge different from any we had quite expected. We can only pray that our lives are good enough for this task."

Klaus Froese checks the work of one of his students.

This is northern Greece where for eleven years Paxmen have built homes and churches, raised chickens, and set up demonstration fields.

And now, at the end of the first one-year course, there are needs and plans for the future. One of the needs is an interpreter to translate for both Klaus and Richard. (Klaus studies his material in German and instructs in English.) In the absence of a full-time interpreter, Father Irineos, the right-hand man of the Bishop, has been giving his time. Each week he interprets twelve hours for Richard and three for Klaus. The school is still looking for a full-time interpreter.

The most important plan for the future is the attempt to gain government recognition. If the school is accredited, it can issue the proper diplomas and licenses for electricians and mechanics.

To meet the requirements for accreditation, the school must adopt government textbooks and examinations and set up a three-year curriculum. Additional teachers and a new building are needed. By this month the Bishop hopes to have a building containing four classrooms and one workshop.

As the school expands, new problems will have to be faced. "But we are happy to be thinking of the future," said Richard. "Everything must grow or become useless."

News From East and West

The Pacific District Young People's Union has announced its plans for a retreat workshop to be held in the Portland, Oregon, area on December 27 to 29. The district's new line-up of officers since the recent yearly meeting looks like this:

Ivan Hunsinger, farmer in Idaho, is president; Ron Lichti from Paso Robles, California, is vice president; Carolyn Schmidt from Reedley, California, is the new secretary; and Judy Roth was re-elected treasurer.

Besides the usual expenses, this district sets aside part of its $1500 budget for support of the Phoenix (Arizona) fellowship and a project in Mexico.

Marjorie Bleam is president of the Eastern District Young People's Union for another year. Donald Meyers of Perkasie was elected vice president at the yearly meeting. Linda Meyers of Doylestown is the secretary, and Vernette Detweiler of Sellersville is treasurer.

A substantial chunk of the Eastern District YPU's $1200 budget goes to Camp Men-O-Lan. This coming year this district plans to encourage applicants for Voluntary Service by offering travel scholarships. They also passed a resolution that each youth fellowship meet its share of the district budget by the specified date.

COLLEGE AGE RETREAT

"How to be Christian on Campus—in Scholarship, in Morality, in Witness." This will be the focus of a retreat the Western District Conference is having for its young people, college age and above.

The dates are August 24 and 25. Registration is at three o'clock on Friday, and the retreat will be over on Saturday afternoon. Resource leader will be Paul Goering, pastor of Lorraine Avenue Mennonite Church, Wichita, Kansas. Register for this retreat through your minister.

PEACE RETREAT IN OKLAHOMA

"Our nonresistance must be truly biblical and deeply saturated in the Scriptures, if it is to be like that love which was revealed in Jesus Christ," said Walter Klaassen at a Peace Retreat for college age people held at Hydro, Oklahoma, at the end of July.

And he said more: "What must we do? Each one must give evidence of genuine concern for others as persons. We must make friends and be friends and live the life of love in our personal relationships. We must regard all men as children of God. We must let it be known that we stand upon the peace position. We must vigorously oppose all reckless and irrational nationalism and refuse to become party to any person or organization who is in the business of sowing seeds of suspicion and mistrust. We must witness to church councils and other denominations of our total rejection of war. We must use the various avenues of expression available to witness to our government. We must participate eagerly in Voluntary Service, Pax, and other works of love and reconciliation. Each one must courageously and with conviction refuse to serve in the armed forces of any nation."

Walter Klaassen is from the Bible department of Bethel College. Other leaders at the two-day retreat were Abe Krause, Inola, Okla.; Wilfred Unruh, Newton, Kan.; and Walter Neufeld, Hillsboro, Kan. Twenty-five young people attended, one of whom evaluated the retreat by saying, "It helped us so very much."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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VOLUME 77 NUMBER 31

EDITORIAL

From Souderton to Bethlehem — VIII. On August 8 a new creature will be born. As the first delegate is jostled up to the registration desk, the Bethlehem Conference will come to life. This creature will live for five active days. It will breathe and move and pray. It will laugh and weep. It will work and shirk. It will become angry and it will seek peace. And then suddenly it will be August 15, and as a janitor empties the last waste paper basket, we will know that the Bethlehem Conference has disappeared. (I'm not afraid to use the word "died," but at this point, I don't think it applies.) The Bethlehem Conference will scatter itself to the four winds of North America to become new life in the General Conference.

The Bethlehem Conference will have a personality. As the thirty-sixth triennial meeting of the General Conference Mennonite Church, it will be like its thirty-five older brothers. But it will be different. It will be made up of new people. There will be some of the same people there who were at our Bluffton, Ohio, meeting in 1959. In fact there will be quite a few people present who were at the Souderton, Pennsylvania, Conference in 1941. But they will not make the Bethlehem Conference like the Souderton Conference. For they will be different people in different relationships.

Ten men form the symbolic bridge between the Souderton Conference and the Bethlehem Conference. These ten men have given the Conference 206 years of service in the interval between these two conferences in Pennsylvania. Most of them attended the Souderton Conference. A few of them were elected to Conference offices at that meeting. A few had been elected earlier. As they come to the Bethlehem Conference, they aren't eligible for re-election to their present posts.

They have carried the burden of the General Conference for more than twenty-one years. They have served without pay, but not without sacrifice. They have enriched the Conference with their vision. They accepted responsibility and exercised leadership. We must thank them that the Conference has prospered during the last twenty-one years. They did not allow us to stand still. Because they encouraged us, we have claimed the promises of God by treading on new ground.

It is men like these that give the Conference its spirit and its personality. They will continue to be a part of the work even as others take their place. They are our memory and our conscience. They are also a part of that great cloud of witnesses that surrounds us.

Rules of tenure do not allow re-election of these men to their present offices which they have served for two terms. Their service in Conference elective offices is summarized. *Erland Waltner*: Board of Education and Publication, 1941-56; Seminary Board of Trustees, 1947-56; Conference President, 1956-62. *I. I. Friesen*: Board of Education and Publication, 1947-56; Conference Vice President, 1956-62. *August Epp*: Board of Business Administration, 1950-62; Pension Committee 1947-62. *C. H. Goering* (picture not available): Board of Business Administration, 1938-62. *William Stauffer*: Board of Christian Service, 1950-62; Mutual Aid Committee, 1945-47. *Lloyd L. Ramseyer*: Board of Education and Publication, 1945-62. *E. J. Miller*: Board of Education and Publication, 1950-62; Placement Committee, 1945-50. *W. Harley King*: Board of Missions, 1941-62. *A. S. Rosenberger*: Board of Education, 1929-50; Peace Committee, 1933-38; Seminary Board of Trustees, 1938-62. *A. E. Kreider*: Board of Missions, 1935-53; Seminary Board of Trustees, 1945-62.

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AUGUST 14, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Six Signs of New Life in the Church

In our Sunday school lesson for August 26
Ezekiel sees the future in terms of the water of life.
Thus he describes the work of the Holy Spirit.
Here a church historian gives some signs
of the Spirit's work in our day. Would Ezekiel
accept these as signs of new life?
Do we agree with these signs? Are there others?

Kenneth Scott Latourette

We repeatedly hear the statement that we are living in the post-Christian and especially the post-Protestant era. The data adduced to support this analysis are sobering. But to generalize from them is to be blind both to history and to the current global situation. Indeed, the opposite is true. If mankind is viewed as as a whole, never has Christ been as great a force in the human scene and never has Protestantism played as large a part in the human drama.

The evidence for the somber diagnosis is obvious. If we are to appraise the world situation in its full dimensions, we must not dodge it. We must face it in all its stark reality. The march of atheistic Communism across much of Europe and Asia and now with its footholds in the Western Hemisphere is a grim fact.

Less spectacular but in some respects more ominous is the growth of what we call "secularism"—the dismissal of religion and especially of Christianity as irrelevant and intellectually untenable. In Western Europe, the traditional heartland of what we have been accustomed to call Christendom, church attendance has sharply declined. That is true not only in the cities, where the forces of the revolutionary age in which we are immersed are centered, but also in many rural districts. It is common to both Protestantism and Roman Catholicism.

In Latin America the process of de-Christianization of what in an earlier era was seemingly the most successful Roman Catholic mission field has continued at a steady pace.

The two devastating world wars of the present century were fought with weapons and methods that were first devised in "Christendom." Most of the forces that have challenged Christianity had their inception among peoples regarded as Protestants.

The deism that contributed to the skepticism of the eighteenth century and to the French Revolution was first formulated by men who conformed to the Church of England. Communism was given its classic formulation in predominantly Protestant England. That was by Marx and Engels. They had been reared as Protestants but believed that the stubborn facts of contemporary society and scientific knowledge made necessary the abandonment of the faith.

Much of the scientific achievement that has undermined the faith of millions, including especially the formulation of the theory of evolution, has been by men of Protestant upbringing. Two among many were Charles Darwin, who had once intended to enter the ministry of the Church of England, and Herbert Spencer, who had his boyhood and early youth in a strongly evangelical atmosphere. The Industrial Revolution with its creation of machines and the factory system and a type of urban society, which has made difficult the maintenance of church life, had its inception in Protestant Great Britain. The atomic bomb, with its threat to civilization and the survival of the human race, was first developed in what we once regarded as Protestant America.

Were these facts the entire picture, we Christians and especially we Protestants would have to acknowledge regretfully that we are n the post-Christian and especially he post-Protestant era. Were they ll, we would be forced to say that hristianity, notably Protestantism, ad been giving rise to forces that re destroying it—that Christianity as been digging its own grave. ut those who focus their eyes on hese facts ignore significant movements of our day that tell a very ifferent story.

cceptance of Christ

Never has the Christian faith een as widely accepted as it is oday. Indeed, no other religion has ver had as extensive geographic pread as has Christianity in the wentieth century. It is true that the orld contains more non-Christians han at any previous time, but that is because of the population explosion of the past two or three centuries. In the past fifty years the percentage of those who bear the Christian name has mounted in land after land—notably in India, Indonesia, and Africa south of the Sahara. In the United States the proportion of the population who are church members has grown from about one-twentieth at the time of our independence from Great Britain to nearly two-thirds in 1961.

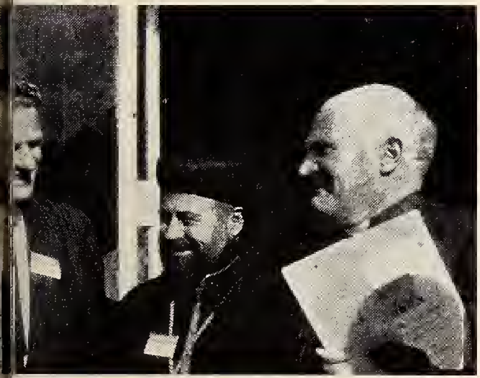
Significantly, in contradiction to the assertion that this is the post-Protestant era, in the past 150 years the spread of Christianity has been more by Protestantism than by any other branch of the faith.

A century and one-half ago Protestantism was confined almost entirely to northwestern Europe. Today it is the prevailing form of the faith in the United States, Canada, Australia, New Zealand, and South Africa, and it is increasing by leaps and bounds in Latin America, the Philippines, Africa south of the Sahara, India, and Indonesia.

Planted in Asia

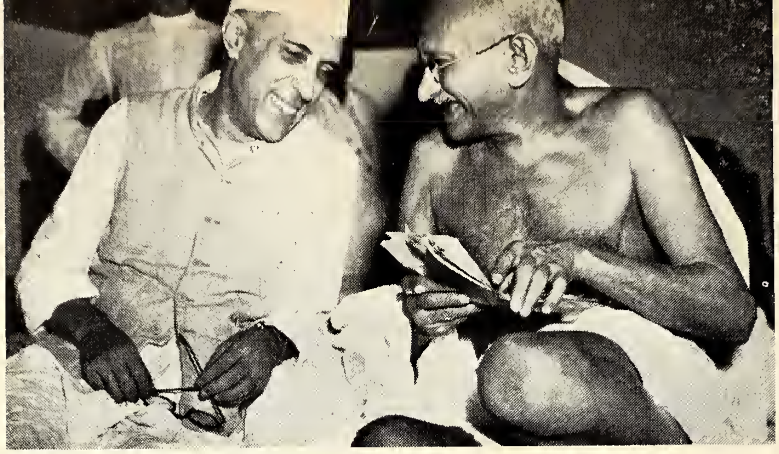
Christianity is more deeply planted among more peoples than ever before. Until the last half century the churches among non-European peoples were mostly dominated by Westerners. The anti-colonial, anti-imperialist surge of the past four decades might have been expected to have weakened these churches; but because of the inner vitality of the faith in land after land, in-

Christians are approaching an answer to our Lord's high-priestly prayer "that they all may be one." Billy Graham talks with the Archbishop of Canterbury and Archbishop Y. Samuel Mar Athanasius during the Third Assembly of the World Council of Churches.



Russian Baptist church in Moscow: In Russia both the Orthodox and the Baptist churches persist and also attract adherents.

The percentage of those who bear the Christian name has mounted, notably in India, Indonesia, and Africa.



Gandhi's contacts with Protestants affected him and the influence he had on India.

digenous leadership has been emerging. Among some peoples the faith continues to spread with little or no help from the churches of Europe and America.

We are seeing this, for example, among the Bataks in Indonesia, in the Southeast Asia Christian Conference, and in the Pentecostal movements in Brazil and Chile. The fact that the churches of European origin in the United States, Canada, Australia, New Zealand, and South Africa produce their own leaders, lay and clerical, is evidence of the manner in which the faith has become rooted in these lands.

Here, too, although the Roman Catholic Church has made striking advances, the gains have been more pronounced among Protestants.

Ahead of Communism

In no country—with the possible exception of North Korea (where we do not have data)—has Christianity been erased by Communism. In Russia both the Orthodox and the Baptists persist and attract adherents from the younger generation. On the mainland of China, although diminished in numbers, the churches go on and baptism of adults as well as children is taking place.

New Life for the Old

New movements are appearing in the churches—proof of continuing vitality. Often they enlist only a few and are what Toynbee has called "creative minorities." Some are much larger. In the Roman Catholic Church are the liturgical movement, the increase in Bible study, and Catholic Action, all of them engaging growing numbers of the laity. In Protestantism are the Evangelical Academies in Germany, *Kerk in Wereld* in the Netherlands, Iona in Scotland, "house churches" and "retreat centers" in England, and numberless movements of many kinds in the United States.

Unity in the Lord

As never before Christians are approaching an answer to our Lord's high-priestly prayer "that they all may be one." In a day when our contracting globe with the emergence of a world neighborhood—tragically quarrelsome — challenges them to a united witness, Christians are coming together. This is happening in a variety of ways—partly through the "ecumenical movement" and partly through other channels. Christians are still far from attaining to the unity implied in our Lord's command that His disciples love one another as He loved—and loves—them, but advances are being made. These too are primarily among Protestants and on Protestant initiative.

Christ is having a wider effect upon mankind than ever before. That too is chiefly through Protestantism. Among the many examples are the Red Cross and the United Nations, both clearly of Protestant parentage, and the influence upon Gandhi and through him on all India—this through Gandhi's contacts with Protestants.

What is the meaning of this strange and striking contrast—on the one hand between the growth of movements anti-thetical to the faith and chiefly through a perversion of Protestantism and, on the other hand, the amazing vitality and growth of the Christian forces, also largely through Protestantism?

Both are foreshadowed in the teaching of our Lord. On the one hand is His breath-taking Great Commission to make disciples of all nations, baptizing them an teaching them to observe all tha He has commanded. On the othe hand, His parable declares that both wheat and tares are to grow until the harvest. As Christians seek t obey the Great Commission, they witness the progressive fulfillment of the prophecy in the parable. "The children of the Kingdom" increase in numbers and in their fruitage in the life of mankind. "The children of the wicked one' also multiply.

Is God to be defeated? We are told that He sent not His Son int the world to condemn the world— the world that crucified His Son— but that through His Son the world might be saved. Clearly, as the church has long known, we are living between the times. God's purpose is to sum up all things in Christ, whether in heaven or on earth—a staggering promise of cosmic significance. The "all things' must embrace this vast universe It was through "the Word" tha "all things" were made — through His Son, God created the world— and the Son has been appointed "heir of all things." We are warned against seeking to establish a chronology for the attainment o God's goal or for a resolution o the contrast. But our faith is in God. He will not allow His Word to fail in the mission to which He has sent it. In His own good time and His own way, not ours, He will accomplish the purpose that He ha in Christ.

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Elisabeth Elliot has lived with the Aucas to teach them the love of Christ.

Obedience Is Her Mission

Howard E. Royer

THE ENDEAVOR of a group of American missionaries to proclaim the Christian gospel to the Auca Indians in Ecuador has been described as "the most remarkable missionary story of the century." Usually when the story is told, heroism is the one note echoed again and again. However, the real theme of the story goes deeper than that; t is centered in obedience.

This became clear to me as I talked with one of the principal eads in the story, Elisabeth Elliot. In 1956 her husband, Jim Elliot, a Plymouth Brethren missionary, and four other missionaries were killed by the Aucas, as had been every other outsider who ventured near the tribe in the depths of the Amazon jungle. Then, two and a half years later, Betty Elliot, accompanied by her three-year-old daughter, Valerie, and by Rachel Saint, a sister of one of the slain missionaries, themselves entered Aucaland. Included among the Aucas whom they befriended were the very ones who had carried out the massacre.

For Betty and the other widows, the tragic death of their husbands was not without meaning. Through this event they felt an even greater urgency to bring the message of love and redemption to the Aucas. Said Betty, "The fact that Jesus Christ died for all makes me interested in salvation for all, but the fact that Jim loved and died for the Aucas intensifies my love for them."

In regard to the fate of the five missionaries, Betty has no feeling that God let the men down by not protecting them. "The Lord gave them protection of a kind that transcended physical protection. He gave them protection from disobedi-

"Her name is Valerie," said Jim Elliot at the birth of his daughter, who since has been an accepted member of an Auca community.

ence," she explained. "The men succeeded in that they obeyed the will of God."

Betty recalled hearing the Aucas described frequently as "raw, pagan savages—the most cold-blooded people on earth." Yet upon her arrival she was accepted amiably, as a member of the family, and was provided with food and housing. In fact, she explained, she felt she herself was the most incompetent person in the tribal society. For, in Auca eyes, she was totally incapable of contributing to the community's preoccupation with providing daily sustenance.

"I feel I am a long way from being able to communicate with the Aucas," Betty commented. "I tell simple Bible stories but have little opportunity to make much application. The Aucas have a word for God but no form of religion as far as I know."

Out of her recent experiences with the Aucas Betty has evolved some concerns about the conventional missionary approach. She is dismayed that a missionary is glorified merely because of the geographical position in which he witnesses. "Further," she declared, "we tend to impose our methods and culture on primitive peoples without taking into account what they already have. We assume our way is right for them. We equate the level of their culture with the level of their morals. We get sidetracked by saying a person is regenerated when certain external changes occur. Many people feel if a primitive person puts on clothes, this is hopeful. I think we are mistaken in looking for some of these traits as evidence of growth in understanding God.

"In the States, we get the idea that a Christian should stop doing something. The Aucas stopped killing people when we arrived. Before, they believed all outsiders were cannibals. But I have no evidence that as a group the Aucas have become religious.

"Frankly, I'm at a loss to know what kind of change to look for in the Aucas. Traditionally, they do not get mad at their neighbor, they do not undercut one another verbally, they know nothing of drunkenness, of wife beating, they are generous and modest; in fact, they are characterized by several of the fruits of the Spirit described in Galatians. There seem to be fewer sins among primitive peoples; for one thing they have no neuroses. Sometimes I have thought that the Aucas accepted the gospel so easily that they must not be saved. But then I recall Jesus' words: 'Unless you become as little children. . . .' "

When questioned at the point of how many Aucas had become saved, Betty responded: "Of course, I would like to know who is and who isn't saved, but I do not need to know. I have only their testimony and fruits to go by. God himself will call His own people by name."

The work among the Aucas is only started. To date one group of about sixty has been reached. A larger group, living about one hundred miles away and at enmity with the first group, is yet to be contacted.

Betty reflects upon "just being there" and living among the Aucas as one of the most important aspects of Christian witness. To attempt to understand them, to relate to them, to recognize the common need which both the Aucas and the missionary have for God—this is the beginning and perhaps the essence of Betty Elliot's mission to the Aucas. Her prayer is that she will witness obediently not only that the Aucas may know God, but that she may know Him better, too. For to her, obedience is the road to knowing God.

A Story of a Missionary

Once a revolt came
in one island
destroyed the holy place
making suffer the chief
and troubled the followers.
Look at that man!
said one, and others
laughed and cursed
to drag the man
into the waste land.

S. Atmosuwito

S. Atmosuwito, author of this poem, comments: "In this poem I attempt to dramatize a Mennonite missionary who was persecuted by Javanese Moslems in 1942."

NEWS

MCC Representative in Albany Arrests

Vincent Harding, Mennonite Cenral Committee representative in the South, was arrested in Albany, Ga., Monday evening, July 23, when he and six other Negroes met in front of the city hall for a prayer service.

The group prayed that a spirit of Christian love might reign in this city, where racial tension was reachng the cracking point because of he recent beating of Mrs. Slater King, wife of one of the Negro eaders in Albany, by policemen in nearby town.

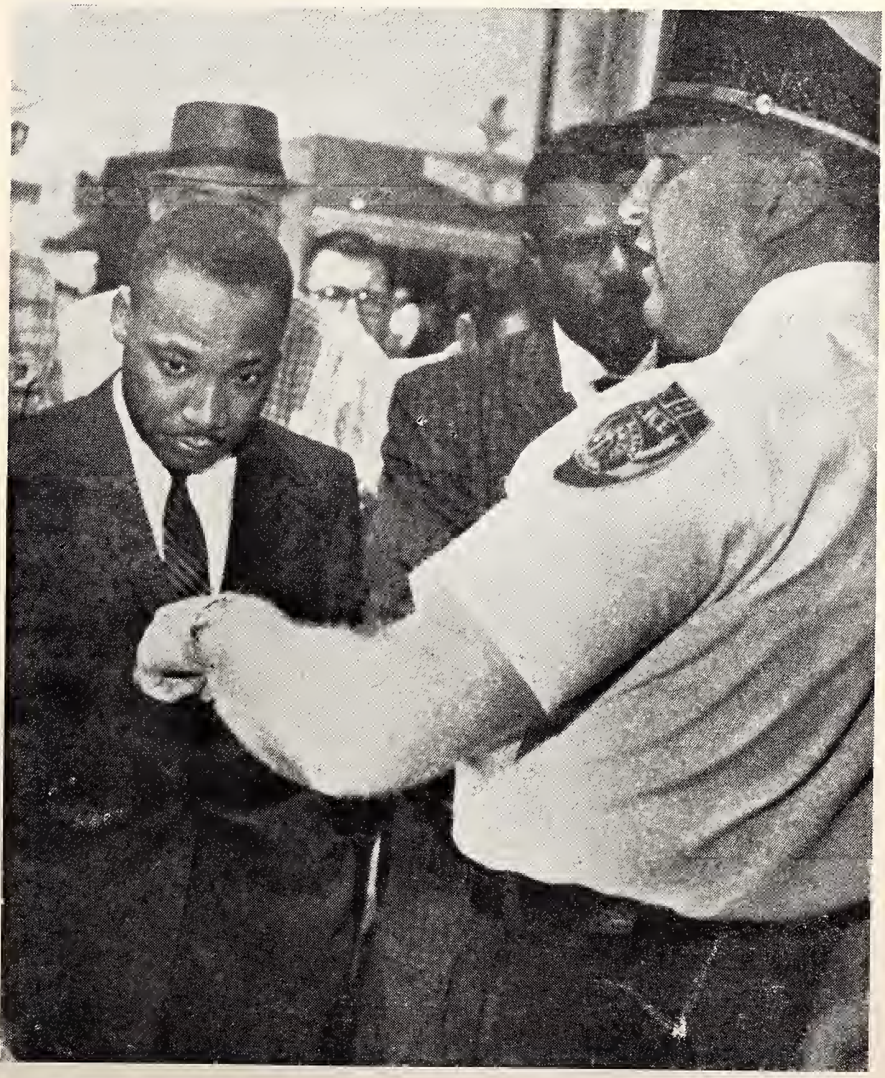
Harding, after his release from ail on Thursday, July 26, stated hat the prayer service was his "attempt to find a Christian reponse to the situation." Violence eemed ready to break out. In this ituation, he felt, there seemed to e a desperate need for a Christian witness to bring the desegregation ctivities back to their nonviolent hannel.

He was one of the speakers at he large Monday night service in Mt. Zion Baptist Church following Mrs. King's (no relation to Martin uther King) beating. At the conclusion of his speech, in which he resented the biblical teaching on he use of force, he stated his intention to pray at the city hall. ix people, four men and two women, joined him. Harding discussed he implications of this action with s companions and he felt that hey were very much aware of hat they were doing.

At the city hall more than 150 lbany policemen, state patrolmen, and revenue agents were patrolling e area against possible demonrations. Harding and his group prayed in front of the building, but not in a place where they would mpede traffic.

The chief of police talked to them several times, telling them that they would be arrested if they did not move on. Later he told Harding that they would not have been arrested had it not been for the tense situation in Albany at that time. The group continued their prayer in spite of the threatened arrest. At 11 p.m. they were jailed.

Numerous offers to pay his bail came in, but Harding felt he could



Police Chief Laurie Pritchett arresting Martin Luther King, Jr., after he and a group prayed in front of the Albany, Georgia, city hall on July 27. Vincent Harding was jailed after a similar incident on July 23.

not accept. On Thursday, however, it became evident that the Christian forces would need all the resource persons they could muster to keep further violence from occurring. A rock-and-bottle-throwing incident had taken place on Tuesday, July 24. The Negro leaders had immediately called for a day of prayer in penance for the deeds of the few who had succumbed to violence, but they needed persons to guide the desegregation forces to a deeper understanding of the Christian teaching against violence.

Thus, after meditation and discussions with Christian leaders and police officials, Harding decided to accept bail and to help with the difficult assignment of restoring the desegregation activity to its basis of Christian love and nonviolence.

Throughout this experience Harding attempted to keep a line of communication open to both the Whites and the Negroes. He was able to talk with dozens of people, including the chief of police, concerning his understanding of Christian reconciliation.

The MCC ministry in the South was begun in autumn, 1961. The work is centered at Atlanta. Albany, a city of 56,000, is 140 miles south of Atlanta.

12,000 MENNONITES MEET

Mennonites believe in fellowship with each other. They have often practiced separation.

From August 1-7, Mennonites from five continents and twenty-five countries met in Kitchener, Ontario, to take the contradiction out of their belief and practice. A total of 12,000 attended the Mennonite World Conference which met in the city's Memorial Auditorium. Half of them came from Ontario's 17,000 Mennonites, but the other half came from other provinces in Canada and from the United States. Over 400 came from Europe, Asia, and Africa. This was probably the largest Mennonite meeting ever.

The LORDSHIP of CHRIST / Jesus Christus Der Herr

Erland Waltner, a vice president of the Mennonite World Conference, opens the sessions.

Separation from the world along with dedication to God's service has been a major Mennonite belief. For some Mennonites this has meant plain dress and beards. For all it has meant refusal of military service, an activity regarded as against the will of God. But in between these two practices there have been differences of opinion as to where to draw the line. This has broken fellowship. It has produced separation among Mennonites. Three major groups and seven minor groups reflect this practice.

But geography has also led to separation. Growing out of the Protestant Reformation of the 16th century in Europe, Mennonites were scattered by persecution across Europe. Some went to Russia. Some came to North America. Later some went also to South America. Distance, even in the United States and Canada, has kept Mennonites from getting together.

The Mennonite World Conference sought to bridge the difference of space. Attention in the Conference program was given to Bible study, an activity on which all agree. But discussion was given to the practice of the biblical teachings. There was some disagreement on missions, evangelism, Christian education, and personal living. But the area of agreement was larger. There was special agreement on the Lordship of Christ, the theme of the conference.

The keynote address of the Conference was presented at 2:00 p.m. Wednesday, August 1. Written by Harold S. Bender, Goshen, Indiana, the president of the Mennonite World Conference, it was read by the vice president, Erland Waltner, Elkhart, Indiana. Recent illness prevented Bender from attending any except the week-end sessions. Title of Bender's address was "Who Is the Lord?"

This address was followed during the week by a series of addresses on the Lordship of Christ. Other addresses explored the meaning for the Christian's life and for the church.

Each day's program began with a Bible study at 9:00 a.m. There was a major address at 10:00 a.m. At 11:00 a.m. delegates met for discussion. An address at 2:00 p.m. was followed by sectional meetings. Evening meetings at 7:30 p.m. featured reports on the various countries in which new churches have been established.

A program of music on Saturday afternoon featured a cantata for choir and brass written for this conference. Based on 1 Corinthians 3:11 and related texts from Isaiah and 1 Peter, it is called "Thus Saith the Lord." It was written by J. Harold Moyer, professor of music, Bethel College, North Newton, Kansas, and sung by the Bethel College Choir. The choirs of Bluffton (Ohio) College and Goshen (Ind.) College also took part in the 3:30 program.

An Ontario All-Mennonite Chorus sang at the Sunday morning service which included sermons in English and German. The Sunday afternoon program featured the youth of the church.

WIDOWS' SEWING PROJECT

Park Tae Sun's first step in the sewing class was to learn to peddle a machine. Now, a year later, she is able to make children's coats and jackets. Mrs. Park is one of the six Korean widows who graduated from the Widows' Sewing Project at Taegu on April 11. An MCC self-help program begun in 1954, the project is designed for needy widows who have children of school age. The widows are given training in sewing and the use of a sewing machine. Instructress for the class is Mrs. Lee Sung Paik, who replaces her daughter, Mrs. Anna Harms. Anna and her husband, Harry Harms, MCC director of material aid in Korea, are returning to Canada this fall.

The women in this year's graduating class are between the ages of 34 and 46. All of them have from two to five children; some have mothers or mothers-in-law to support also.

During the year of training MCC gives regular food and clothing allocations to the widow and her family. After one year, the widows graduate, and MCC provides them with new sewing machines (donated by North American individuals and by CARE) and helps them set up their own sewing business. The agreement is that each woman repay 1,000 hwan (77 cents) each month for ten months toward the cost of the machine and tuition.

The sewing project is somewhat international. Both Korean and Western methods of sewing have been used. "It would be beneficial for the widows to learn the Korean sewing method," said Mrs. Harms, "in case any of them desires to be hired at a dress shop after she graduates."

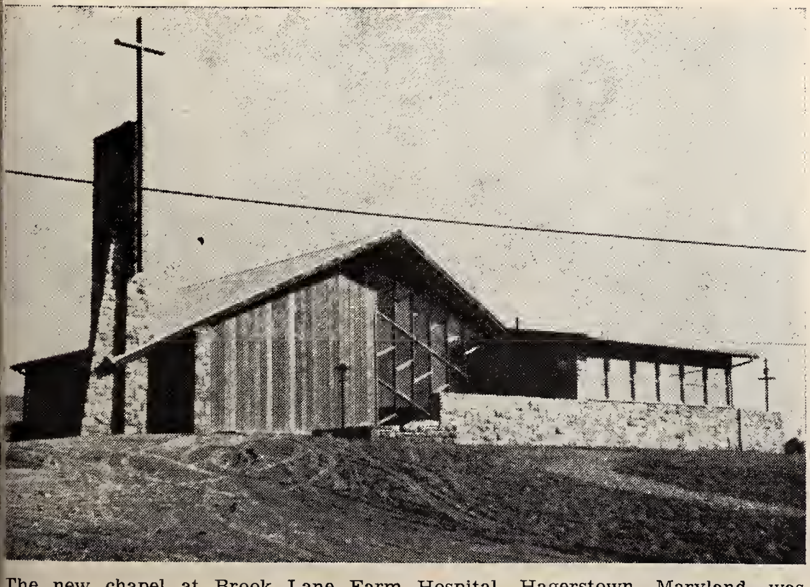
The clothing itself is both Korean and Western. Using donated yard goods, the women make Korean clothing and simple Western garments. The articles are kept by the widows or given to other needy people.

The goal of the program is to help the widows help themselves. The sewing project takes the widows off the direct material aid program and helps them earn a living. By teaching the women to support themselves and their children, the project helps to integrate them back into the Korean economy.

It is hoped that eventually the leadership of the project can be assumed by Koreans. Ruth Keim, director of the program in 1959, wrote: "Ultimately we hope that Koreans themselves will manage the entire project and that MCC partnership will no longer be needed." One evidence that this goal is being reached is the engaging of a Korean woman as instructress.

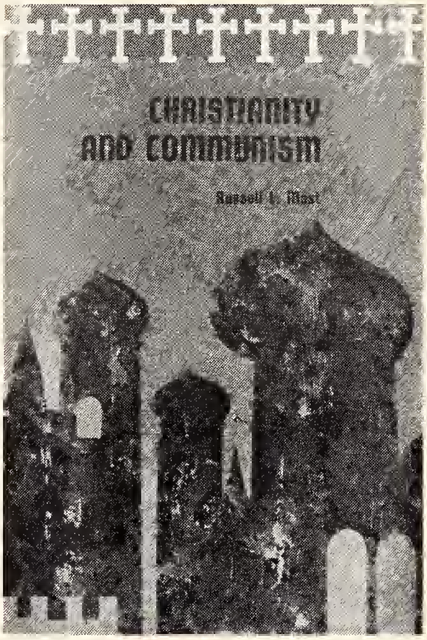
In addition to helping the widows become at least somewhat independent economically, the project is giving spiritual help to the widows. A number of the women have made personal decisions for Christ while they were enrolled in the sewing class. Thirteen of the past graduates are deaconesses in Protestant churches, and five are serving as women evangelists.

MENTAL HOSPITAL HAS NEW CHAPEL



The new chapel at Brook Lane Farm Hospital, Hagerstown, Maryland, was ledicated on July 14, 1962.

CHRISTIANITY AND COMMUNISM



We as Christians must do four things as we face the struggle with Communism, says Russell L. Mast in the newly published booklet, *Christianity and Communism*:

"We will need to deepen our Christian experience at its roots. We will need to develop a deeper concern for human need everywhere. We will need to promote a greater measure of justice in our society. We will need to work for a meaningful encounter with all who hold Communistic ideas."

Christianity and Communism, published by the Conference's Faith and Life Press, is available for fifty cents at Mennonite Bookstores in Rosthern, Sask.; Berne, Ind.; and 722 Main, Newton, Kan.

TOPEKA CHURCH DEDICATION

On Sept. 16, at 2:30 p.m., a dedication service of the Southern Hills Church, 511 East 37th, Topeka, Kan., will be held. Russell Mast, former member of the Home Missions Committee and pastor of the Bethel College Church, is the main speaker.

The congregation extends a special invitation to all of the many workers who helped with construction of the building. A reception will be held following the service. Guests coming on the turnpike will find it simplest to leave the turnpike at the south Topeka exit and turn right at the 37th Street stoplight.

PENNSYLVANIA LANDMARKS

The Upper Milford Congregation, Zionsville, Pennsylvania, had its beginning in 1740. Its name is derived from the township in which it is located. The church is located at the extreme western fringe of the more solid Mennonite communities.

The present two-story brick building was erected in 1876. The extra wide cornice was unusual for a Mennonite church at that time. Provision was made for a pipe organ on the balcony. A pipe organ, however, was not installed until 1932.

One of the members purchased a bell for the church when it was built. The brethren voted "No" on the use of the bell. The decision was based on the assumption that it was too modern for the Mennonites. The benevolent brother then erected it on his own house and rang it on Sunday mornings before he started to go to church.

Among the leaders of the church were Carl H. van der Smissen, a former editor of the "Bundesbote," and of the German Sunday school quarterlies, "Sonntags-Schule" Lektionen; Anthony S. Shelly, a past president of the General Conference; Howard G. Nyce, a former executive secretary of the Foreign Mission Board; Burton G. Yost, now teaching at Bluffton College; and Mrs. Maynard Shelly, a past editor of the "Junior Messenger."

The ladies sewing circle was organized in 1881, and is still active. A Sunday school was organized some time before 1860. Memorizing Scripture passages was the main object of the school. Sunday school materials, by present standards, were not available at the time. A Young People's Society was organized in 1912, during the pastorate of Samuel Preheim, who promoted the idea. The society celebrated its 50th anniversary on Sunday, February 11, 1962. Hereford Church, Bally, Pa., and the First Church, Allentown, Pa., were charges of the Upper Milford Church for many years.

The congregation has had its own pastor since December 19, 1948. A parsonage was built in 1958, adjacent to the church property. The present membership is 165. Jay M. Shelly is the pastor. *Norman S. Schantz*

MMHS MARKS 15 YEARS' SERVICE

When the Civilian Public Service program closed in 1947, approximately 1,500 Mennonite young men had had the opportunity of serving in state and veterans' mental hospitals and training schools. This experience stimulated the post-war development of the Mennonite mental health program, which at present consists of four Mennonite Central Committee and one conference-owned hospital. Mennonite Mental Health Services, with headquarters in Akron, Pa., coordinates the work.

H. A. Fast, former vice-chairman of the Mennonite Central Committee and chairman of the Mental Health Services Committee, summed up this development as follows: "The Mennonites have experienced a most remarkable awakening in regard to the needs of the mentally ill. The story of this awakening is a thrilling one, the story of a vision and of courage to follow its leading. The concern for the mentally ill was not new. It had expressed itself in significant early ventures. But it took a world war (II) to give the vision and to present the challenge of a great need that sent Mennonites into this area of neglect. God still continues to lead them."

After the Mennonites' thinking had been oriented to this new need, they moved quickly to establish a program of their own to alleviate mental illness. Numerous frustrations were encountered as the program developed. For instance, they learned that healing mental illness was much more uncertain than they had at first supposed. They began talking of "helping" rather than "healing" the mentally ill.

In January, 1947, even before the complete demobilization of the CPS men had occurred, the MCC annual meeting authorized the construction of a series of three small mental institutions in the eastern, central, and western parts of the United States. These are now Brook Lane Farm in Pennsylvania, Prairie View Hospital in Kansas, and Kings View Hospital in California.

The following year, in March, the Lancaster Conference of Mennonites voted to establish Philhaven, a mental hospital which they would operate themselves. Thus, by 1948 all but one of the resent hospitals were already in he planning stages. In 1961 contruction was begun on the fourth MCC hospital, Oaklawn Psychiatric Center in Indiana.

The four MCC hospitals each ave their own board of directors. The over-all program, however, is oordinated from the Mennonite Mental Health Services office in Akron. Delmar Stahly serves as oordinator. Dr. H. Clair Amstutz s chairman of the MMHS board f directors, which meets semi-nnually.

The MMHS coordinator, among ther things, assists the hospitals n securing qualified personnel. Delmar Stahly states, "MMHS is edicated to a new intensive effort o encourage the emergence of the dditional leadership resources reuired by our mental health prorams. We work with hospitals, ducational institutions, and other hurch organizations in isolating ssues and stimulating study of roblems raised by the hospitals nd our constituency's relationships o them." The challenge of Chrisian mental hospitals is a rapidly nd endlessly growing one.

Our mental hospitals first acceptd the difficult task of "helping" mentally disturbed individuals to egain sufficient emotional stability o allow them to resume normal laces in families, churches, and ommunities. Now they speak of inights, a new sense of personal worth, and a new and higher level f family and community adjustment gained through experiences n a Christian community within a ospital setting.

From England, American psychitrists are copying a concept of inerrelatedness between mental hositals and surrounding communiies, bringing those within and withut together for wholesome interction. One by one, large state hositals in this country are opening vard doors and struggling toward comparable experience. Our Mennonite hospitals are emphasizing the ospital milieu, the healing comnunity, and are setting up organiation and procedures within the ramework of the hospital that inensifies experiences of interrelaionships between staffs and paients, and reaches out into families, nd includes the surrounding comnunity.

CHURCH RECORD

PUBLISHED

A Legacy of Faith (*The Heritage of Menno Simons*), edited by C. J. Dyck, is a compilation of studies in Dutch Anabaptism. Dyck is associate professor of Historical Theology at Mennonite Biblical Seminary, director of the Institute of Mennonite Studies, and a member of the Historical Committee of the General Conference Mennonite Church. Publisher is Faith and Life Press. Chapters are written by C. J. Dyck, Rosella R. Duerksen, Heinold Fast, J. F. G. Goeters, William Keeney, Cornelius Krahn, Fritz Kuiper, Gerhard Lohrenz, Hendrik W. Meihuizen, J. A. Oosterbaan, Henry Poettcker, Horst Quiring, and Nanne van der Zijpp. *A Legacy of Faith* is a sixtieth birthday tribute to Cornelius Krahn, well-known Mennonite historian, and was presented to him at one of the sessions of the Mennonite World Conference in Kitchener, Ontario, August 1-7. The book, the eighth in the Mennonite Historical Series, will be available at Mennonite bookstores later in August.

BAPTISMS

Bethel Church, Pekin, Ill., Mrs. Walt Willams.

First Church, Madrid, Neb., on July 22: James Regier.

Grace Church, Lansdale, Pa., on June 10: Carolyn Booz, Bonnie Delong, Lee Delp, George Frazee, Martie Fretz, Donna Gehman, Dianne Hackman, Alice Heffentrager, Robert Hedrick, Sandra Howe, Kenneth Kulp, Dennis Moyer, Donna Moyer, James Myers, Barbara Schettig, Carol Stauffer, Craig Yost, David Zeiset.

Johannestal Church, Hillsboro, Kan., on July 22: Franklin Bartel, Dwight Ewert, LaVonne Goosen, Allen Plenert, Dennis Plenert, and Tommy Plett.

Mennonite Church, Hammon, Oklahoma, on June 3: Five persons were baptized and received into the membership of the church. Norman Bartel is pastor of the church.

WORKERS

Annie C. Bauman, member of Hereford Church, Bally, Pa., spent the month of July in VS at Camp Men-O-Lan.

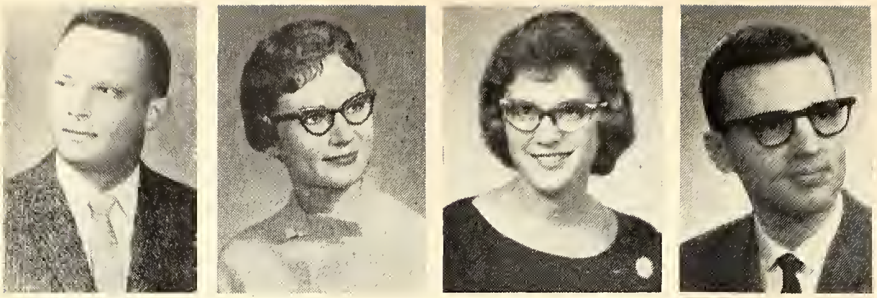
Theodore and Karen Dreier, Don and Eleanor Friesen, Ronald and Phyllis Friesen, Judy Hilty, and Kenneth Lohrentz are those of our Conference who are beginning service with the Teachers Abroad Program, sponsored by Mennonite Central Committee. Additional information was carried in the Workers column of July 17 and 24 issues of *The Mennonite*.

LaVon and Linda Ediger, members of Hoffnungsau Church, Inman, Kan., were commissioned on July 8 for 1-W service. They are entering service in Denver General Hospital where LaVon will be working in the pharmacy department.

Alvin and Winifred Friesen, members of the First Church, Reedley, Calif., are leaving for a three-year Mennonite Central Committee assignment in Algeria. Mr. Friesen will serve as relief director, with headquarters in Algiers. Their daughter, Barbara, will accompany them and spend a year in Algeria before returning to enter Bethel College.

Mr. and Mrs. Levi Keidel and family were honored guests July

Mrs. Lee Sung Paik (Widows' Sewing); Theodore and Karen Dreier, Don and Eleanor Friesen (Workers).



Ronald and Phyllis Friesen, Judy Hilty, Robert Weaver (Workers).

29 at a farewell service in the form of an outdoor Congo type meeting at the Flanagan Mennonite Church grounds. Special speaker for the event was James Bertsche, missionary to the Congo, with three Congolese students also taking part in the program. The service was led by Robert Coon, pastor at Flanagan, with Joseph Atherton of the Congerville Church, the Keidels, and Vernon Sprunger also participating. The truck which the Keidels will use for literature distribution was displayed and provided African gospel music on its public address system.

Mr. and Mrs. Harry Park and Earl Yoder, members of Hereford Church, Bally, Pa., gave one week of service at Camp Men-O-Lan where they helped in the kitchen.

Robert Weaver, 1958 graduate of Goshen College, will be instructor in piano at Bluffton College beginning this fall.

NEW ADDRESSES

Alvin J. Becker, Burrton, Kan.
Edwin J. Busenitz, Rt. 3, Peabody, Kan.
Eleanor Camp, Summerfield, Ill.
Mrs. Wallace Christenson, 331 Ardennez, Fort Ord, Calif.
Leo Desch, 207½ North Street, Normal, Ill.
Marvin J. Dirks, Jr., 417 East Third St., Newton, Kan.
LaVon Ediger, 1320 Peoria St., Nomad Apts. No. 4, Aurora, Colo.
Marlin Gerber, 1762 Piedmont Rd., Columbus 24, Ohio.
Judith Hilty, Musalato Girls' Secondary School, Box 15, Dodoma, Tanganyika, East Africa.
David Janzen, Box 594, Niagara-on-the-Lake, Ont.
Mr. and Mrs. Robert Kreider, Rt. 2, Bluffton, Ohio.
Adam Liechty, R.R. 1, Berne, Ind.
J. J. Mierau, Goshen College, Goshen, Ind.
Mrs. Gerald Miller, 304 W. 33rd St., Long Beach, Calif.
H. B. Ratzlaff, Monday Hotel, 1721 Cumberland Ave., Knoxville, Tenn.
Emil E. Schmidt, Matheson Island, Man.
Orlando Schmidt, 3823 Prairie St., Elkhart, Ind.
Mr. and Mrs. Eugene Slabaugh, 15414 Claremont Court, Harvey, Ill.
Benno Toews, 53 Austin Drive, Waterloo, Ont.
P. A. Unger, 1354-4th St., Brandon, Man.
Reinhard H. Vogt, 148 Elm St., Winnipeg 9, Man.

CALENDAR

Canadian

Aug. 20-24—D.V.B.S. to be held in Rosthern, Sask.

Central

Aug. 24-26—Central Illinois Area Young People's Missionary Emphasis Retreat at Easy Bay Camp, Lake Bloomington, Ill.

Eastern

Aug. 19—David Habegger gives his farewell message, First Church, Allentown, Pa.

Pacific

Sept. 22-23—Sunday school and Christian Endeavor convention, Newport, Wash.

Sept. 30—Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 21-22 — Choral workshop, Bethel College Church, North Newton, Kan.

Sept. 30—Verney Unruh, missionary to Japan, speaks at Harvest Mission Festival, Bethany Church, Kingman, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

MARRIAGES

Tena Driedger, member of United Church, Rosthern, Sask., and *Edwin John Busenitz,* member of Zion Church, Elbing, Kan., were married recently.

Kenneth Froese, member of Hoffnungsau Church, Inman, Kan., and *Judith Penner,* member of Zoar Mennonite Brethren Church, were married August 2.

John Strauss, member of Hereford Church, Bally, and *Clara Hersh,* member of St. Paul's Lutheran Church, Sassamansville were married on July 14.

Frances Stucky, member of First Mennonite Church, Monroe, Washington, and *Gilbert Busenitz,* member of Emmaus Church, Whitewater, Kansas.

Rose Stucky of the Eden Church, Moundridge, Kan., and *Simon J. Schmidt,* of the Tabor Church were married on July 29.

DEATHS

Henry P. Epp, Beatrice, Neb., born March 19, 1871, in West Prussia, Germany, and died July 25. He came to the United States and Beatrice in 1882. He became a charter member of the Beatrice church. He is survived by his wife, Anna, five sons, and one daughter.

Mrs. Katherine Goebel, member of Deer Creek Church, Deer Creek, Okla., was born Oct. 9, 1882, and died July 23. Eight children survive.

Isaac Lugibihl, Bluffton, Ohio, born Oct. 24, 1886, and died July 16. His wife, Della, and five children survive. He was a member of Ebenezer Church.

Sophia A. Troyer born Nov. 28, 1871, and died July 24. She was a member of the Topeka (Indiana) Church and the mother of five children.

MINISTERS

Henry Isaac, a senior student at Bethel College in the 1962-63 school year, will serve as pastor of the Lehigh (Kansas) Mennonite Church for a year, beginning Sept. 1. He has been pastor of the Grace Mennonite Church, Brandon, Manitoba, for several years.

THE CASE FOR CHASTITY

Margaret Culkin Banning

IF THERE IS a case for chastity, it should be stated. Religion and obedience to moral codes still settle the question for many.

But the frequent denial that any moral issue is involved in sex conduct leaves uncounted thousands of young people today supposedly free to "make up their own minds," if such a phrase can be used concerning conduct which is nearly always result of runaway emotion.

They make up their minds with insufficient knowledge and without hearing the full argument. They are told that "everyone does it" and that unchastity or even promiscuity "doesn't make any difference any more." Thus misled, they may proceed to action which will almost surely have a permanent effect on the life of any girl involved and which in most cases alters her psychology and her physiology.

We must remember that unchastity, common though it may be, is not the norm. That still is chastity.

Society does not approve, nor is it set up for the general practice of, unchastity. Every adult must know, as I do, many young girls who are not troubled by this problem. They keep regular hours. They are preoccupied with study, sports, domestic tasks, and wholesome social activities. Yet they cannot but hear, and hence adults cannot ignore, the widespread campaign that is now condoning unchastity and even advocating premarital relations. So there is sound reason for going after the facts and unveiling a few that may still be shrouded even in this age of frankness.

Boys urging sex experience often say, "Why not?" and treat it as a matter of light concern. But it is revealing that no reputable physician is equally casual. No psychologist who has seriously investigated the problems of sexual relations outside of marriage treats them as trivial. That conscience and emotion will make the final decision in each is obvious. But the personal and social consequences of unchastity, as they are apparent to those in a position to know, ought to be matters of public information.

First of all, there are the facts about venereal disease and abortion. If venereal disease is ultimately stamped out, one risk of unchastity will be destroyed. But we are still a long way from that. In the meantime, there is a serious and constant danger of disease in premarital relations because a girl does not go freely to her doctor for advice.

Some information comes her way —a great deal of it wrong. She is apt to believe she is safe from conception because of certain contraceptives. "You're perfectly safe" is not only an ugly statement, but it happens to be untrue. The conditions commonly surrounding acts of unchastity make it doubly untrue.

Figures show that a tremendous number of unmarried young women go to abortionists. No doubt many of them have heard that an abor-

YOUTH

A sure sign of emotional immaturity is to demand what you want when you want it. Forced issues are almost always destructive. You can open a rosebud much more quickly than nature will do it, but the rose dies. In all aspects of Christian courtship, the wise counsel of Paul is applicable: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

tion is nothing at all to endure. Let them also hear this: Hundreds of women lose their lives each year at the hands of abortionists. The risk of infection is far greater than at ordinary childbirth because the uterine cavity must be invaded, while in childbirth this is rarely the case. Also, for every woman who dies as a result of abortion, several women are disabled, sometimes permanently, or rendered sterile.

Not Just Medical Reasons

The medical point of view is not the only aspect to consider. The psychological effects of abortion are equally serious. Girls often suffer horror for the rest of their lives, as well as increasing grief for the lost child. In hours of childbirth a woman often resents the results of her sex experience. But later she has the child to make up for the pain, and she has the protection of her husband and the respect of the community. The unmarried girl who goes to an abortionist has the resentment, but neither the child nor a husband's protection to balance what may easily grow into hate of a man she loved or perhaps dread of sex relations in general.

But the argument for chastity certainly is not sound or effective if it rests only upon the fear of consequences. What, then, are the intrinsic values that make the case for chastity?

Here is the conclusion of one young woman who went through an extramarital experience:

Much is talked of the evils of frustration in the case of the woman who denies herself the physical expression of love. In my opinion that vague torment is as nothing compared to the frustration suffered by the woman who seeks happiness in love outside of marriage. With all the latent instincts of her sex released and intensified by the mating experience, awake for the first time in her life to the full design of married love, she realizes with a sense of dumb defeat that for her the fulfillment of that design must remain, perhaps forever, an unaccomplished thing. It is a trapped blind-alley feeling that only one who has experienced it can appreciate. The conflict set up casts its dark shadow over an experience which one had expected to be all light and freedom.

A Semblance of Satisfaction

There is far more to be said. Early and casual sex experience often inhibits and spoils mature experience. There are plenty of girls who pride themselves on never "going any farther than petting"—without any idea of how disastrously far they have already gone. The dean of a women's college states that petting is apt to create habits which give a semblance of satisfaction without intercourse and so unsuit a girl emotionally for marriage.

The question of where to stop is not easy to answer. But any girl can differentiate between the romantic embrace, which is a natural expression of young love, and experiments in sexual sensation. She can differentiate, that is, as long as she is reacting normally, and here one cannot possibly ignore the influence of drinking. Alcohol inflames senses, is an acknowledged aphrodisiac in most cases. A girl who has been drinking, and especially the girl who is not used to drinking, cannot possibly stand guard over her judgment or her conduct.

And if the girl goes, as they say, "all the way," what does she confront? Each girl's chastity is the interweaving of her moral code, her nervous system, her physical being and her mind. Does she realize how profoundly that interwoven fabric may be altered in a few yielding moments?

In the breaking down of chastity, her moral code is often violated. True, she may think she has none. Yet the great weight of tradition and poetry and romance is pressing on her, even if she is without a belief in orthodox religion. Hence many girls cannot but carry with them into early sexual experience a sense of sin which they never lose.

So, though people may say that morality is no longer involved in this question, I think they talk nonsense. Unchastity does affect the moral system, if only to set a girl's hand against society. Many girls fancy themselves in that role: rebels against a social system they consider obsolete. But these girls do not know what they combat, what protections they will strip from their future life.

No Place for Love to Live

The effect of unchastity on the nervous system is also serious. Being clandestine, such a relationship is rarely either well housed or comfortable. It lodges, but does not live. Think of the motels, the cheap hotels, the back seats of cars as an environment for "love." Hurried, watchful, fearful—these experiences create unnatural strain. What harm such experiences do to the nervous system of young girls, who are under the added strain of great excitement, cannot be measured.

It is generally agreed that repressions are bad for almost everyone, and that argument is often given for indulgence in unchastity. But it works the other way, too. Loudly as unchastity may boast of its freedom, it carries repression right along with it. There are places where it cannot go. The unchaste girl often lacks escort and open companionship. There are times when she may not speak to the one person she cares most about. At first, secrecy may be a delicious privacy. But it has the seeds of bitterness in it. The girl usually becomes resentful, hating to be hidden and unacknowledged, and yet more fearful of the discovery of her relationship.

Of course, the couple may marry. But they are still cheating themselves. They enter on the responsibilities and adjustments of living together, take up the hard work that marriage is, without the delights and fresh discoveries which make those responsibilities pleasurable. They are also apt to be jealous, for each knows the other as an experimenter.

On the other hand, the relationship is more than likely to be broken off. The adventure well may be casual to the boy in the case, who passes on to other conquests—the consequences to the girl being torments of frustration and despair. Such breaks and the resultant sense of inferiority and pain frequently make a woman promiscuous.

The promiscuous woman is usually in doubt of her own attractiveness and is seeking reassurance by repeated and varied experience with men. The fact of inferiority is also true of promiscuous men, who in such ways prove a virility which they secretly doubt. The promiscuous man or woman finds adjustment to monogamy almost impossible. An unchaste past is intrusive and a troublemaker. Sex loses charm, but the craving for satisfaction and the nervous search for it go on. Promiscuity makes people lose the greatest experience in life—love.

People's Feelings Haven't Changed

It is all very well to say, "People look at these things differently today." They may look at them differently, but they feel about the same.

We cannot ignore man's preference for a virgin as bride. The preference is both modern and historic truth. Though boys of today may walk big and pretend to indifference, they still don't want the girl they love to have had previous possessors. So it is as true now as ever that in sacrificing chastity a girl may be gambling away her later chances of lifelong married happiness.

Unless sexual relations are to become damaging to the personality, there is always a necessity of trust between the individuals concerned. Such trust is usually not sustained after the first height of passion has been passed, unless it is connected with the religion or the philosophy of man or woman—whatever ties the person up to life itself.

That is what young people, those who are still only curious and those who are already on the defensive, should be helped to understand. Without scolding, and without minimizing the rights of individual love, it ought to be shown that though the laws involving marriage may be evaded and broken, they do exist and penalties are still exacted for their infraction.

Most young men and women do not want unchastity. They believe in fidelity; they want marriage. They are searching for an ethic to guide them. They should know that the burden of the race as well as individual happiness is laid upon each boy and girl, that this attitude toward chastity is as important a matter as may come to each one of them in a whole lifetime. That means that their elders should keep plainly before young people all these spiritual, scientific, and historical arguments for chastity which will strengthen their normal resistance to the laxness they are aware of around them.

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Cover, S. F. Pannabecker; 515 Billy Graham photo, World Council of Churches; African Woman, United Nations; 517, 518, Religious News Service Photos; 519, Wide World; page 520, Hunsberger photos; 522, Bethel College Historical Library.

COMMENTS
If you are a Sunday school teacher, please note that our Sunday school lesson for August 26 does not follow the Uniform Bible Lessons outline for this Sunday. This means that other teachers helps including the "Builder" do not discuss this lesson. For additional resource material see the first article in this issue.

This issue carries the last of Pennsylvania Landmark series.

THE MENNONITE

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EDITORIAL

In June, Paul Erb retired as editor of the Gospel Herald. *In his last official editorial he interpreted the course of Mennonite history during his nineteen years as editor. We reproduce it here because the observations for his brotherhood probably apply to the General Conference also.*

This has been a period of accelerating changes. As some see it, these changes have been for the good. As others see it, the change has been a deterioration. There is a considerable group in between whose uncertainly contributes to being ill at ease.

A great deal of emotion is often involved in these questions, and the unity of the church has been severely tested. For the changes are by no means uniform. Older people see younger people flouting standards which were once considered unchangeable. One congregation or conference may feel that its positions are being undermined by neighbors who hold less rigid positions. Problems of pulpit exchange, working together in community programs, and intercommunion may become critical.

The resultant tensions have made for some schism, involving many areas of the church. But the remarkable thing is that basically we have not yielded to a schismatic spirit. There has been a great emphasis in these years on the scriptural doctrine of unity, and however much we may regret certain changes, we have considered division the greater sin. The Mennonite Church has shown a will for peace that has held most of us together.

A growing sense of mission has been a strong trend during these years. We have reached out into new mission fields. We have developed new means of witness, such as radio, disaster service, Pax, voluntary service. In literature we have gained a significant voice, not only to our own people, but to the world around us.

Our sense of mission has increased our contact with other denominations. We are participating in community evangelistic campaigns. Visiting non-Mennonites in our pulpits have increased. Our voices have been heard in ecumenical theological discussions. We have found further ways of co-operation with other Mennonite groups: disaster service, curriculum materials, theological education, mental hospitals, a *Mennonite Encyclopedia*, Mutual Aid, a Mennonite World Conference.

Doctrinally our faith has become more explicit. Conrad Grebel and John F. Funk lectures have probed into basic areas of our faith. General Conference, in drawing up the first general statement of faith for forty years, discovered that the development of our theology has not uncovered any real rift among us.

Higher education has won full acceptance among us. Our college enrollments have multiplied. Our facilities and personnel for educating our young people can hardly keep up with the demand. Hundreds are in graduate and professional schools. Education and a changing economy are driving us rapidly from the farm into industry, business, and the professions. New contacts have challenged our beliefs and practices and have driven us to discover and state the real essence of our faith.

Very spectacular has been the growth in financial stewardship. In these decades we have paid for scores of new churches. Many pastors have gone on partial or full support. Many congregations have financed the establishment of daughter congregations. The general and district mission boards have developed programs which call for liberal giving. We have built schools and hospitals. All this has been possible, not only because we have shared the prosperity of our countries, but because we are giving more in proportion to our income. Planned giving has taken hold; many are experiencing the joy of Christian commitment in finance.

There has been a trend toward the one-pastor system, with a growing demand for men with training for their task. We have not developed a method of placement that fits this new system; we are suffering some pains of short pastorates and unfortunate shifts. Congregations which have discovered that they can call for a resignation do not yet know how to manage this new power.

There is great danger that in the changes in which we are involved we may suffer serious loss. Ecumenical breadth may rob us of the distinctive testimony which our heritage has given us. Changes in the expression of nonconformity may see true biblical separation sucked down into a whirlpool of worldliness. The doctrinal and moral laxity so prevalent in much of Protestantism may blot out our Anabaptist radicalness of faith and moral requirement. In a sick and evil world we are in danger of succumbing to the infection instead of ministering against it.

To be a Mennonite in these days is still a great privilege. But it is also a fearful responsibility. How can we be the people God wants us to be?

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART

AUGUST 21, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

An editorial on the Mennonite World Conference

One Great Big Circus

You had to see it to believe it. It was August 5. I was sitting on the "ice." That's the main floor of the hockey arena called the Kitchener Memorial Auditorium. All around me people crowded. I looked up the tiered seats to the roof. It was a sea of white shirts.

How many people? Perhaps 10,000. The daring said 11,000. And there were more outside, standing and milling around. This was the Seventh Mennonite World Conference. The biggest gathering of Mennonites anywhere anytime. It was one great big circus. And I use the word with mostly positive meaning. For the Kitchener Memorial Auditorium is a circle—an oval circle, to be sure, but a circle nevertheless. You can follow its several halls and always come back to where you started. The young people discovered this when they took a Friendship Walk through the lower hall on Saturday. More than a thousand jammed the corridors. They had a good time doing the oval.

But the circle of activity was not limited to the auditorium. The multi-ring activities took place in the several Mennonite churches in the community. Dozens of things were happening at the same time. The talk, and especially the speeches, seemed endless in both quantity and length. The conference secretary says all the speeches and proceedings will be published in one book. I hope he will forgive my disbelief. I can hardly believe that one book, even a $4.00 one, will hold it all.

It was the Seventh Mennonite World Conference. But it deserves to be counted as the first in a new series. Not only because it was the largest, but because it had a new vision, and it was most effectively executed. Modern methods of organization were sharpened for best use. The planners admit to mistakes and oversights. These were minor. If smooth operation is a sign of blessing, then God showered us well.

But it was a World Conference, with stress on 'world.' By my count, the 12,207 who registered (and the thousands who didn't) came from five continents and 25 countries. The young Mennonite churches from Asia and Africa were conspicuous by their presence. From August 1 to 7 we saw three per cent of the world's Mennonite population of 400,000 pass before our eyes. Even three per cent is a big throb of people.

And because the Conference had mass, the world around the World Conference took note. The newspapers, radio, and television, featured the Conference column after column, hour after hour, picture after picture. The mass media people didn't always know what news was new. Neither did we. We couldn't see the forest. We only saw the trees.

But this is what I saw. From my seat on Sunday night, I heard Harold S. Bender speak about the World Conference. He thinks he has attended more of these meets than anyone else. He counts six. And he helped to plan all of these. Wracked with a serious disease from which he feels he is recovering, he described the Conference as an opening of the Spirit. I like that. As I filled my eyes with Mennonites, I could not believe that any human plan or scheme could make these people press into this sticky skating rink. The Mennonites are moving together. A world that has become one world, needs a one Mennonite Church if it needs it at all. God and not man is pushing us together. Repent only that we dig in our heels too much and too often. The Mennonite World Conference is the Spirit's sign of the Spirit's work. It is not an instrument for unity. It is a statement of faith and hope that the God who reconciled us to himself as individuals from the separation of our individual sin can reconcile this group called Mennonite with itself from the separation of its group sin. There is an opening up of the Spirit. The opening seems slow and small. But it is an opening up.

Reports on the World Conference

It Happened in Kitchener

Coverage of the seventh Mennonite World Conference in mass media was excellent. We are sharing a sampling of the newspaper articles which appeared August 1-4. Coverage was also given in radio and television.

OPENED WITH SETBACKS

Kitchener-Waterloo Record, August 1: Mennonites from around the world today started their week-long conference at the Kitchener Auditorium despite two temporary setbacks. President of the seventh Mennonite World Conference, Harold S. Bender of Goshen, Indiana, was unable to attend because of ill-health, although he is expected to arrive by this week end. And two planes carrying 200 delegates from Europe were delayed in Frankfurt, Germany, and Amsterdam, Holland. They are expected to arrive in time for sessions tonight. One plane load of delegates arrived last week end.

The keynote speech scheduled to be given by Harold Bender was read by Erland Waltner, vice-president of the conference.

After opening ceremonies delegates and observers had a choice of five sectional meetings dealing with the work of men, women, and youth in the church, evangelism, and historical-sociological aspects of Mennonite life. The meetings were held in Kitchener Mennonite churches.

Representatives from a score of countries and about a dozen Mennonite groups, as well as the Brethren in Christ, are at the quinquennial event. Officials have described proceedings as mostly inspirational, partly informational. The over-riding religious theme of the conference is the Lordship of Christ. Previous world conferences have been held in Switzerland, Prussia, Netherlands, Germany, and the United States.

Although English is the official language for the conference, German is proving to be the common meeting ground. At a morning meeting of the presidium, executive body of the conference, some officials spoke only French and German, others English and German. Proceedings were in English, with whispered translations.

All conference literature is prepared in German as well as English, and simultaneous German translation is available at most sessions.

Before the official opening, about 500 delegates met for orientation. They approved a budget of $14,406 for the conference. Money from offerings will be used to support work with Indians in Paraguay, Algerian emergency needs, church school work in Indonesia, and the Bienenberg Bible School in Switzerland.

WORTHY OF ACCEPTANCE

London Free Press, August 2 (Editorial): Canada is being honored in the holding of the Seventh Mennonite World Conference at Kitchener. This faith is one of the less publicity-minded denominations and it is well that Canada should understand the accomplishments its churches and its people have achieved.

The conference covers many lands and representatives are attending from thirteen countries, fifteen states, and five provinces. Communications are being achieved by translations, although English is the conference language for several thousand delegates.

Although the denomination is located in separated sectors of the country as in Western Canada, its membership is considerable. Particularly are they known to the people through their offers of assistance in times of need.

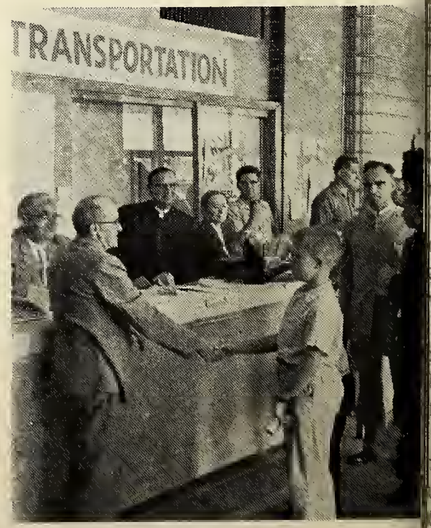
Undoubtedly most Canadians know little of the faith of the Mennonite. Perhaps we should know more and may be told through this conference reviewing the world work of the sect which began in Switzerland in 1525. Purity through discipline is a statement of Mennonite faith; in a world that lacks many restraints today the belief might be worthy of more general acceptance, personally, economically, and politically.

PLEA FOR UNITY FROM EUROPE

Kitchener-Waterloo Record, August 2: Traditional lace caps contraste with upswept hair styles and plain black suits with jaunty sports attire at the Seventh Mennonite World Conference at the Kitchener Auditorium today.

Official registration is over 3,000, with officials estimating attendanc

People met from all over the world.



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ome of the over 400 foreign delegates at the Mennonite World Conference.

t last night's sessions at 6,000. Representatives from twenty-five ountries on five continents are ttending the conference. Notably bsent were Russian delegates. They had been invited, but con- erence officials received no reply.

A plea for more unity among the ivisions of the Mennonite church as issued by a leading European heologian at this morning's session.

J. A. Oosterbaan of the University f Amsterdam, Holland, told dele- ates continued division of the group ould not be tolerated forever.

Referring to trends towards unity n other Christian churches, Oster- aan said Mennonites could not af- ord to stay behind.

"We too must attempt to abolish he real difference of faith between s," he said. Early Christian re- ormers fell into the error from hich they had tried to escape— rystalization of hierarchy and of- icially accepted truths. Others, he aid, fell into the error of literal self-interpretation of the Bible. Laws of thought valid in materialistic things and external experience could not be applied to theology, said Professor Oosterbaan.

Delegates broke into seven groups, meeting at Twin City Mennonite churches for discussion of the topic.

In a speech on the role of the laity in the church, J. Winfield Fretz of North Newton, Kan., said the traditional unpaid clergy of the Mennonite churches was giving way to well-educated, paid ministers. Not all aspects of the church had kept pace with this change, he said, and a minister often found he had not the authority to carry out his responsibilities.

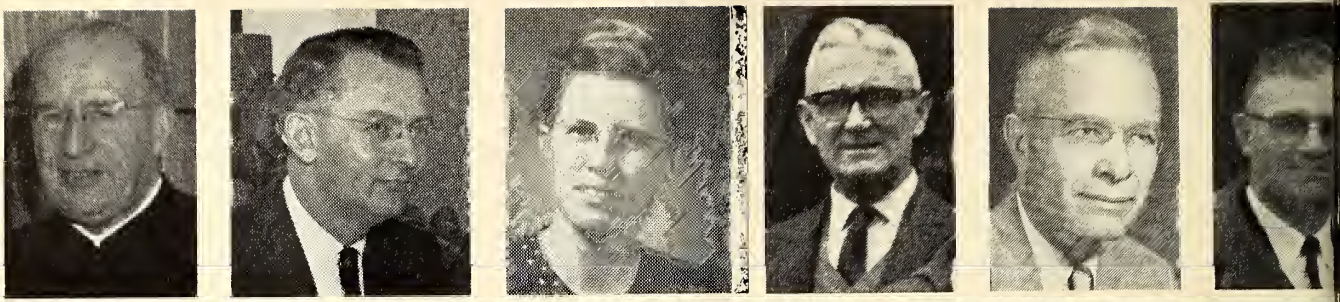
During the sessions last night reports were received from the Congo and East Africa. Maurice Ilunga, 26-year-old representative from the Congo, said the work of the Mennonite board had expanded greatly in the 1940s and the 1950s, but all the missionaries were evacuated following the attainment of independence in 1960. He said some of the missionaries have returned, but the young churches are asking for more help, especially in higher education and in the evangelistic program. A native of Kahemba, near Charlesville, he said the Mennonite church in the Congo has about 23,000 baptized members.

SEPARATISM VS. EVANGELISM

Kitchener-Waterloo Record, August 2: Mennonites have continually been tempted to sacrifice separatism for evangelism and vice versa, a sectional meeting of the seventh Mennonite World Conference was told here today.

Leland Harder of Elkhart, Ind., speaking on "Mennonites and Contemporary Cultural Change," said consequently there is a conflict of forces pulling in different directions.

"The Anabaptist-Mennonites were originally a voluntary religious



World Conference personalities: H. S. Bender, Erland Waltner, Dorothea Dyck, Nelson Litwiller, Cornelius Krahn, David P. Neufeld.

group that intended to separate from the ethical compromises found in society with its institutional churches, and to establish an uncompromised group of believers.

"The voluntary aspect of this movement gave it an evangelistic character as it sought to propagate its doctrines and gain converts. But the separatist aspect gave it an avoidance characteristic as it sought to divorce itself from worldly evils," Dr. Harder said.

He said the Mennonite evangelistic impact in the United States and Canada had been virtually nil in a 200-year span. "We have not heeded any lessons from foreign missions; we have not studied American language and culture as in foreign lands; in home missions we have set up conditions almost impossible for families with children," he said, quoting Donovan E. Smucker.

IMAGE MUST BE CHANGED

London Free Press, August 2: A Mennonite bishop told a section of the Seventh Mennonite World Conference here yesterday that the image of ministers as professional persons set apart from their congregations must be changed. Nelson E. Kauffman, of Elkhart, Ind., said the church surely needs to examine the concept of church leadership, church offices, ordination, and titles.

"We will have to create an image of church leadership, pastors, and administrators consistent with our theology of the laity, rather than after the 'reverend' image of the main line of Protestantism," Kauffman said. (A list of nearly 200 names in the Conference's official program booklet, most of which are ministers of the church, omitted reference to ministerial title.)

WORLD CONFERENCE REGISTRATION

(Old) Mennonite Church	4,978
General Conference Mennonite Church	2,937
Amish Mennonite	1,595
Mennonite Brethren	1,504
Non-North American Mennonites	405
Conservative Mennonite	294
Brethren in Christ	119
Church of God in Christ, Mennonite	118
Evangelical Mennonite Conference	79
Evangelical Mennonite Brethren	47
Amish	10
Old Order Mennonites	8
Independent Mennonites	5
Old Colony Mennonites	4
Non-Mennonites	104
	12,207

David P. Neufeld, of Winnipeg, secretary of the Conference of Mennonites in Canada, said the new concept of the laity is an attempt to recover the strategy of the early church when all Christians taught and spread the word of God. "They understood that a non-ministering Christian was a contradiction in terms. But since then, men have left this work to professional persons—the clergy—and have given support only through money donations and a more or less regular attendance at services."

STOP BEING ISOLATIONISTS

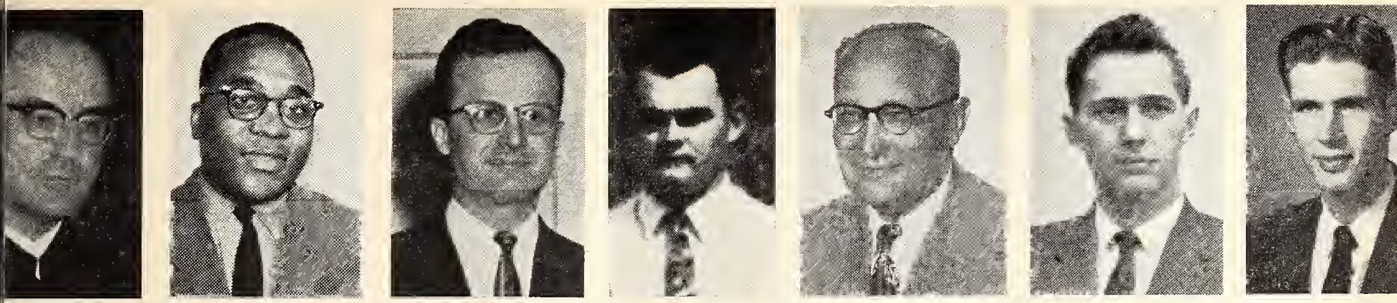
Gerald Vtting, Toronto Daily Star, August 3: A Mennonite from South America last night told the Seventh Mennonite World Conference here Mennonites should cease being isolationists and try to do something about the world's political and social problems.

Nelson Litwiller, president of a Mennonite seminary in Montevideo, Uruguay, told more than 3,000 persons at the conference's general session: "As God's agent in the world . . . the church has the absolute responsibility for the moral structure and activity in the world.

"It is much easier for us to withdraw from the world . . . and assume a position of pride and condemnation, whereas an attitude of comprehension and understanding is more in harmony with the ethic of love."

RESIST TOO MUCH ADJUSTMENT

Kitchener-Waterloo Record, Aug. 3: Putting too much dependence on the geographical location of the church is a danger facing Mennonites, a history professor from Goshen, Ind., told a sectional meeting of the seventh Mennonite world conference yesterday.



on E. Kauffman, Vincent Harding, Leland Harder, Jakob Duerksen, E. G. Kaufman, Henry H. Epp, Albert Meyer.

"It is not an easy task being in the world but not being part of it," said Willard H. Smith to about 300 persons at First Mennonite Church.

Referring to the three migrations of Mennonites from Russia since 1873, Dr. Smith warned that unless the church built up sufficient inner defences to withstand external changes it might end up moving from country to country with no end in view.

"There is a danger of the church becoming too well adjusted to its country, and on the other hand, the danger of wanting to constantly move."

Earlier, Cornelius Krahn of North Newton, Kan., said the Mennonite migration history was unique in certain respects. "It is a strong faith different from others. It is uncompromising and radical, and consequently there was a forced migration. While the (Mennonite) church might be small in number, it is in twenty countries," he quoted.

REBUKE TO SEGREGATIONISM

'We have forgotten what it means to be a persecuted minority—and we have been glad to forget.

"Christians were never meant to accept evil with complacency. If we see prejudice and strife about us and stubbornly, sinfully, refuse to accept outsiders into our churches, Mennonite culture becomes our God. Too often have we salved our conscience with a mission Sunday school," said Vincent Harding at a peace sectional meeting of the Mennonite World Conference. About 400 persons listened and a Canadian Press release later put his statements on the front pages of most of Canada's daily papers.

Harding stated that the Mennonites have been the slowest of almost all church groups in condemning segregation. We have become too respectable to be hot, he said, and too pious to be cold.

PRAY AND BE PRACTICAL

Kitchener-Waterloo Record, Aug. 3: The practical and prayerful aspects of Mennonite women's organizations were unfolded by Canadian, United States and German representatives at the concluding women's session yesterday of the Mennonite world conference at Kitchener Auditorium.

They formed a panel to answer questions on the work and problems of organizations posed by chairman Dorothea Dyck of Elbing, Kan., vice president of the Women's Missionary Association of the General Conference Mennonite Church.

Mrs. George Amstutz, Dalton, Ohio, of the Women's Missionary and Service Auxiliary of the Mennonite church, said the organization evolved from the concept that its women were doing much more than mission aid and relief sewing. Some years back the term sewing was changed to service. "Although we are not a fund-raising organization, last year our women and girls gave $218,000 in cash and gifts in kind for all types of mission and charitable causes. One example was 9,000 Christmas bundles for relief," she said. Estimated membership in the WMSA is more than 20,000.

Mrs. Arthur E. Climenhaga of Grantham, Pa., gave the viewpoint of the women of the Brethren in Christ church: "For many years we felt we could serve our Lord in a practical way by sewing for the needy. Our women still take an active interest in the sewing circles and sew for missions, both home and foreign. But a number of years ago a group of women met for special prayers for certain missionaries and this proved such a blessing to them and the ones prayed for that it was felt prayer circles would be of great value. The Women's Missionary Prayer Circle became an official organization in the Brethren in Christ church in 1947. There are now 143 active circles and about forty-two junior prayer circles.

Mrs. Henry Warkentin of Leamington, Ont., representing the women of the Mennonite Brethren church said in her organization the emphasis today is on financial aid and prayer support. Other facets of more personalized service include visitation to hospitals, mental institutions, lonely widows, and elderly shut-ins.

Mrs. Lydia Hein of West Berlin, a pastor's wife, described with the aid of an interpreter, the work of women of the Mennonite churches in Germany. While there is no organized program of work, many individuals in communities "do good and important work in Sunday

Conferences as large as this one require large amounts of patience.

schools, youth services, and children's and youths' retreats." Refugees are aided and packages are sent to East Berlin. "We write letters to those in East Berlin—it is important to have communication with East and West Berlin."

Visitation is carried on among shut-ins, and some communities do have sewing circles. There are small Bible classes in a few communities. Some Mennonite women work in a publishing house and the Mennonite European Bible School. There are many volunteers in homes, camps, and hospitals, Mrs. Hein said. On behalf of the Mennonite German mothers and needy women, she brought thanks "to our North American sisters" for Christmas bundles and food.

MAKE YOUR VOICE HEARD

Kitchener-Waterloo Record, Aug. 4: More Mennonites should turn to politics as a means of making their voices heard, a leading Mennonite philosopher said yesterday.

E. G. Kaufman, president emeritus and professor of religion and philosophy at Bethel College, North Newton, Kan., said in an interview that some trend in this direction had been noted in Western Canada. Traditional isolation is outdated and passive pacifism must give way to action.

Fighting for an ideal, such as the avoidance of nuclear war, could take many aspects. Gandhi brought the British Empire to its knees, he said, with non-violent methods.

"If governments don't make peace, the people will," he added. "I don't fight my neighbor if I disagree with him. I go to court." Nations should work on the same principle.

BREAK DOWN THE PARTITION

Kitchener-Waterloo Record, Aug. 4: Christian churches, including the Mennonite, have often relegated Christ's message to bear witness to a secondary place, with cultural and ethnic values their primary concern, about 7,500 Mennonites were told at the seventh Mennonite World Conference last night.

J. A. Toews of Winnipeg told the overflow crowd at the Kitchener Auditorium that "our historical experiences have tended to develop in our churches a rather defensive and negative conception of our obligations to the world."

He reminded his listeners that Christ had stressed the need to bear witness. He defined a witness as one who attests his belief in the gospel by personal suffering.

"Our Anabaptist forefathers made the cross of Christ the center of their preaching and their theology. They bore witness to the cross by being cross-bearers in their daily life."

Jakob Duerksen of Paraguay said the Mennonite church there, with 12,500 members, was a group that emigrated from Canada in 1926. The church, which had a very difficult beginning, was now moving forward and making itself felt, he said. Missions, churches, and radio programs are helping to convert Indians to the church.

Augustin Darino of Buenos Aires, Argentina, said the Mennonite church there had now completed the transition from a mission to a national church. "But in this time of political and economic convulsions in Argentina we need your prayers so we can be real Christians," he added.

Speaking on radio evangelism, B. Charles Hostetter, Harrisonburg, Va., noted a vast increase in the use of radio. "By using radio it is now possible to speak to more people in one hour than the Apostle Paul or Christ did in all their lives."

EVANGELISM AND STUDENTS

Kitchener-Waterloo Record, Aug. 3: Evangelism stands a good chance of success in this fast-changing world, Paul M. Miller, Goshen, Ind., told a sectional meeting of the seventh Mennonite world conference yesterday.

Contributing factors are the realization that science will not solve all of man's problems, that threats of disaster have sobered thinking people into a rude awakening of what can happen, that the exploration of space has confronted mankind with its need to get along on a shrinking planet, and increased compassion with the founding of many charitable organizations and communications.

Behind the scenes at the World Conference, people talked and bought books.

At a meeting in First Mennonite Church, Albert J. Meyer, professor at Bethel College, North Newton, Kan., said science and philosophy had been separated for practical study purposes, but some people had tried to make the split permanent.

Despite the inability of science to describe such phenomena as beauty and love, Dr. Meyer added, some people rejected any idea or belief that could not be scientifically demonstrated.

Early scientists were active Christians, and science today has produced many useful things, but could not apply its tenets universally. 'Objectivity is a great thing when you're dealing with objects," he said.

A survey of university students in the U.S. showed only 30 per cent were practicing Christians, and in other tests these same students showed themselves more likely to 'go along with the crowd," even against their moral beliefs, than were non-Christians. They showed more racial intolerance and more conformity than others, he added.

Mennonite students, Dr. Meyer concluded, must not only avoid evil, but must seek good. They should not care if they are different from other students, but make use of their distinctiveness.

Henry H. Epp, of United Mennonite Church, Waterloo, told the meeting that Mennonite students must not be content to study at university, but should bear witness to their faith. The church has failed in preparing students for university and the situation must be corrected. 'You can't put the church away while you're studying," he said.

REPORT ON MENNONITE HISTORY

Thirty-eight books dealing with some phase of Mennonite history have been published in the period 1958-1961. About one-half of these have appeared in 1961. These were statements of Irvin B. Horst at one of the World Conference study groups.

It is interesting to note that many of these studies have been made in Europe. Furthermore scholars outside of the Mennonite brotherhood have developed an interest in studying our group. They have been interested in the role played by Anabaptists during the Protestant Reformation. Some have also been interested in studying the ability of Mennonites to maintain their beliefs. Mennonites at the same time have been interested in broadening their studies of Mennonite History.

ART THAT COVERED EVERY THEME

Ted Wilson, Kitchener - Waterloo Record, August 3: "Join the Army" says the poster.

But this exhortation of the Canadian Army recruiting branch is discreetly hidden behind a graphic display of Mennonite educational facilities. The Mennonites believe in nonviolence and are conscientious objectors to military service.

The art, on display at Kitchener Auditorium, is one of many occupying several hundred feet of space in auditorium halls. The army poster is there because it is part of a rented showcase display.

Most impressive, perhaps, is a display of Mennonite painting, prints, and sculpture in the Memorial Room, which has been made into a lounge for the conference.

All types of art, from "postcard" representations to the most abstract abstracts are displayed. They cover every theme from a drunkard and a railroad train to Mennonite life.

Two notable pieces by Robert Regier, entitled "Fallout" and "Futile Plea" are features of the exhibit. Also on display is a plate made in Makkum, Holland, and presented to the conference as a gift from Dutch women's organizations.

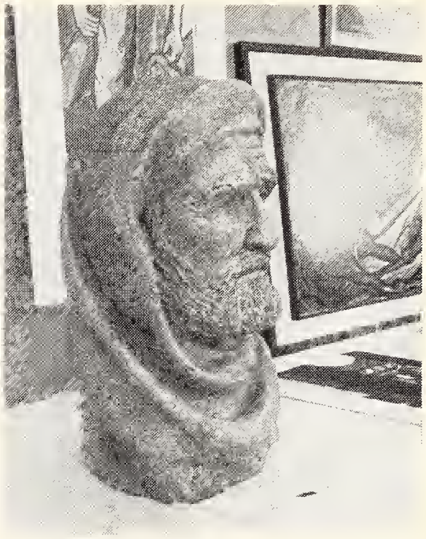
A small selection of historical art from Bethel College Historical Library is also on view.

Displays in the hallways depict the movement of Mennonite groups throughout the world and other historical developments, while some show pictorially work done throughout the world by Mennonite educators.

IN COLD WAR, GOD IS NEUTRAL

Gerald Utting, Toronto Daily Star, August 4: Chritians must unmask the "myths" and "idolatry" behind modern power politics. And they must never believe God favors any social system or frowns on any particular social evil.

This is the view of John Howard Yoder, a leading Mennonite theologian. In a message to delegates of the World Mennonite Conference here yesterday, he said Christians confronted with a choice of "Red or Dead" must reject both for "there is always another solution."



Art took many forms.

Dr. Yoder, 35, was scheduled to deliver his address on "The Lordship of Christ in the Power Struggle" in person. But at the last moment he decided to stick to his post in France, heading Mennonite relief work in war-torn Algeria. His address, outlining his views on the traditional Mennonite anti-war teachings, was read to the conference's peace section.

Mennonites' refusal to join in the conflicts of the nations in which they live has in the past caused them much suffering. "The Nazis shot us, and other countries have jailed us," said one delegate.

Dr. Yoder, an Ohioan, outlined to the committee why he feels Christians must stay aloof from the world's strife. "Christ's present Lordship is hidden. The divine purpose in and through the secular power struggle can never be identified with the defeat or victory of one particular power. Christians are therefore called on to unmask the myths which those powers spin to enthrone themselves more firmly; no power is wholly evil and none wholly good."

In a scarcely-veiled reference to his own United States, he added: "This task of demythologizing will apply especially to the 'Christian nations' which make use of religious slogans on their postage stamps and money and provide their troops and congresses with chaplains."

Outlining the opposing ideologies in the world he said: "Whatever the advantages of the democratic type of government, we shall reject not only the open blasphemy according to which 'the voice of the people is the voice of God,' but also the milder myth which claims that a democracy is truly ruled by its citizens and that all are therefore responsible for what its leaders do. The idolatry of patriotism, believing that any one nation's or people's cause is so worthy that human lives should be sacrificed to it, must be unveiled not when it has actually led to open warfare, but when first the possibility of such slaughter has been accepted in government plans. Not the taking of life, but the idolizing of one's own interest, which leads finally to killing, is the deepest sin of militarism."

Christians must refuse to conform to power block views of Communism. Dr. Yoder listed these propositions: Socialist planning has industrialized and fed a continent which the churches left in feudalism; rationalism has developed intellectual discipline which the churches smothered under clerical censure; commercial colonialism and the communications industry have made "one world" a reality while the Roman Catholic church still prays in Latin and Protestants still think in German; Marxism has been able to renew the vision of fraternal society which Christendom rejected in favor of the medieval social hierarchy.

"If these points are in fact true," said Dr. Yoder, "we have no one to blame but ourselves for the fact that our Father's good gifts had to be delivered by someone else."

Then he turned to the role of the Christian church in the power struggle. "Today there resound in the councils and schools of Christendom reiterated calls for 'relevance' and 'involvement,'" he said. "These demands are in order when they condemn the church's self-seeking retreat into a religious or cultural reserve where she will not be threatened, away from the costly commitment to the neighbors' welfare for which she should be giving her life.

"But often these same words mantle the assumption that the overcoming of some particular social evil, the survival of some particular social system, or the occupation of certain strategic offices by church people are the test of 'relevance.' Then the words of the prophet need to be heard again: 'All flesh is grass.'"

Dr. Yoder decries claims that the world faces a hopeless dilemma, with two courses, both evil.

"When the world would force us to choose between Red and dead," he wrote, "between lethal defense and the suffering of the innocent, between effectiveness and faithfulness, we refuse to choose. There is always another solution.

"The error in the older 'lesser evil' argument is not the willingness to accept imperfection, but the frightful slothfulness of assuming there are but two choices.

"When the Devil has closed all the doors, God can open a window or even take off the roof. . . ."

CHURCH IN RUSSIA IS GROWING

Kitchener, Ontario: When Mennonites met for their seventh world conference, they missed representatives from Russia who constitute a tenth of their membership.

Of the 400,000 Mennonites in the world today, approximately 40,000 are thought to live in the Soviet Union. It was hoped that Mennonites in Russia would be able to send representatives to the world meeting in Kitchener but they did not.

A report on Mennonites and Christianity in Russia was therefore of special interest to the conference. It was a moving moment in the conference when the audience of 7,000 paused to pray for their brethren behind the Iron Curtain.

Making the report was Peter J. Dyck, director of the Mennonite Central Committee in western Europe which is in touch with Mennonites and religious conditions in the Soviet Union.

Dyck said Mennonites in Russia have a modest income, do not suffer economic hardship and worship with other Christians or in their own homes. During the past five years thirty-nine of the thousands of families separated by the war have been reunited.

Dyck stated that while conditions have changed in recent years, no one in the whole Soviet Union feels as intimidated as Christians. They are disturbed by the recent amending of the "anti-parasite" laws of 1957 seemingly aimed at believers in general and ministers in particular. The Soviet press accuses Christians and ministers of leading "an anti-social and parasitic way of life" by spending their time and energy in Bible reading, prayer, and going to meetings instead of doing useful work. Under the "anti-parasite" laws, the accused can even be condemned by people occupying the same house.

In speaking about changes in the Soviet Union, Dyck referred to the claim that the so-called "corrective labor" camps no longer exist. Today they are known as "colonies," but their purpose remains the same.

The Mennonite spokesman said that the church is seemingly beginning to play a more important role in the Soviet Union because it happens to emphasize peace and coexistence. But the ultimate goal and official policy remains the complete eradication of all religion, he emphasized. He illustrated by saying that the Orthodox Church has recently lost three of its eight seminaries and that about 500 places of worship were closed during 1961.

On the other hand, he pointed out, the Soviet government is afraid that when persecution becomes too severe, it may drive the church underground beyond its reach.

"But in spite of efforts to stamp out all religion, the church in Russia is growing.

"Open evangelism is not possible, but every believer is expected to have three to five people whom he tries through personal dialogue to bring to Christ and His church. The strength of the church, including the Mennonite church, in the Soviet Union does not lie in its members nor in its leadership nor in its organization, but in the loyalty and persistent support of the laity."

Dyck concluded his report by urging the Mennonites of the rest of the world to learn from the courage of their brethren behind the Iron Curtain. He cited the concern of a Mennonite in Russia who wrote to a relative in Canada deploring the materialism and spiritual pride of North American Christians.

NEWS

Elections at Bethlehem

The General Conference Mennonite Church goes into its 1962-1965 triennium with a new president and a number of new officers.

Walter Gering, pastor of the Hively Avenue Mennonite Church, Elkhart, Ind., succeeds Erland Waltner, also of Elkhart and president of Mennonite Biblical Seminary, as president. Elected to a three-year term, Gering has served the Conference as its secretary from 1953 to 1959. He has also served pastorates in Moundridge, Kan., and Mountain Lake, Minn.

Also serving with Gering on the executive committee will be Henry Poettcker of Winnipeg, Man., and Harris Waltner of Moundridge, Kan. Poettcker, president of Canadian Mennonite Bible College, will serve as vice president, succeeding I. I. Friesen, also of Winnipeg. Waltner was re-elected for a second term as Conference secretary. He is pastor of the West Zion Mennonite Church, Moundridge, Kan.

Delegates re-elected two men to the twelve-member Board of Missions and elected two others. All four will serve nine-year terms. Re-elected were Walter H. Dyck, pastor of the Arvada (Colorado) Mennonite Church and Willard Wiebe, pastor of the First Church, Mountain Lake, Minn. Wiebe is chairman of the Board of Missions. Newly elected were Erland Waltner and Herbert R. Schmidt, a physician from Newton, Kan.

The Conference elected five new members to its Board of Education and Publication. To serve for a second term on the Board will be H. T. Klassen, Winnipeg, an executive secretary for the Conference of Mennonites in Canada; and Vernon Neufeld, president of Bethel College. Newly elected to full nine-year terms were John Ewert, president of Freeman Junior College, and William Klassen, professor of New Testament of Mennonite Biblical Seminary. Harold Buller, chaplain of Beatrice (Neb.) Deaconess Hospital, was elected to serve out the remaining three years of the term of Henry Poettcker.

Dr. Ramseyer was among three new men elected to the Seminary Board of Trustees. Also on this board will be Roland Goering, pastor of the First Church, Reedley, Calif.; David Schroeder, professor, Canadian Mennonite Bible College.

Henry P. Epp, St. Catharines, Ont., was re-elected to a nine-year term on the Program Committee, and Ernest Bachman of Newton, Kan., was re-elected to a six-year term as the Conference's trustee on the Schowalter Foundation.

Elections of the boards of business administration and Christian service took place on Monday, Aug. 13. Howard Baumgartner, Berne, Ind.; Earl Eymann, Reedley, Calif.; Harry Martens, Elkhart, Ind.; and Betty van der Smissen, Clinton, Iowa, were elected to the Board of Business Administration. Howard Raid, Bluffton, Ohio, will complete the unexpired term of the late A. M. Lohrentz.

Elected or re-elected for nine-year terms on the Board of Christian Service are Robert Franz, Ritzville, Wash.; Robert Kreider, Bluffton, Ohio; Peter Sawatzky, Saskatoon, Sask.; and David Habegger, Upland, Calif. Chosen for six-year terms are Vincent Harding, Atlanta, Ga., and Aaron Epp, Goessel, Kan.

Walter Gering, president; Henry Poettcker, vice president; Harris Waltner, secretary

SIXTEEN CONGREGATIONS ADDED

Sixteen congregations were added to the Conference on August 9. Bruno Penner of Glendive, Montana, chairman of the Committee on Church Unity, presented representatives of the congregations to the triennial meeting at Bethlehem, Pennsylvania, and Erland Waltner, president of the General Conference, extended to them the right hand of fellowship, welcoming the congregations into the Conference.

Total membership of the newly joined congregations, including associate members, is 791, bringing the membership of the General Conference to about 55,500. Congregations joining the Conference are from eight states, four provinces of Canada, and Paraguay. They are the following:

Hope, Columbiana, Ohio (membership, 24), A. J. Neuenschwander, pastor; Southern Hills, Topeka, Kan. (33), Floyd G. Bartel, pastor; Arvada, Denver, Colo. (41), Walter H. Dyck, pastor; Warden, Wash. (26), James Gingerich, pastor; Hutterthal, Carpenter, S. D. (220), Paul F. Goossen, pastor; Grace, Brandon, Man. (22), Peter A. Unger, pastor; Grace, Regina, Sask. (70), Ramon H. Jantz, pastor; Faith, Minneapolis, Minn. (30), John A. Esau, pastor; Peardonville, Aldergrove, B. C. (45), J. J. Klassen, pastor; Grace, Prince Albert, Sask. (27), Clarence Epp, pastor; Mennonitengemeinde, Asuncion, Paraguay (62), Henry Dueck, pastor; Calvary, Liberal, Kan. (41), Harold H. Jantzen, pastor; Belva Bible, Marshall, N. C. (9), William Dahlenburg, pastor; Faith, Leamington, Ont. (54), George Janzen, pastor; Maplewood, Fort Wayne, Ind. (20), Leonard Wiebe, pastor; and Olivet, Clearbrook, B. C. (74), Henry D. Penner, pastor.

CHURCH RECORD

CALENDAR

Central

Aug. 24-26—Central Illnois Area Young People's Missionary Emphasis Retreat at Easy Bay Camp, Lake Bloomington, Ill.

Pacific

Sept. 22-23—Sunday school and Christian Endeavor convention, Newport, Wash.

Sept. 30—Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 16—Dedication of Southern Hills Mennonite Church, Topeka, Kan., 2:30 p.m.

Sept. 21-22 — Choral workshop, Bethel College Church, North Newton, Kan.

MARRIAGES

Karen Marie Decker, member of New Hopedale Church, Meno, Okla., and *Joseph Dean Koehn,* member of Grace Church, Enid, were married July 22.

Stanley Schmidt, member of Glendale Church, Lynden, Wash., and *Mildred Friesen,* member of First Church, Aberdeen, Idaho, were married July 23.

Delia Schmidt, member of Glendale Church, Lynden, Wash., and *Glen Albrecht,* member of Mennonite Country Church, Monroe, Wash., were married on July 21.

Rosella Faye Wahl, member of New Hopedale Church, Meno, Okla., and *Gerald Dean Brakhage,* member of Lutheran Church, Lahoma, Okla., were married July 28.

DEATHS

Aganetha Schroeder Claassen was born in Grosweide, West Prussia, on October 16, 1884, and died July 21. At the age of eight years she came to U.S.A. with her parents to Beatrice, Nebraska. Since 1910 her home was near Willow Creek, Calif. She was the mother of five sons and six daughters.

Grace Zook King, Bloomington, Ill., was born June 1, 1879, in Nebraska, and died August 7, 1962. Surviving are a sister and several nieces and nephews. She was a member of Normal Church, Normal, Ill.

Albert C. Schertz, Tiskilwa, Ill., died May 1.

Mrs. Clara Schertz, Tiskilwa, Ill., died July 29.

NEW ADDRESSES

Virginia Androes, Box 139, Newton, Kan.

L. R. Bauman, Oley, Pa.

Mrs. Stella Carter, 430 W. Marion St., Elkhart, Ind.

Darrel Doerksen, 846 San Pabbs Street, Wichita 7, Kan.

Dave H. Dyck, Rt. 2, Lynden, Wash.

Mildred Ediger, Inman, Kan.

Marlyn Fast, 605 West Mishawaka Rd., Elkhart, Ind.

Ruth E. Franzen, 1203 Oread, Lawrence, Kan.

James Gaeddert, Box 306, Moundridge, Kan.

John P. Goertz, 915 Claflin Rd., Manhattan, Kan.

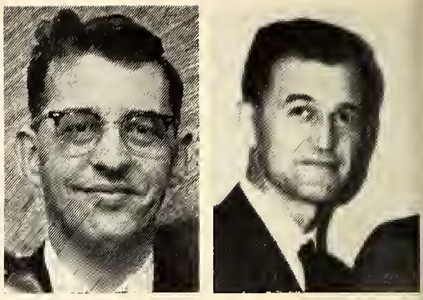
Eleanor Goertzen, Henderson, Neb.

Gladys Goertzen, 725 South Harlem Ave., Freeport, Ill.

Roy W. Henry, 142 Beck St., Wadsworth, Ohio.

Gladyne Horsch, Rt. 1, Box 27, Aberdeen, Idaho.

Leland R. Kaufman, 1409 E. 10th Street, Winfield, Kan.



Donavin Diller, Frank Dyck (Workers)

Mrs. Elias Kramme, 2202½ Willis Ave., Perry, Iowa.

Howard E. Krehbiel, 602 North Adams, Mt. Pleasant, Iowa.

Mrs. Richard Lesher, 8157 Alhambra, Paramount, Calif.

A. Theodore Mueller, 1611 Lacey St., Cape Girardeau, Mo.

Rebecca Nickel, 1406 North Main St., Newton, Kan.

Mrs. Robert Peters, R.R. 1, Quarryville, Pa.

James Rich, Box 31, North Newton, Kan.

Stanley Stauffer, Calle Rodano 1561, Paraiso, Rio Piedras, Puerto Rico.

Donald Troyer, 323 E. Harrison, Eureka, Ill.

Duane Wiens, 3738 Yukon Court, Wheatridge, Colo.

WORKERS

Richard P. Boehr of Meno, Oklahoma, left Omaha by plane on Aug. 14 for Taiwan where he will assist in the teaching of children of missionaries. Mr. Boehr will be associated with his brother Ernest, a missionary under the Evangelical Alliance Mission residing in Hualien, and will be cooperating with General Conference missionaries. He is the son of retired General Conference missionaries to China, the P. J. Boehrs, now of Siloam Springs, Ark. For the past seven years he was an instructor in the

Milton Harder, Shirley Hildebrand, Rita Klassen, Herman Walde, Esther and Malcolm Wenger, Helen Willms (Workers).

Oklahoma Bible Academy, Meno, Oklahoma.

Donavon Diller, former missionary in Montana, has accepted the pastorate of First Mennonite Church, Aberdeen, Idaho. Diller's home is Pandora, Ohio.

Irvin and Donna Driedger, voluntary service workers in Gulfport, Mississippi, report a summer filled with "most enjoyable" activity. Irvin helped with the vacation Bible school in various areas and Donna served as cook for the unit. The Driedgers are from Osler, Sask., Canada.

Frank Dyck, missionary in Friesland, Paraguay, writes: "The Mennonite Church of Friesland is progressing in the erection of a building for Sunday school and get-together for young people. The size of the building is 22 x 8 meters with a stage at one end. The framework has been erected and if the weather permits, the roof will be put on within about a week. The members have contributed much free labor for this project and are still working with enthusiasm at it. It has also done much to bring them closer to one another. I think they are surprised at how much they can do themselves without asking for any outside help." Dyck's home is Lena, Man.

Glen and June Graber, from Noble, Iowa, are returning to Taiwan for their second term of mission service. They are being loaned by the General Conference Mission to the Christian Children's Fund work. The Grabers are flying from Los Angeles on August 22.

Milton Harder, Newton, Kansas, begins work as editor of curriculum of the Board of Education and Publication on September 1. Harder has served the General Conference Mennonite Church as director of youth work for the last three years. Previous to that he worked for a total of eight years in Europe under Mennonite Central Committee, for a time as director of *Eirene*—international peace organization. In his new job, Harder's work will include the editing of *Builder,* monthly magazine for church leaders, and the uniform Sunday school quarterlies. Milton Harder and his wife, Geraldine Gross Harder, have two sons and reside in Newton.

Shirley Hildebrand from Chilliwack, B. C., is going to Taiwan on Aug. 28 for a three-year term to teach the children of Conference missionaries. She has attended Canadian Mennonite Bible College and has been elementary school teacher in British Columbia.

Rita Klassen, Winkler, Man., is beginning a term of service in Oraibi, Arizona, where she will be teaching in the General Conference Mennonite mission school.

Rebecca Nickel, Newton, Kansas, returned home on August 16 for a furlough from her work in Eloy, Arizona. She has completed ten years of service.

Gladys Siebert, 1962 graduate of Mennonite Biblical Seminary, is at Barnes Hospital in St. Louis preparing to serve as anesthetist in the mission hospital in Taiwan. Gladys' home is Henderson, Neb.

Malcolm and Esther Wenger, from Aberdeen, Idaho, returned to Montana at the middle of August for their third term of service as missionaries.

Helen Willms, Coaldale, Alberta, plans to leave on Aug. 28 for her second term of service as a missionary in Taiwan. She attended Canadian Mennonite Bible College in Winnipeg during her furlough.

Herman Walde, missionary in Clinton, Okla., reports: "The Bible School at Clinton is a bright picture. The enrollment average attendance is up remarkably over last year. Encouraging also was the fact that eight of the children came through the invitation and efforts of the people, rather than my personal effort. It is apparent that there are still many of Clinton's 600 plus Indians that are not being reached, and still are willing to listen to the gospel message." Walde's home is Kindersley, Sask.

LETTERS

THE DEFICIT

Dear Editor: Today I reread "An Open Letter" in *Missionary News and Notes,* June 1962, by Willard Wiebe. How the Board of Missions is concerned with the lack of funds! Perhaps this bit of information will stimulate giving among the Mennonites.

Before me I have a clipping from *Mennonite Weekly Review,* Nov. 30, 1961, which says in part, "The General Conference Mennonite Church was 15th in per capita giving for all causes in the year 1960." Then this: "In 1959 the General Conference was thirteenth, with $110.26. Figures apply to congregations in the United States only, membership of which is 54,906."

Still farther down this, "Highest on the list of per member giving is the Free Methodist Church, with $271.86 and a membership of 54,906."

Well, now if the Free Methodist Church can be first in per member giving couldn't the Mennonites move up a few notches? Or perhaps all the way? Or are the Free Methodists a wealthier people than the General Conference Mennonites?

Brother Wiebe admonishes that this matter of giving or lack of giving should challenge us to prayer, with which I heartily agree. But in this connection a story comes to mind about a prayer meeting where Dwight L. Moody was present. A certain deacon was praying in behalf of a poor widow who needed a supply of potatoes. Mr. Moody in his matter of the fact way, knowing that the deacon had plenty of potatoes, reminded him, "If I were you I wouldn't bother the Lord about those potatoes." Could it be that some of us General Conference Mennonites need a Moody reminder?

We need also very much the advice, as Brother Wiebe says, in these words, "that the Holy Spirit wants us to re-examine our dedication to Christ." Combine this good advice with how Paul commended the Macedonian Christians for their liberality, when he said, ". . . but first gave their own selves to the Lord." Need we point out the point?

Pray for missions and for missionary giving. Of course. But ask yourself also, "What else can I do besides praying to erase the $80,000 deficit?" *Name withheld, Berne, Ind.*

We Became Aware of Each Other

Marvin Zehr tells about when the young people met at the Mennonite World Conference.

YOUNG PEOPLE from five continents gathered at Kitchener. It was the first two days in August. It was the Mennonite World Conference.

Though divided by barriers of language, culture, and space, this meeting was a visible evidence of the unity which exists under the Lordship of Jesus Christ.

The opening session of the youth section of the conference provided an opportunity for the youth of the various countries to become acquainted with one another. Milton Harder, director of youth work for the General Conference Mennonite Church, introduced Mennonite youth from around the world.

This was followed by a panel composed of youth leaders from the various countries discussing youth work around the world, giving an over-view of youth activities among the Mennonites in the countries represented by the young people.

This opening session was concluded with a message given by Peter Fast, under appointment for teaching in Indonesia, entitled "This One Thing I Do." He challenged us to consider the stance we must take in our witness to the world. In a time of general despair and purposelessness, Fast challenged the youth by stating that "only in the context of belief in Jesus Christ are we saved from a life of purposelessness and despair." He pinpointed the stance which Christian young peopel must take when he said: "We must realize that God has placed us in this world, at this time, for a particular purpose. The call comes to each one to live our lives in the context of Christ."

Special problems of the Mennonite student in the present age were the focus of consideration at the Thursday afternoon session of the young people. Albert Meyer, professor of physics at Bethel College, presented a paper on the subject, "The Christian Student in the Scientific Age." In this he present-

A long time exposure caught the activity of the first night of the seventh Mennonite World Conference.

KITCHENER MEMORIAL AUDITORIUM

ed an historical summary of the relation of science to religion. He pointed out that religious conditions have had a definite bearing upon the rise in science in its early stages. His message to the Christian student in today's scientific age was to present an alternative to science. "Science cannot prove that God does not exist," he stated. 'What is needed today," he said, "is a demonstration of God's activity by those who follow Him." Meyer's major conclusion was: "What we need is evidence of the incarnation n our time, that God is still active n our time."

"Mennonite University Students and the Church" was the topic presented by Henry H. Epp, pastor of he Kitchener-Waterloo United Mennonite Church. He pointed out that wo-thirds of the Mennonite students now studying in colleges and universities are located on the campuses of secular schools, many of which are located in communities where there is no established Mennonite church.

In relation to this he stated in his opening remarks that "the famly and church have lost control over vocational choices of their youth." In evaluating the student reaction to the church he said that the church has failed to prepare undergraduates to enter university ommunities." Many of the students feel that the "message of the church seems unrelated to life."

In answer to some of these problems, Epp related to the young people that recently there have been several Mennonite fellowship groups which have emerged on secular university and college campuses. Some of these groups have or are in the process of becoming established churches. Another alternative, Epp pointed out, is being found in increased participation in interhurch organizations on the campuses.

In these meetings the young people of the various countries beame more aware of themselves and of one another. It is through uch encounter that young people ealize more fully what the Lordhip of Christ means in their own lives and in the life of the church.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, lewton, Kansas.

This is what the newspapers reported about the young people who attended the World Conference.

They Walked Together

Toronto Globe and Mail, August 6: There wasn't any jive and nobody danced the twist, but the 1,000 young people attending the youth social sponsored by the Mennonite World Conference Saturday night had just as good a time as any teen-agers on the continent.

Main feature of the evening was the Friendship Walk in which the boys, who were all seated on the right hand side of the Kitchener Memorial Auditorium, paired with the Mennonite girls on the left and promenaded around the auditorium and the extensive outside corridors. At one-minute intervals leaders blew whistles and the couples exchanged partners.

Canadian Mennonites met Americans, chatted briefly, and then found themselves partners to Europeans and in some cases Asians.

The couples walked leisurely. Some were shy and said little. Others held hands and talked with animation.

At first the hundreds of couples were without musical accompaniment but midway through the organist struck up "Onward Christian Soldiers," and the young people moved with a more rhythmical step.

The walk took the better part of an hour. As the last of the group sought partners it was found there were more girls than boys and some fifty girls occupying seats at the rear had to pair up together.

The girls had saved their best dresses for the occasion. In the case of Old Order dresses these were still cut with long sleeves and ample skirts but in richer fabrics and colors. Some of the girls even perched little bows in their hair in front of their white net caps. Pretty Ortha Widrick, 14, of Adams, N. Y., was one of these and achieved girlish charm with a tiny blue velvet bow matching her blue dress. Another girl arrived at the social with a small black bow tucked in her braids at the back of her cap.

However, many of the girls belonging to families who were members of modern day sects arrived at the social in smart cottons and bobbed hair.

After the Friendship Walk they gathered in little groups and had lunch and there was fun and laughter and high spirits but even more in evidence was the consideration for others and the kindly manner of all.

A sing song ended the program and then the long awaited social evening was over. But there were friendships made by teen-agers who will shortly be thousands of miles apart, which may endure for a lifetime.

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COVER
The Women's Meeting at the Mennonite World Conference, August 1, Kitchener, Ontario.

CONTRIBUTORS
Marvin Zehr is president of the Young People's Union and assistant pastor of First Mennonite Church, Berne, Indiana.

CREDITS
Cover, 530, 532-538 (excluding portrait pictures), Hunsberger Photos, St. Jacobs, Ontario. Page 544, Loris Habegger.

COMMENTS
The fourth sentence of the August 14 editorial should read: "There is a considerable group in between whose uncertainty contributes to being ill at ease."

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

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Youth News

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MEET THE NEW YOUTH DIRECTOR

Last week Marvin J. Dirks, Jr., was introduced to the assembled youth delegates at the sessions of General Conference, Bethlehem, Pennsylvania. He is the new director of youth work in our Conference, to begin work in this capacity on September 1. You may address correspondence to him at the youth office, 722 Main Street, Newton, Kansas.

Marvin succeeds Milton Harder who served as director of youth work since November 1959. After September Milton will begin work as editor of curriculum for the Board of Education and Publication.

Marvin comes to his new job after finishing three years of seminary training, one at Garrett Biblical Institute in Evanston and two at Mennonite Biblical Seminary. He grew up in Chicago and then attended Bluffton College where he graduated in 1959 with a major in psychology. He and his wife, Ruthann (Cochran, from Wadsworth, Ohio), will be moving to Newton at the end of August.

VSers IN HOPILAND

"Untold millions are still untold; untold millions are outside the fold. Who will tell them of Jesus' love . . . ?" These are the beginning lines of a song that the Hopi Indian children like to sing. Who will tell the Hopi Indians of Northern Arizona about Jesus' love? "We will," said eleven VSers from California, Arizona, Kansas, and Montana.

We eleven VSers taught in two week sessions of Bible school in five different Hopi villages — Old Oraibi, New Oraibi, Bacavi, Hotevilla, and Moencopi. We used the Mennonite Summer Bible School material.

The children that we came in contact with were friendly, inquisitive, intelligent, and energetic. Our classes were conducted just as those in other churches. We VSers received many, many blessings from the Hopi children, the older Hopi Christians, the missionaries, and from each other.

In addition to studying our lessons, we participated in the church services and gave programs with singing, testimonies, and children's stories. We went with the mission workers on picnics and hikes down canyons. We spent one Saturday at the Grand Canyon, and we visited the unique "sky village" of Walpi. I heartily encourage Voluntary Service in Arizona. It will be an experience you'll never forget.

After spending four weeks among the Hopis, I became very interested in the mission work there. After a little inquiry, I found out that it was begun in July 1893 by H. R. Voth. A little chapel was built on the mesa at Old Oraibi. In 1904 J. B. Frey began work in Moencopi. In 1907, a mission was started in Hotevilla. These early missionaries faced strong antiwhite hostility from some Hopis. In sixty years, however, 150 Hopis have been baptized and twenty-five are active members. There are now mission stations in three different villages—New Oraibi, Bacavi, and Moencopi—each of which has a church. In Old Oraibi and Hotevilla, Sunday school classes and sewing classes are held. The Mennonites now have permission to build a church at Old Oraibi to replace the chapel which was destroyed by lightning many years ago.

One of the main projects of this mission field is the Hopi Mission School in Oraibi. This school was opened in 1951 and it now has an enrollment of around seventy pupils from kindergarten age through the eighth grade. There were five teachers this past year. Many Hopi children come to love Jesus Christ, but they are often afraid to express this fact to other Hopis. Some parents have been reached with the gospel through the influence of their children and the school. Christian Hopis, both old and young, are subjected to much criticism and ridicule by their non-Christian neighbors, relatives, and friends.

The mission work in Arizona is not always encouraging. There are many times when a worker wonders whether he is making any progress. A worker in this mission field must have lots of patience, strength, courage, and faith. The Hopis need God.

In Moencopi five people were won to Christ in vacation Bible school this summer and two more accepted Christ soon after. This is wonderful news, but there are many who are still "untold." Please pray for them.
Linda Dyck, Newton, Kansas

WHAT ARE OTHERS LIKE?

What goes on in a Roman Catholic service? What is the Bahai religion and how do Bahais worship? What is it like to sit through a Quaker meeting? How much are Mennonites and Pentecostals alike?

These are questions the young people's Sunday school class of Woodlawn Church in Chicago were asking. They decided to answer their own questions.

They visited these various religious groups, trying to find points of value in each. Through these visits the class now has a better appreciation of other religious groups. They also are more aware of the purpose of the church. They will now be more critical of their own worship services, and they will also be more ready to participate in improvement.

AUGUST 28, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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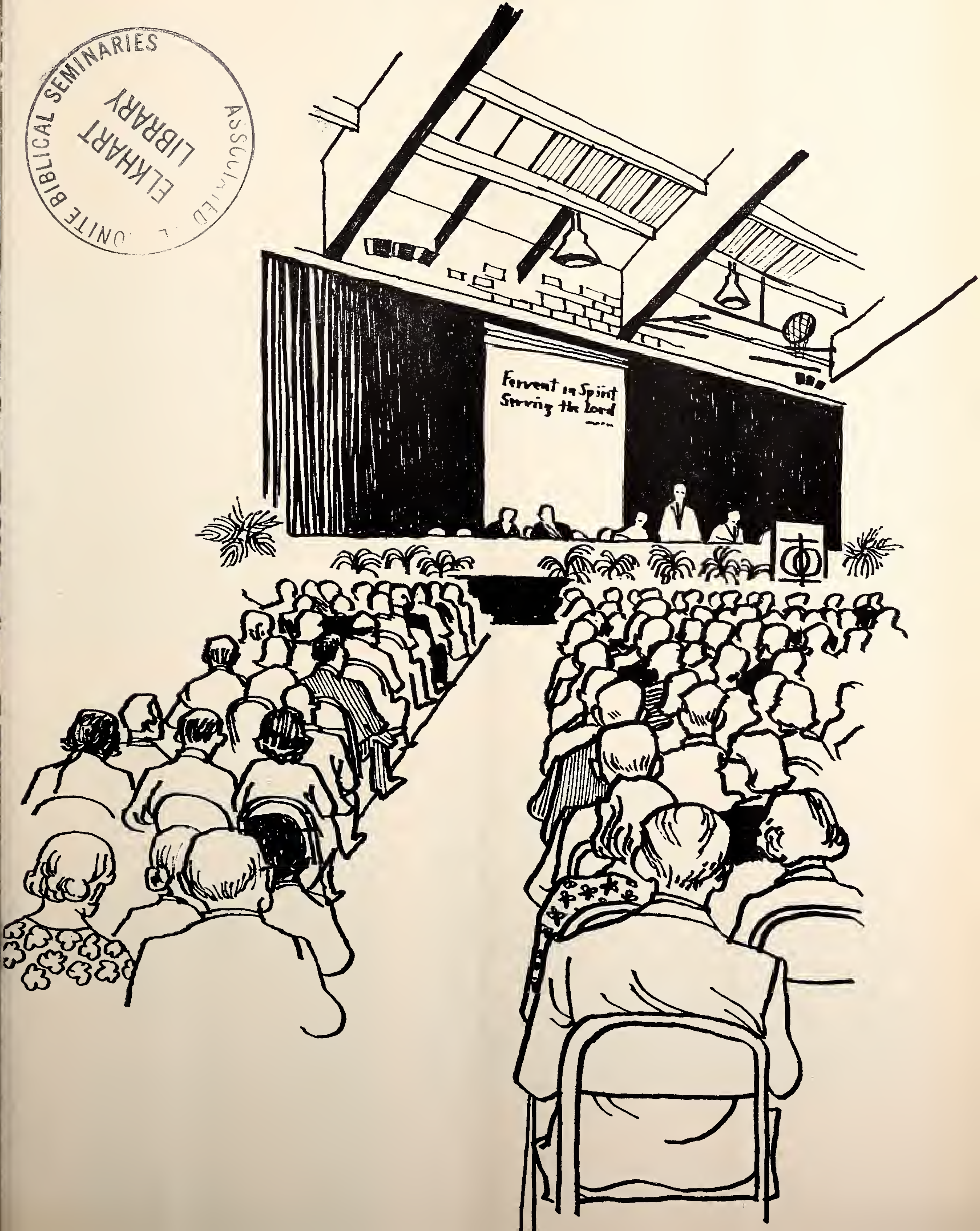
Fervent in Spirit
Serving the Lord

vent in Spirit,
the Lord.

Clockwise: Eldon Graber delivers a message from the powerful Program Committee to President Erland Waltner. Resolution Committee in action: John Ewert, H. N. Harder, H. B. Schmidt, Alvin J. Beachy. Belva Unruh and Laveta Habegger linger at the art exhibit. The Study Commission on Higher Education confers before their report: Henry Poettcker, Marvin Ewert, Andrew R. Shelly. The assembly participates.

A Most for Concern

An editorial on the sessions of the General Conference at Bethlehem

The thirty-sixth triennial session of the General Conference Mennonite Church is past. And we look for a superlative to describe it. How does it compare with the other thirty-five? Was it the most anything?

Well, it wasn't the largest. It didn't have the most people. At Bluffton in 1959 there were 805 delegates. The latest count for this meeting in Bethlehem, Pennsylvania, was 738. But then this was a conference summer. Many folks, especially our Canadian brethren, were "ausgeconferenced." Following the Canadian conference in St. Catharines, Ontario, there were sessions of the Mennonite World Conference in Kitchener, Ontario. Two solid weeks of Conference is perhaps too much. I'm unwilling to discuss three weeks. And then there is the Seattle World's Fair on the Pacific Coast. So though we didn't have the most people in our history, we must have had the most loyal. Attendance was good, considering everyhing.

Was it the most inspiring? It is too soon to tell. This depends also on the person. The conference did have its high moments. The several major addresses were well done and well delivered. We hope to share them with you during the next several months. The choral drama, "The Circle Beyond Fear" presented on Saturday evening by the Eastern District young people, was certainly a thrilling and piercing thrust into our souls. The discussions in small groups and on the floor produced some moving periods. If you were involved, you were either inspired or disturbed. The enthusiasm of the Conference for inter-Mennonite unity was also an uplift. Let our leaders study the clues. The Conference president did call, in the opening session, for an invasion of the Holy Spirit and a miracle of communication. Did it happen? Perhaps not, but there were efforts. The efforts were inspiring.

There is perhaps one superlative that the Bethlehem conference deserves. It was the most streamlined. Business was handled in five days. Most remarkable was the fact that few speeches ever ran over time, and Conference sessions moved on schedule. Credit for this goes to the Program Committee's red light that flashed in the speaker's face when his time had come. Some speeches were cut short. Private surveys indicate that grief was not widespread. Nominating Committee procedures were also improved with a printed ballot presented in advance. Perhaps there is more that needs to be done, but again this was a start.

But I would like to enter another superlative for history to test. It was the conference with the most concern. Yes, there could have been more, but as a casual observer, I was impressed with the large concern manifested by people from everywhere about the work of their Conference. General Conference people have never taken their church lightly. We who promote its program tend to take this interest for granted. But when we find people as interested in its mission work, its love witness, its teaching ministry, and its stewardship as they were at Bethlehem we should rejoice. And the Bethlehem conference gave me much to celebrate. Our people are supporting our program in a heartening degree.

Conference at Bethlehem

AFFIRMATION ON SCRIPTURE

The statement on the authority of the Scriptures presented a very critical yet important issue at the Conference in Bethlehem.

It had been evident that there was a need for a positive statement on our understanding of the authority and inspiration of the Scriptures. Therefore a study commission had been appointed and after much prayer, thought, and work brought the statement to the Executive Committee which approved it and recommended that the Conference adopt the statement.

In preparing to consider the statement President Waltner cautioned against both moralism and creedalism.

When discussion was opened it was evident that there was difficulty in reaching an understanding. At the end of the time given to this matter no decision had been reached. A motion to table the statement was lost.

The next day the matter was again brought to the floor for discussion. Opportunity was given for free expression. That evening a substitute motion was made which read: "Affirming our faith in the word that all Scripture has been given by inspiration of God, moved that the statement on the inspiration of the Scripture along with the longer paper prepared by the commission be gratefully received for study in the congregations and district conferences in the General Conference level within the next triennium if possible."

In the discussion that followed some of the members on the Commission told of how they had been far apart in their thinking, but that through prayer, study, work and conversation they had been guided and were enabled to present a statement on which they did agree.

It became evident that there was a feeling that the substitute motion was not actually the answer that ought to be given. That the Conference should go back to the original motion of the Executive Committee to adopt the statement of the Scriptures was reflected in the vote which was 406 in favor and 1065 opposed to the substitute motion.

Thus on the third day the Conference was again faced with the consideration of the original motion. Again the privilege of expression was given to those who desired to do so. The vote was called for and the statement on the authority and inspiration of the Scriptures was adopted by a strong vote of 1434 for adoption and 72 against.

It was the feeling of many that the Holy Spirit guided the thirty-sixth session of the General Conference Mennonite Church to reaffirm its stand, not on men's ideas or even creeds but on Scripture as "our final infallible authority in all matters of faith and practice."

GOD IS AT WORK

"God is at work and His hand will be revealed. . . ." We should adjust ourselves to expecting the unexpected from God, for now there appears fresh testimony to the power of God's Spirit through the forward moves in the growth of His church."

These were words of expectancy by S. F. Pannabecker, in his keynote address, "The Urgency of Missions Today." They reflected the spirit of the Bethlehem Conference in general and the report of the Board of Missions in particular.

To be sure, concerns and problems were expressed. The present financial difficulties were acknowledged and faced. Dr. Pannabecker also warned that "we face defeat in the cause of missions in some fields and the possibility of defeat in others." But he quickly added, "That God brings victory out of defeat is the one reassuring factor in this unpleasant situation."

God is at work behind the bamboo curtain in China as well as in Formosa; among simple but dedicated villagers in India as well as at Vellore Christian Medical College; in the young growing church in Japan; in an awakening Latin America that is bursting with energy and promise; and in the midst of a young, inexperienced, but growing Congolese church that is pleading, "Come over and help us."

In recent years some churchmen have openly declared that the last chapter has been written or is being written in the modern missionary movement. While methods are changing, and there is need to change from age to age, the message—God so loved the world—will never change.

God is at work in the city church movement. City church field worker, Peter Ediger, aptly expressed this challenge to the Mennonite church when he said, "The question no longer is, will we face the city, but *how* will we face the city?" At the Winnipeg conference in 1956 interested city pastors gathered in

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formally to discuss mutual concerns. Out of that gathering a baby was born—a mimeographed paper called, *The Mennonite Church in the City*. Some twenty issues have been published in which failures as well as successes in city witness and church planting have been shared.

By 1959 the concern for a more dynamic approach to the city church resulted in the appointment of a City Church Committee of three members, by the Board of Missions. Two years later a further step was taken to strengthen the movement by the appointment of a full-time field worker who serves as a resource leader in working with the various district committees. Out of the brief years of experience the committee and field worker have come to at least three conclusions:

(1) The church not only has a mission; the church is mission. That is, the church to remain true to her calling must always minister to the total needs of men. Orlando Waltner, associate secretary of the board, expressed the same conviction when he said, ". . . every person in confessing Christ becomes a participant in Christ's mission to the world. . . . A church that is not engaged in or committed to God's redemptive concern is not really the church."

(2) The church is also the object of mission. The church calls men to repentance, but the church also must be constantly cleansed and purified by the Lord.

(3) The church must seek new ways to express the gospel in the anguage of the common man, always remembering that any method hat is not Holy Spirit inspired is doomed to failure.

God is at work in inter-Mennonite relations. Perhaps it is the oundation that nearly forty years of Mennonite Central Committee work has laid; perhaps the ecumenical fire which is sweeping the world is warming us or perhaps the pirit of the World Conference in Kitchener carried over to Bethleem. At any rate, one could not elp but feel that the Spirit of God s moving with almost breathtaking speed in the cooperative efforts mong Mennonites. Nowhere is this more evident than on mission fields round the world.

In Tokyo there is a united Menonite witness by three related

Conversation in the lounge at Moravian College.

Top: Nickolas Dick consults Levi Koehn while the Nominating Committee mans the blackboard; H. A. Fast in front, Lester Janzen in back, and Gordon Dyck looks on. Bottom: Behind the scenes Walter Temple confers with Walter Dyck.

Mennonite groups. In Montevideo our General Conference is working with the (Old) Mennonite Church and the South American Mennonites in seminary education. In Yeotmal, India, we cooperate, not only with the (Old) Mennonites but also with a dozen other missions in the essential training of Indian pastors. Here at home the mission board secretaries are trying to keep pace with those growing cooperative ventures by meeting together at least twice a year. A resolution urged that further ways of working together be explored.

Without doubt, this was one dominant theme of the entire Bethlehem conference. Nelson Litwiller, president of the seminary in Montevideo, stirred us all when he declared, "We as an (Old) Mennonite mission are willing to relinquish our sovereignty and all our rights and declare our intention to work together for the cause of Christ in Latin America." A spontaneous applause followed—the only applause heard throughout the entire conference.

If any one has grown discouraged about the cause of Christ in these days of turmoil, let him take new courage. On mission fields around the world, in our city church program of evangelism, and in breaking down the barriers separating Mennonites and other Christians, God is at work. *Verney Unruh*

THREE NEW HYMN BOOKS

During the next decade our Conference will publish three new hymnbooks. Willard Claassen, executive secretary of the Board of Education and Publication, made this announcement when he presented the board's report to the delegates at Bethlehem.

Work is already in process on the English, German, and children's hymnals. Each of the books represents a large investment. Each reflects various phases of this board's work.

The English hymnal will be a revision of the widely used *Mennonite Hymnary* published in 1940. But it will be more than a revision. It will be a new hymnal published in cooperation with the (Old) Mennonite Church. Due to be ready in 1970, it will probably be the hymnal most widely used among the English speaking Mennonites of North America.

This project is only one example of a handful of inter-Mennonite publishing projects carried on by the Board of Education and Publication. The *Mennonite Encyclopedia, The Herald Summer Bible School Series* curriculum, the *Faith and Life Graded Sunday School Lessons,* and the *Builder* (a leadership magazine) are other efforts of cooperation among Mennonite groups. These also are publications widely received. Claassen reported that 85 per cent of the Conference's congregations are using the *Faith and Life Graded Sunday School Lessons.*

The German hymnal brings out the world dimension of Mennonite interest. Basically a revision of the *Gesangbuch,* used widely in Canada, it will attempt to combine the needs of Mennonites in Europe and Germany. If this effort is successful, this could become the hymnal used by most of the world's German-speaking Mennonites.

While the larger majority of General Conference congregations have shifted from German to English during the last fifty years, the General Conference continues to publish widely in German. *Der Bote,* its weekly periodical published in Rosthern, Saskatchewan, is read widely in South America as well as in Canada. The publication of graded Sunday school lessons in English was a monumental task for a small denomination; but, as if that were not enough, this board has tackled the publication of these same lessons in German. As a result, South America Mennonite congregations are beginning to use these materials, developing Sunday schools where there had been none before. Claassen reported that because South American congregations contribute only one-fourth of the cost of these materials, the Conference is donating $1,800 worth of materials each quarter.

The children's hymnal is an effort to strengthen the music and life of worship in the churches. The manuscript is being prepared by Arlene Hartzler, Goshen, Indiana.

Another effort to enrich the worship is the revision of the *Ministers Manual.*

In introducing the report of the Board of Education and Publication the retiring chairman, Lloyd L. Ramseyer, Bluffton, Ohio, expressed appreciation for the growing support that the Board receives from the Conference congregations.

In a reorganization of the board after the election of new members, the following officers were chosen: Vernon H. Neufeld, North Newton, Kansas, chairman; Paul R. Shelly, Bluffton, Ohio, vice-chairman; Elmer R. Friesen, Newton, Kansas, secretary; and J. T. Friesen, Bluffton, Ohio, financial secretary.

STATEMENT ON FAMILY

A statement reaffirming the need for strengthening family life was adopted by the Conference delegates on Saturday morning, August 11. "We recognize the family as he basic unit of society and the nost important institution for spiritual development and community strength," begins the statement. It s presented as a witness and guide o further study by member congregations.

The statement was prepared by he Committee on Education in Church, Home, and Community, a ommittee of the Board of Education and Publication. Elmer Friesen, Newton, Kansas, chairman of the Committee, presented the statement.

Separate paragraphs deal with a lescription of the Christian family, narriage, parent-child relationships, he church, and the home.

The sanctity of marriage is reafirmed by the reminder that divorce "is contrary to the will of God," nd by the call to reserve sexual nion for the relationship of mariage. There is a plea for more adeuate preparation of youth for marriage, and the importance of a common faith in marriage. Yet the church stands ready to minister to persons who fall short of God's intention for the home.

The sacred character of human life is stressed in the paragraph on parenthood: "Parenthood should always be responsibly undertaken." Though each child should be considered "a wonderful gift of God," family planning "may well fulfill rather than violate the will of God."

Discussion from the floor was limited to the sentence, "Abortion or any method which destroys human life is a sin and cannot be condoned as a method of family limitation." A suggestion that this sentence be dropped from the statement, because of many complicated factors entering into specific situations, was not pursued.

All family relationships need to be controlled by the spirit of love as described in 1 Corinthians 13. The church must do all in its power to aid the home meet the problems of the day.

This statement on "The Christian Family" will now be presented to local congregations as a document for discussion in church and home. The committee has also prepared a Family Study Guide containing study questions and a bibliography for this purpose.

ELEVEN ARTISTS EXHIBIT

The General Conference Art Exhibit at Bethlehem, Pennsylvania, bore proof of talented Mennonite artists. A variety of art media was shown — woodprints, lithographic prints, oil paintings, sculpture, mosaics, wood inlay, and weaving. Artists came from all parts of the United States. The youngest one was David B. Zeiset, age fifteen, who displayed a colored glass mosaic entitled "The Nativity."

Although the purpose of the display was to present Mennonite artists rather than religious art work, most of the pieces had religious connotations. The Conference itself was featured in a hand woven dossal or space divider made by Arthur Isaak of Souderton, Pa. Woven into the dossal was the Conference symbol.

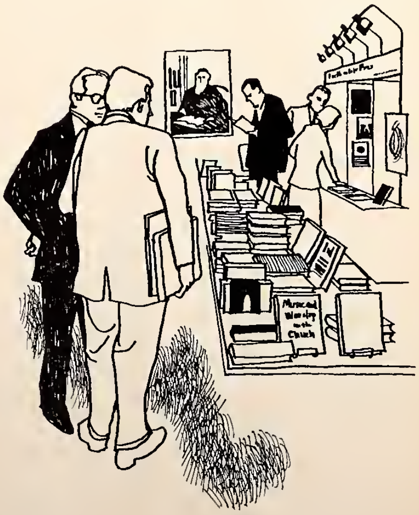
Artists showing their work were Marie Bergmann, Reedley, Calif.; Gwendolyn Entz, Denver, Colo.; Paul Friesen, Hesston, Kan; Mildred S. Gehman, Allentown, Pa.; Arthur Isaak, Souderton, Pa.; Blanche M. Kummery, Allentown, Pa.; Darvin Luginbuhl, Bluffton, Ohio; Robert Regier, Newton, Kan.; Lillian Rich, Washington, Ill.; Naomi K. Yoder, Hesston, Kan.; and David B. Zeiset, Lansdale, Pa.

A VENTURE OF FAITH

In reporting to the thirty-sixth General Conference session, Mennonite Biblical Seminary president Erland Waltner stated that "not only in its inception, nor only in its move to Elkhart, but also in its continuing and growing life and work, our seminary is a Conference venture of faith. Keeping eyes fixed on Jesus Christ we would acknowledge that only in Him has this work been begun, and only in Him can it be brought to full maturity and fruitfulness."

Four years ago Mennonite Biblical Seminary moved from Chicago to Elkhart, Ind., to launch the Associated Mennonite Biblical Seminaries program. There were forty-nine full-time students with sixteen graduates this past year compared to thirty-two students and six graduates four years ago. Ten full-time teachers are on the seminary faculty now. There were six in 1958. Of these, five have received doctoral degrees during the past triennium.

In regard to the cooperation in the Associated Seminaries Program, Waltner stated that it "not only proved acceptable, but in some



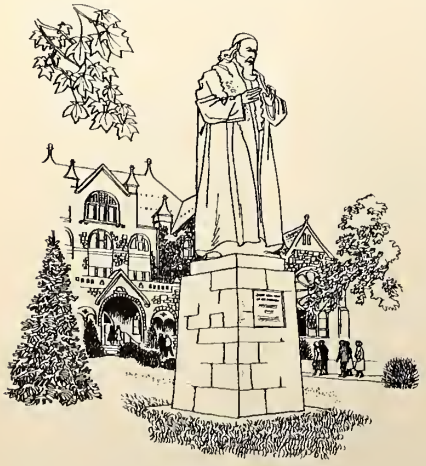
Browsing in the bookstore exhibit.

areas there has been more progress than had earlier been anticipated. This progress is reflected in the increase of the number of joint courses being taught and in the increase of the enrollment in these courses. Several of these classes are now so large that they tax the classroom facilities.

President Waltner pointed out that "the seminary, more than any other Conference-related institution, is an arm of the General Conference Mennonite Church and as such desires to serve the needs and interest of the church." He spoke of the current and growing shortage of trained Christian workers. Because of the shortage of students, some seminaries are making attractive scholarship offers to some of our ministerial students to fill the ranks in their schools and denominations.

According to a study by Leland Harder of the seminary faculty, sixty per cent of the graduates since 1950 receiving the Bachelor of Divinity degree are now serving in the pastoral ministry in the General Conference. There are at present twenty-two ministerial vacancies in rural churches. More graduates are accepting the call to service in urban areas since these appear to be of more challenge for potential growth and evangelism.

Harry Martens, business manager, reported that $487,674.94 had been received in gifts during the past three year period, which was nearly four per cent more than the budgeted amount. The $40,000 mortgage on campus grounds has been reduced to $2,100 while the $240,000 bank loan has been reduced to $34,000. "In deep gratitude we can report further that the entire balance of the bank loan is covered with securities committed for this purpose," Martens stated. "Our bank obligation has been met in principle if not in fact, and our goal has been achieved."



A Moravian College landmark: the statue of John Amos Comenius, the father of modern education.

The Development Committee has prepared a program for the next six years which calls for an estimated minimum of $300,000 above operating costs for campus and building improvement of present facilities. This would include the building of a chapel, student apartments, landscaping, and street lighting. A mission center, scholarship and student aid, and a general endowment fund are proposed.

COMMITTED TO SERVICE

"As Mennonites we are committed to service—missions, education, relief, and peace," stated Erland Waltner in his opening conference message in Bethlehem.

Service opportunities and workers are directed by the Board of Christian Service. The report of this board included the following information. At the present time there are approximately one out of every fifty of the total Conference membership serving in various parts of the world.

First, the physical needs must be met. Then, an effort is made to help the people help themselves.

New openings for service are always being considered. The newest program is the "Teachers Abroad Program" working with the Mennonite Central Committee.

Service opportunities are studied as to how they may be improved. The ten-year-old Mennonite Disaster Service is an example. It is being reorganized to provide better service in case of either natural or wartime disaster.

There are three main channels of service which provide opportunity for anyone interested to participate. People of any age may enter either short or long term projects. Only a desire to serve where needed and a deep love for Christ are needed. Today there are approximately 103 men in Pax, and they are working in twenty-five countries. Thirty-eight of these men belong to the General Conference. The Conference has 178 men who are in the Alternative Service program.

Studies have been made on the Christian's witness to social issues. Peace witness is being stressed, especially to Conference young people. Monthly peace mailings are sent to 16,000 young people. Four couples are provided for this service under the Mennonite Central Committee Peace Section. A concern for the sick has resulted in four MCC mental hospitals and thirty-six welfare institutions. Other projects include the Mennonite Aid, Inc., hospital-surgical group plan; loans to young families, students, and church workers; and others. Thus Mennonites share themselves and their money for their God and their brothers.

EXECUTIVE SECRETARY

At the close of the triennial session of the General Conference Mennonite Church, the Executive Committee announced the appointment of Orlando A. Waltner as executive secretary to succeed Erwin C. Goering, the present executive secretary. Waltner is currently associate executive secretary of the Board of Missions. Goering will take a position in the public relations department of Bethel College beginning December 1. Waltner will enter his new duties beginning October 1, during which period he will work with Goering in transferring the duties of this office.

Waltner, a native of Freeman, South Dakota, was born in 1914. He was ordained in 1939 and served two terms as a missionary to India. He took his college work at Bethel College, and received his Bachelor of Divinity degree from Mennonite Biblical Seminary in 1949. Last winter he studied at the Institute of Church Growth in Eugene, Ore.

BOARDS ANNOUNCE OFFICERS

Each of the boards elects its own officers. On the closing evening of the conference sessions, the boards announced their officers for the following triennium.

Officers for the Board of Missions remain unchanged from the

The Sunday afternoon mission program, August 12.

previous term. Willard Wiebe, Mountain Lake, Minn., serves as chairman; John P. Suderman, Lynden, Wash., as vice-chairman; Walter H. Dyck, Arvada, Colo., as secretary; and S. F. Pannabecker, Elkhart, Ind., as financial secretary. In addition to these officers, the board appointed Lotus E. Troyer, Meadows, Illinois, as an alternate member for Elmer Neufeld who is currently in Africa serving in a Mennonite Central Committee program.

Retiring from the Board of Missions are W. Harley King, Hanston, Kan., and Lotus E. Troyer, Meadows, Ill.

The Board of Christian Service has postponed any further change in their officers until the Council of Boards meeting which will be held in Berne, Ind., in late November. Until that time the current officers will serve: Robert Kreider, Bluffton, Ohio, chairman; Albert M. Gaeddert, vice-chairman, Mountain Lake, Minn.; Esko Loewen, North Newton, Kan., recording secretary; and Harry M. Detweiler, Souderton, Pa., financial secretary.

Retiring from the Board of Christian Service are William Stauffer, Sugarcreek, Ohio; David Schroeder, Winnipeg, Manitoba; and Henry N. Harder, Bloomington, Illinois.

A number of changes were made in the Board of Business Administration. C. J. Dyck, Elkhart, Ind.; and Walter A. Yoder, Bloomington, Illinois, continue as chairman and vice chairman. Betty van der Smissen, Iowa City, Iowa, and Carl Lehman, Bluffton, Ohio, also continue as recording secretary and chairman of the finance committee respectively. Ted Claassen, Newton, Kan., is the new financial secretary. Earl I. Eymann, Reedley, Calif., will be the chairman of the trustees, and Howard Raid, Bluffton, Ohio, chairman of pension committee.

Retiring from the Board of Business Administration is August Epp, Newton, who has served two terms.

The Board of Education and Publication has a complete slate of new officers. Vernon Neufeld, North Newton, Kan., will be the chairman. Vice chairman is Paul R. Shelly, Bluffton, Ohio. Elmer R. Friesen, Newton, Kansas, was chosen secretary, and Jacob T. Friesen, Bluffton, Ohio, as financial secretary. The latter will also serve as chairman of the Board's publishing committee.

Retiring from the Board of Education and Publication are E. J. Miller, North Newton, Kan., and L. L. Ramseyer, Bluffton, Ohio.

DISCUSSIONS AIR CONCERNS

Following the reports of the four boards of the Conference, the participants were assigned to smaller discussion groups to talk about their concerns regarding the work of the church.

One of the major issues regarding missions was how to meet the budget. Conference members were concerned about what percentage of their giving should go for missions, whether the work could be expanded, or whether it would be best to maintain the present program. Members urged further cooperation with other Mennonite conferences in the missions and literature programs, such as the seminary in Montevideo, Uruguay, and the press in Leopoldville, Congo. There was concern that personnel be trained in journalism and that adequate literature be made available for the nations becoming more and more literate. Migration evangelism, how to relate to people of other religions, how to involve the local congregation, and how to work effectively in the present program were discussed. It was reiterated a number of times that the role of the missionary as well as the philosophy of mission work has changed radically in the recent past.

Concerns for the work of the Board of Education and Publication centered in publication needs and how to meet those needs. Both favorable and unfavorable criticism was given of *The Mennonite.* The paper was accused of catering to college level and should be more sensitive to the needs of those with less education, some said. Financing the paper, which is sponsored by the Conference on an Every Home Plan that intends to put the paper in each home by asking congregations to contribute $1.50 per member, was questioned, but later at a general assembly it was decided by a large majority that the plan should be kept.

The problem of interesting people in reading the publications of their own Conference was discussed. A suggestion was made that instead of publishing so many periodicals they should all be combined in the official magazine, which could then be enlarged and published as a biweekly or a monthly magazine rather than the weekly that it now is. Churches need help in selecting suitable reading materials for their libraries and in guiding families in reading habits, some said.

Related to both missions and education, as well as to any other phase of the church's work, is the ministry. There was agreement that more should be done to recruit men for the ministry. Pension for ministers was considered briefly, confirming that each congregation should provide a pension plan.

After the Board of Christian Service sessions, the statement on Christianity and Communism was discussed. A suggestion was that the adoption of statements is useless unless followed by action, although it was pointed out that the statement on race adopted at the 1959 conference had helped to create better understanding. Regarding the statement on Communism it was observed that persons inclined toward unchristian methods in dealing with Communism were also the persons that were inclined more favorably toward militarism, in spite of the Conference's long history as a peace church. The statement, later adopted by a majority vote, said in part: "While rejecting any ideology that opposes the gospel or seeks to destroy the Christian faith, we cannot take an attitude or commit any act contrary to Christian love against those who hold or promote such views; we must seek to overcome their evil and win them through the gospel."

The 1-W program received much attention. There was genuine concern that men entering the alternative service program be true representatives of the church. It was lamented that not all men in the 1-W program have given a positive witness. The question was raised what to do about men entering military service. Recommendation was made to encourage the Board of Christian Service to make 1-W a totally voluntary program. At present men have an option of Voluntary Service or a paid project.

Budgets, stewardship, and financing were the main subjects related to the Board of Business Administration. In contrast to discussions in past years, there seemed to be a leaning toward a unified budget, although some persons felt that a unified budget would considerably decrease the total giving. It was also noted that if financing was too centralized, the grass roots involvement would be lost. If the total church could be seen as missions rather than only those areas supported directly by the Board of Missions, Conference members would give more, it was concluded.

Fervent in Spirit,
Serving the Lord.

The Board of Education and Publication panel gets set: Paul R. Shelly, L. L. Ramseyer, Vernon Neufeld, J. T. Friesen, Willard Claassen.

NEWS

anadians Meet and Move

he sixtieth jubilee business sesion of the Conference of Mennoites in Canada noted a dramatic ncrease in total conference giving n the last decade and took addiional giant steps forward to exand its educational, service, and nissionary ministry.

Report of Chairman Paul Schroeer indicated that total annual givng within the conference had inreased more than $1,000,000 since 952. Total stewardship in that year ad been $451,442 compared to 1,493,717 in 1961.

The Conference, first conceived at meeting of several Manitoba ergthaler and Saskatchewan Rosnorter ministers in 1902, now has membership nearing 20,000 in ver 70 congregations (Some conregations, like the Bergthaler with ighteen local groups, are counted s one). These were represented by 21 delegates and 64 visitors of hom 132 were elders, ministers, nd deacons.

The language preference of those ttending as tabulated by the regisration desk was as follows: Geran, 104; English, 42; either Geran or English, 128. The age disribution of these delegates was as ollows: under 25, 7; 25-40, 88; 40-60, 21; over 61, 73.

The delegates approved possible ooperation with Mennonites in outh America and Europe in the roduction of the German-language ymnary already being prepared by *Gesangbuchkommission* of the conerence and tentatively scheduled r publication in 1963.

They also sanctioned the cooperaon with other Mennonite churches r groups in the appointment of a ounselor for university students.

Four new congregations were accepted into the conference: Kelowna (British Columbia) Mennonite Mission; Faith (Leamington, Ont.) Mennonite Church; Elmwood Bethel (Winnipeg, Manitoba) Mennonite Church; and Martinville (Saskatchewan) Mennonite Church.

A budget of $360,563.09 was accepted for 1963, (Board of Missions, $99,947.09; Board of Education, $29,820; Board of Christian Service, $27,860; Canadian Mennonite Bible College, $202,936). Budget does not include missions contributions to the General Conference Mennonite Church and to the Mennonite Biblical Seminary.

Loans of $76,000 were approved to individual congregations for church building projects at The Pas and Thompson, Manitoba; Richmond and Burns Lake, British Columbia; and Saskatoon, Sask.

The delegates approved in principle the coordination of radio work to make a Canadian radio mission possible. They voted a constitutional change transferring the church unity committee from the Board of Missions to the Executive Committee and expanding its responsibilities to include: to assist member churches in an advisory capacity in overcoming difficulties within the church; to assist in promoting unity between churches and conferences; to assist in solving difficulties within the church, if requested by the church, or by a group within the church, if such group first obtains permission from the church; to inform member churches of the causes that lead to schisms and difficulties, and to encourage the churches to take the preventative measures.

Delegates recommended an increased emphasis on evangelism throughout 1962 and added Isaak Enns, Laird; J. W. Schmidt, Altona, and George Neufeld, Altona; to the list of evangelists available for the purpose of special evangelism meetings.

The assembly approved the completion of the dormitory of Canadian Mennonite Bible College at a cost of $233,200 in 1963. New facilities would increase capacity from seventy-six adults to 144 adults with a dining room for 180.

Election results are Paul Schroeder, chairman; P. R. Harder, secretary; H. P. Epp, vice-chairman. The treasurer and executive secretary are appointed and at present these are Victor Schroeder and David P. Neufeld respectively.

The 150 young people attending the youth business session voted a constitutional change which makes the Canadian executive an outgrowth of the provincial organizations and changing its name to Canadian Mennonite Youth Council. The five members of the council will be chosen by the respective provincial organizations, to permit greater coordination of the Canadian and provincial efforts. Present members of the executive are: Arthur D. Dick, president; Menno H. Epp, vice-president; Helen Letkeman, secretary-treasurer; and Edward Enns, advisor.

The men, at a banquet meeting attended by about 200 men, elected Carl Ens, chairman; T. E. Friesen, vice-chairman; and Henry Dick, secretary, as officers of the Canadian Mennonite Men's organization.

Ministers, elders, and deacons of the Conference of Mennonites in Canada meeting here for their annual session wrestled with two major internal problems—divisions in the churches and the office of the elder or bishop currently plaguing congregations of the conference.

The Sunday inspirational sessions were held in the St. Catharines arena. J. J. Thiessen, chairman of the conference for seventeen years, gave a historical report on the sixty-year development of the conference. Missionary addresses were given by Peter J. Dyck, George Groening, and Waldo Harder. The youth program in the evening was addressed by Willie Walter of India, and Ed Riddick of Chicago. *The Canadian Mennonite*

CHURCH RECORD

DEATHS

Mary Nickel Bartel was born Nov. 3, 1882, and passed away Aug. 11. She was a member of the First Church, Hillsboro, Kansas, the mother of seven children, and the wife of Heinrich Bartel.

Bertha I. Baumgartner, member of First Church, Halstead, Kan., was born in Morgan County Missouri, on August 7, 1878, and died at Bethel Home for the Aged in Newton, Kan., on July 27. She was a registered nurse and devoted many years to this profession.

William Franz, Rt. 2, Hillsboro, Kan., was born in this community on Nov. 17, 1895, and died August 8. He was a member of the Alexanderwohl Church, Goessel, Kan.

Mrs. J. S. Harder, member of Gospel Church, Mountain Lake, Minn., died August 14 at the age of eighty. She was a resident of Eventide Home.

John K. Hofer, member of Bethany Church, Freeman, S. D., was born April 16, 1885, and died Aug. 8. He was a pharmacist in Freeman.

Esther Wiens Martens, member of First Church, Halstead, Kan., was born Jan. 7, 1920, at Inman, Kan., and died July 23.

Mrs. Helena Neudorf, Mt. Lake, Minn., was born in Russia and died August 14 at the age of 67.

Gerhard Regier, Clinton, Okla., was born June 21, 1897, near Cordell, Okla., and died May 22, at the age of 64 years and 11 months and one day. He was baptized by Rev. Micahal Klaasen and was a member of the Herold Church, Okla.

MARRIAGES

Carol Ruth Hege, member of the First Mennonite Church, Aberdeen, Idaho, and *Kenneth Roger Unruh,* Harper, Kansas, were married on July 25.

Homer L. Unruh, member of Burrton (Kasas) Church and *Janet Santee,* member of the Methodist Church in Hutchinson, Kan., were married August 12.

Miriam Wiebe, member of the First Mennonite Church, Aberdeen, Idaho, and *Clifford A. Schmidt* of Dolton, South Dakota, were married August 10.

WORKERS

Arlo and Leontina Raid, Denmark, Iowa, are setting up a scholarship fund for training two Haitian Christian nurses. The first persons to receive scholarships were two Baptist girls selected from sixty applicants. The purpose of the fund is to train Christian nurses to be involved in the medical program at Hospital Grande Riviere and thereby gradually diminish the need for MCC assistance. The idea of the fund grew out of the Raids' experience in a six-months MCC assignment in Haiti during the winter of 1961-62. During this time the Raids asked that their personal allowance be set aside to establish a scholarship program for nurses. Additional funds will be supplied by the Raids and their friends.

Leland and Joanne Voth, members of Bethany Church, Freeman, S. D., are scheduled to return to Korea in early September for a five-year Mennonite Central Committee assignment. Voth has been appointed principal of the Mennonite Vocational School (MVS) at Kyong San near Taegu. Mrs. Voth will be matron for the resident boys and assist in Christian education in surrounding churches. This is the Voths' second MCC assignment in Korea, the first being from 1957-61. Before going to Korea, Voth, a graduate of Ohio State University, taught agriculture at Freeman Junior College, Freeman, S. D. During the past year Voth took graduate courses in agricultural extension education at Cornell University, Ithaca, N. Y. He is scheduled to receive his Master of Science degree at the end of August.

CALENDAR

Central

September 2—Former C.P.S. men from the states of Indiana, Michigan, Ohio, and Illinois, are holding a reunion at Camp Alexander Mack, Milford, Ind., from 11 a.m. to 5 p.m. There will be a carry-in dinner at 12:30 p.m.

Pacific

Sept. 22-23 — Sunday school and Christian Endeavor convention, Newport, Wash.

Sept. 30—Homecoming at Menno Church, Ritzville, Washington, with Harry Martens guest speaker.

Western

Sept. 11—Gift day at Bethel Deaconess Hospital and Home for the Aged, Newton, Kan.

Sept. 16—Dedication of Southern Hills Mennonite Church, Topeka, Kan., 2:30 p.m.

Sept. 21-22 — Choral workshop, Bethel College Church, North Newton, Kan.

Sept. 30—Verney Unruh, missionary to Japan, speaks at Harvest Mission Festival, Bethany Church, Kingman, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

NEW ADDRESSES

Glen Albrecht, 317 South Madison, Monroe, Wash.

Anna Baerg, Frazer, Mont.

Kenneth Bauman, Union Biblical Seminary, Yeotmal, Bombay State, India.

Martha Berger, Nurnberg American Elementary School, APO 696, New York, N. Y.

Roland P. Brown, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan.

Donavin Diller, Aberdeen, Idaho.

Joseph J. Duerksen, 3741 Springfield, Kansas City 3, Kan.

Marie Duerksen, Champa, M. P., India.

Bruno Epp, Halbstadt, Neuland, Paraguay, S. A.

Larry Epp, Route 1, Aurora, Neb.

Maynard Epp, Henderson, Neb.

Shirley Hildebrand, 149 Min Te Li, Meilun, Hwalien, Taiwan.

Henry Isaac, Box 38, Lehigh, Kan.

John B. Jantzen, % Taylor University, Upland, Ind.

Ray Gene Krause, 610 East Fifth Street, Ogallala, Neb.

Franzie Loepp, 50 Yadogawa cho 3 chome, Miyazaki-shi, Miyazaki-ken, Japan.

Eleanor Mathies, Menno, Casilla de Correo 166, Asuncion, Paraguay.

Helen A. Penner, Tuba City, Ariz.

Mrs. John Penner, Route 1, Windom, Minn.

Betty M. Quiring, C.I.M., Mukedi via Gungu, Kikwit, Leopoldville, Republic of Congo.

Ray Reimer, Box 851, Steinbach, Man., Canada.

Stanley Schmidt, 4124 Apt. 8, Bell, Calif.

MENNONITE MEN

The Cancer of Complacency

We are living in a land and era of unprecedented wealth. The average family very often has two automobiles. Our homes are expensive and convenient. Our way of living is fast and exceedingly complex. Under such conditions, it is easy to become self-satisfied and self-sufficient. We tend to lose our dependence upon God, and we fail to care about the needs of others.

The Apostle John in the third chapter of Revelation records the Spirit's description of the seven churches of Asia. He evaluates the church of Laodicea as one that was neither hot nor cold. This condiion of lukewarmness was brought about by prosperity and the feelng that riches fulfilled all their needs. Although they felt secure in heir riches, they were described as wretched, pitiable, poverty-stricken, blind, and naked.

As the church of Laodicea was he complacent church in the first century, so also is the church of he twentieth century. Material prosperity tends to bring a feeling f security. These factors are conducive to man's fall into the sin of omplacency.

There is an old adage that says, "Following the course of least reistance is what makes men, as well s rivers, crooked." In the same way living self-indulgent and undisciplined lives destroys men's souls. The tendency is to become involved in so many things. These things might not be bad in themselves but they crowd out spiritual fervor as the thorns choke the seeds that fall among them. Complacency is the cancer that slowly robs the soul of its vitality and will cause it to perish if left unchecked.

How is complacency overcome? The answer comes from the words of Jesus in Revelation 3: "Those whom I love I correct and discipline; so be zealous and repent. I stand at the door and knock; if any one hears my voice and opens the door, I will come in and eat with him. . . ." Instead of becoming involved in so many things, we need to become involved with a person, Jesus Christ. We need to become involved in the work of the church and in service of others.

The first step in preventing complacency is to maintain a personal devotional life. Attending church worship service is necessary, but not sufficient. It is necessary also to obtain the habit of personal Bible reading, prayer, and family devotions to help withstand the pressures of complex modern living.

The next step is to cultivate a sense of stewardship. We must accept the concept that time, talent, and property are ours to manage—not to keep and to do with as we may please. A strong sense of stewardship will help to prevent materialism and excessive pride.

The third step is to create an interest in church affairs. Involvement in local church activities is necessary to maintain interest. Attending worship service on Sunday morning is a good practice, but one short hour in church every week is hardly sufficient to assure spiritual stature. The worship service is perhaps the most important program in any church; however, unless we become involved in the fellowship and in the larger outreach of the church, we will sooner or later lose interest, only to become lukewarm.

The fourth step is to become informed about the Conference programs and undertakings. This is the plus quality that enables us to become of service to a needy world. Such activities as disaster service, short-term voluntary service, boys' work, or helping with the programs of the hospital, the home for the aged, or other institutions of the community, will aid us to broaden our spiritual outlook.

ditor, Richard F. Graber, Moundridge, Kan.

MEN GRANT SCHOLARSHIP

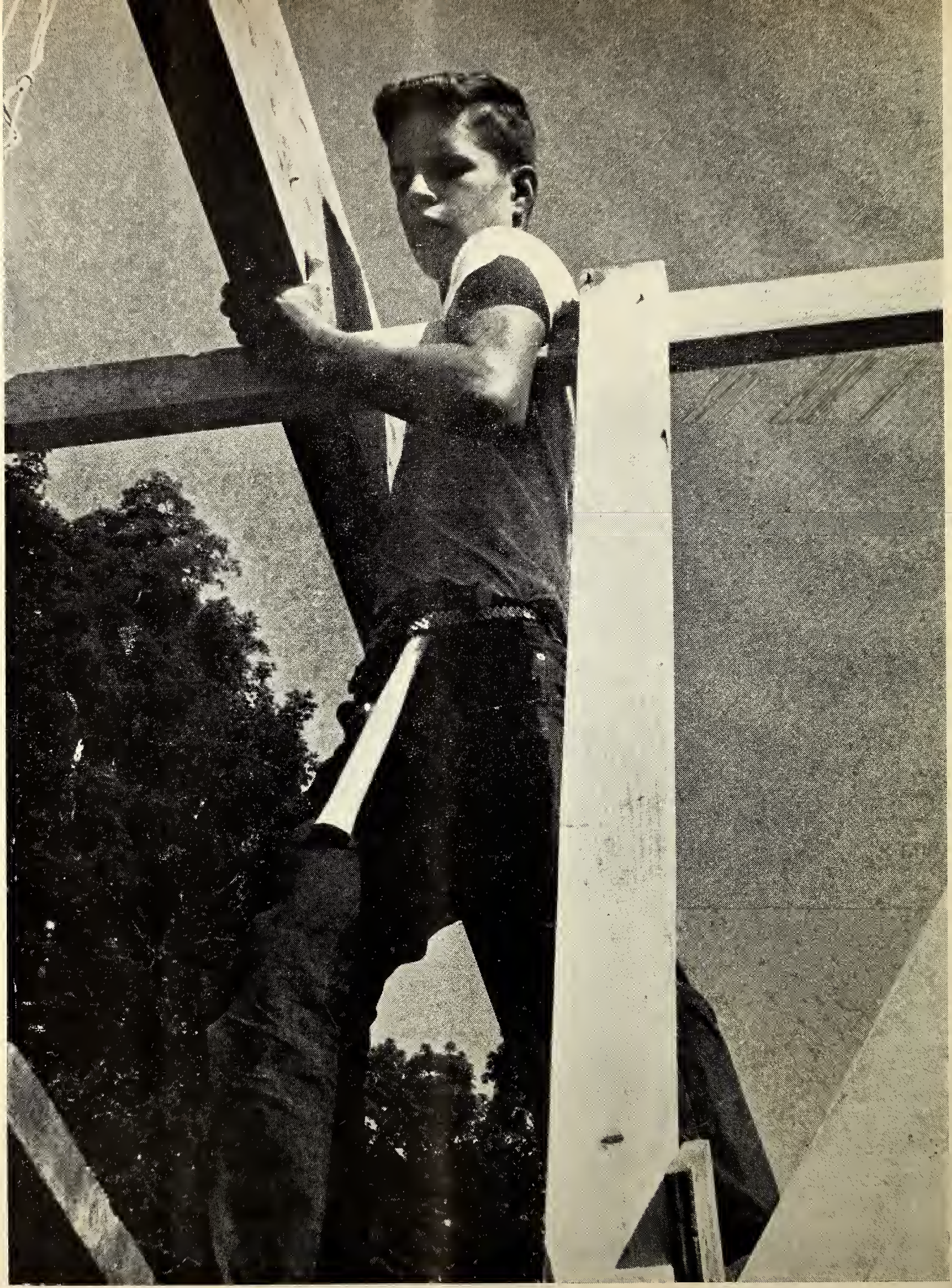
The Mennonite Men of the Pacific District Conference are pleased to announce the recipient of their second annual Christian Service Scholarship, Duane K. Friesen, American Falls, Idaho.

Mr. Friesen, a graduate of the American Falls public schools in 1958 and of Bethel College in 1962, plans to attend Mennonite Biblical Seminary.

While in the American Falls public schools, Duane was active in athletics and music. At Bethel College, he was used as a senior fellow by his major professor in the field of philosophy. He was also elected to the student council and appointed to the faculty-student Educational Policies Committee.

Duane is currently serving as Faith and Life Chairman of the Young People's Union.

He is the son of Mr. and Mrs. Waldo H. Friesen of American Falls, Idaho.



ROLL CALL FOR SUMMER VS "Perhaps leaving the home community helps persons to seek occasions to speak of their faith with more confidence." These are the words that Wilfred Unruh, executive secretary of the Board of Christian Service, used in speaking of voluntary service. The people, whose names appear on the next two pages, are the ones who put this statement to the test in the summer of 1962.

Arizona Mission Field: Mrs. Elma Dueck, Cambria, Calif.; Linda Dyck, Newton, Kan.; Adeline Hiebert, Lehigh, Kan.; Onietta Unruh, Hillsboro, Kan.; Erwin Rempel, Frazer, Mont.; Doris Wiens, Inman, Kan.; Gary Stahl, ElMonte, Calif.; Irwin Pearce, Downey, Calif.; Victor Pearce, Downey, Calif.; Mrs. Mary Braun Epp, Nowalk, Calif.; Judy Conoway, Phoenix, Ariz.

Atlanta, Georgia (MCC): Nancy Amstutz, Mountain Lake, Minn.; Carol Rick, Philadelphia, Pa.; Kay Ann Schrag, McPherson, Kan.; Jane Souder, Souderton, Pa.

Camp Friedenswald, Cassopolis, Mich.: Connie Carlin, Carlock, Ill.; Ann Louise Fireoved, Berne, Ind.; Elizabeth Raid, Bluffton, Ohio; Mildred Smith, Eureka, Ill. Deborah Dick, McPherson, Kan.; Lorraine Kauffman, Middlebury, Ind.; Elizabeth Hiebert, Hillsboro, Kan.; David Enz, Elkhart, Ind.; Eugene Voth, Newton, Kansas.

Camp Men-O-Lan, Quakertown, Pa.: Martha Peters, Winnipeg, Man.

Camp Mennoscah, Murdock, Kan.: Esther Schmidt, North Newton, Kan.; Kay Sharping, Hillsboro, Kan.; Leanna Goering, Inman, Kan.

Colombia Mission Field, South America: Lewis Sprunger, Berne, nd.

Friendship House, Washington, D. C. (MCC): Karren Friesen, Henderson, Neb.; Joleen Neufeldt, Inman, Kan.

Gulfport, Miss.: Donna Miller, Hurley, S. D.; Connie Funk, Aberdeen, Idaho; Sharon Schmidt, Newton, Kan.; Sharon Waltner, Freeman, S. D.; Sara Yoder, Goshen, Ind.

Institute of Logopedics, Wichita, Kan. (MCC): Mary Ann Claassen, Newton, Kan.

Junior Village, Washington, D. C. (MCC): Evelyn Claassen, Beatrice, Neb.; Robert Yoder, Perkasie, Pa.

Mennonite Church, Fort Wayne, Ind.: Elsie Bergdolt, Trenton, Ill.; Marcia Krehbiel, McPherson, Kan.

Mennonite Church, Kansas City, Kan.: Rachel Heidebrecht, Inman, Kan.; Joann Schrag, McPherson, Kan.; Janice Willms, Kansas City.

Mennonite Church, Portland, Ore.: Marianne Peters; Linda Hiebert, Aberdeen, Idaho.

Summer voluntary service is one way to "Go take your place in the temple and speak to the people, and tell them about this new life and all it means" (Acts 5:20 NEB).

Mennonite Church, Warden, Wash.: Delores Schmidt, Buhler, Kan.; Mary Schmidt, Inman, Kan.

Mennonite Youth Farm, Rosthern, Sask.: Nancy Big Back, Lame Deer, Mont.; Kathleen Peters, Walton, Kan.; Rosanne Froese, Inman, Kan.; Carol Koop, Henderson, Neb.; Lorraine Waters, Lame Deer, Mont.

Mental Hospital, North Battleford, Sask.: Mary Banman, Osler, Sask.; Sarah Guenther, Hepburn, Sask.; Elsie Hiebert, Hague, Sask.; Anne Marie Toews, Mayfair, Sask.; Agnes Voth, Mayfair, Sask.; Betty Braun, Rhineland, Sask.; Maria Froese, St. Boniface, Man.; Helen Hildebrand, Steinbach, Man.; Ruby Isaak, Rosthern, Sask.; Rubie Penner, Altona, Man.; Diana Zacharias, Rosthern, Sask.; Jeb Butterfield, Ailsa Craig, Ont.

Migrant Work, Eloy, Ariz.: Velma Enns, Inman, Kan.; Mrs. Abe Fleming, Hillsboro, Kan.; Ruth Doerksen, Inman, Kan.

Migrant Work, Hamilton, N. Y. (MCC): Donald and Elvira Schierling, Moscow, Kan.

Migrant Work, Waterville, N. Y. (MCC): David Widmer, Bloomfield, Iowa.

Minnesota State Hospital, Hastings, Minn. (MCC): Twyla Martin, Akron, Ohio.

Montana Mission Field: Norma Gusler, Comins, Mich.; Karen Layman, Fairview, Mich.; Elaine Schirmer, Busby, Mont.

Nashville, Tenn. (MCC): LaVera Goering, Hiawatha, Kan.; Myron Schrag, Anthony, Kan.

Oklahoma Mission Field: Joyce Regier, Newton, Kan.; Deborah Dick, Buhler, Kan.; Rachel Roundstone, Lame Deer, Mont.

Retreat Grounds, Hydro, Okla.: Linda Yost, Barto, Pa.; Elsie Stucky, Moundridge, Kan.; Esther Stucky, Moundridge, Kan.

Roving Reporter: Mr. and Mrs. Ernie Voth, Newton, Kan.

Silver Lake Work Camp, Ontario: Carol Friesen, Bradshaw, Neb.; Eulene Friesen, Henderson, Neb.; Elroy Friesen, Henderson, Neb.; Melvin Friesen, Aurora, Neb.; Lloyd Friesen, Henderson, Neb.; Kenneth Graber, Bluffton, Ohio; Barry Hieb, Henderson, Neb.; Theodore Koontz, Hillsboro, Kan.; La Deen Goering, North Newton, Kan.; Mary Jo Goering, North Newton, Kan.; Dennis Moyer, Lansdale, Pa.; Rosemary Nikkel, Canton, Kan.; Gretchen Neuenschwander, Bluffton, Ind.; Beverly Quiring, Henderson, Neb.; Sally Preheim, Freeman, S. D.; Carita Preheim, Freeman, S. D.; Carol Reimer, Hillsboro, Kan.; Steve Ratzlaff, Henderson, Neb.; Angela Schmidt, North Newton, Kan.; Drusilla Schmidt, Hesston, Kan.; Louis Moose, Bethlehem, Pa.; Norman Rice, Quakertown, Pa.; Mervin Penner, Olathe, Kan.; Winifred Waltner, Elkhart, Ind.; Sheryl Wiens, Inman, Kan.; Elizabeth Raid, Bluff-

OUTH is sponsored by the Young People's nion of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

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COVER

Artist Allen Eitzen's portrayal of the sessions of Conference.

CREDITS
Pages 549, 551, 552, Allen Eitzen; 546, 550, 554, Maynard Shelly; 553, Willard Claassen; 558, Lincoln Farm Work Camp.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Muriel Thiessen. Art Director: Robert W. Regier.

VOLUME 77 NUMBER 34

Second class postage paid at North Newton, Kan.

ton, Ohio; Kathy Schroeder, Moundridge, Kan.; Betty Reimer, North Newton, Kan. Leaders were W. W. Dick, Ottawa, Ont.; Carol and Evelyn Dyck, Newton, Kan.

Wiltwyck School for Boys, Esopus, N. Y. (MCC): Otto Friesen, North Newton, Kan.

Woodlawn Church, Chicago, Ill.: Rosella Krehbiel, Pretty Prairie, Kan.; Joan Ruth Reimer, Newton, Kan.; Judy Voth, Goessel, Kan.; Leanna Martens, Buhler, Kan.; Doris Ann Quiring, Henderson, Neb.

Woods School, Langhorne, Pa. (MCC): Mary Gross, Washington, Ill.; Sandra Raber, Sugarcreek, Ohio.

Youth Caravan: Carolyn Ewert, Hillsboro, Kan.; John D. Claassen, Beatrice, Neb.; Weldon Epp, Hillsboro, Kan.; Ralph Ediger, Inman, Kan.; Claude Croutch, Gulfport, Miss.; Connie Herman, Berne, Ind.; Delonna Kaufman, Moundridge, Kan.; Janet Lehman, Berne, Ind.; Vera Hammond, Gulfport, Miss.; Doris Ann Schmidt, Inman, Kan.; Roland Riesen, Hillsboro, Kan.; Rachel Roundstone, Lame Deer, Mont.; Laura Yoder, Bluffton, Ohio; Jay Wiens, McPherson, Kan.; Duane Warkentin, Beatrice, Neb.; Lethan Wilks, Gulfport, Miss. Leaders were Peter and Claire Harder, Doylestown, Pa.; and Annie Janzen, Winnipeg, Man.

Canadian VSers who were placed by the Mennonite Central Committee in Kitchener, Ont., were not listed with their projects, so here are their names. David Driedger, Abbotsford, B. C.; Rosemary Dyck, Aldergrove, B. C.; Henry Ens, Laird, Sask.; Henry Friesen, Saskatoon, Sask.; Lorna Funk, Austin, Man.; Sigrid Funk, Winnipeg, Man.; Douglas Hildebrand, Saskatoon, Sask.; Carol Hamm, Rosthern, Sask.; Helen Klassen, Gretna, Man.; Heidi Klassen, Coaldale, Alberta; David Klippenstein, Winkler, Man.; Anne Neudorf, Hague, Sask.; Susie Neudorf, Rosthern, Sask.; Hilda Pankratz, Truax, Sask.

Pardon Me, But. . .

. . . would you like to see the tabulation of this list of names? They total 144. Three people served in more than one unit. There were 108 girls and 36 fellows.

In addition, six adults were recruited by the Board of Christian Service to serve as leaders of the two teen-age work groups.

Western District is highest this year with fifty-five workers, or .407 per cent of its membership.

Northern District had twenty-four people in service, which is .404 per cent of its members.

Pacific District is third with nine people in voluntary service, .259 per cent.

Central District had twenty workers, which is .242 per cent of the members.

Eastern District contributed seven workers—.162 per cent.

The Conference of Mennonites in Canada, which topped the list two years ago with eighty-four workers, had twenty-eight VSers this year for .160 per cent of its membership.

There are people not on this list who "unofficially" gave time to a project—that is, not through the application and placement channels of the Board of Christian Service or Mennonite Central Committee. The name of Irvin Enns (Inman, Kan.), who spent some time in Gulfport, comes to my mind. And there are others, some of whom are reported in the workers column of Church Record.

No doubt about it: voluntary service is a great experience. Perhaps the Silver Lake Work Camp group illustrates this. Their groupness lasted through the Mennonite World Conference and the sessions of the General Conference at Bethlehem, Pa. And they are already planning a reunion.

A vote of thanks goes to Menno Wiebe who directed voluntary service for our Conference this summer. For him, summer began about last December, and the fruit of his work showed markedly in the number of new projects and also in the success of the old ones. He managed to visit thirteen of these twenty units this summer.

"I have become more optimistic about teen-age work projects," he said. "I think Silver Lake and the Youth Caravan were high points this year. I have been disappointed that there aren't more people who qualify for the educational team, roving reporter, and East Harlem. These are challenging projects, and perhaps require the older young person."

Menno went on. "The environment in a group with fellow Christians is a natural setting for a young person to meet God, I found this especially true at Silver Lake where they concluded with a trail worship service. It was a new kind of worship for me, but I have seldom been so stirred."

Come September, Menno will head for Elkhart, Indiana, to attend Mennonite Biblical Seminary and pastor a little Evangelical United Brethren Church.

Speaking of farewell speeches, this is mine. Next week, Elvera Baumgartner will begin her job as editor by being your tour leader through the week of activity at Bethlehem, Pennsylvania. About all we know so far about the week of conference is that the choral drama "Circle Beyond Fear," was well performed by the Eastern District young people, and that the constitution changes for the Young P ple's Union (explained in the J 10 youth section) were approved by the delegates.

Whenever I have to say goodby in any form, I find myself wanting rather to say part of an anthem "God go with you. God protect you guide you safely to the light. . . ." *M.T.*

SEPTEMBER 4, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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Senator Harrison A. Williams, Jr.

Reapers in Our Fields

EACH SPRING, THE MIGRATORY farm worker and his family travel northward helping to plant, cultivate, and harvest our crops. Together they move from Florida to New York, from Texas through the Midwest, and from California to Washington performing essential field tasks. Why? Because even modern farms have no substitute for the human hand and eye. When they end their migration in the fall, the migratory farm workers have reaped a harvest that has long made us the best fed nation in the world.

Other workers have long enjoyed basic standards of minimum security. But our farm workers still live with the uncertainties, whim, and chance of the last century. They have no guaranteed minimum wage, no guarantees of minimum hours and overtime in their work week, and no federal right

They have reaped a harvest that has made us the best fed nation. . . . But for themselves, they have reaped a harvest of poverty, illiteracy, and disease.

bargain collectively. Their chil-
ren are not fully protected by
ild labor laws. Farm workers
not receive unemployment com-
ensation; too few of them are pro-
cted by workmen's compensation
ws.

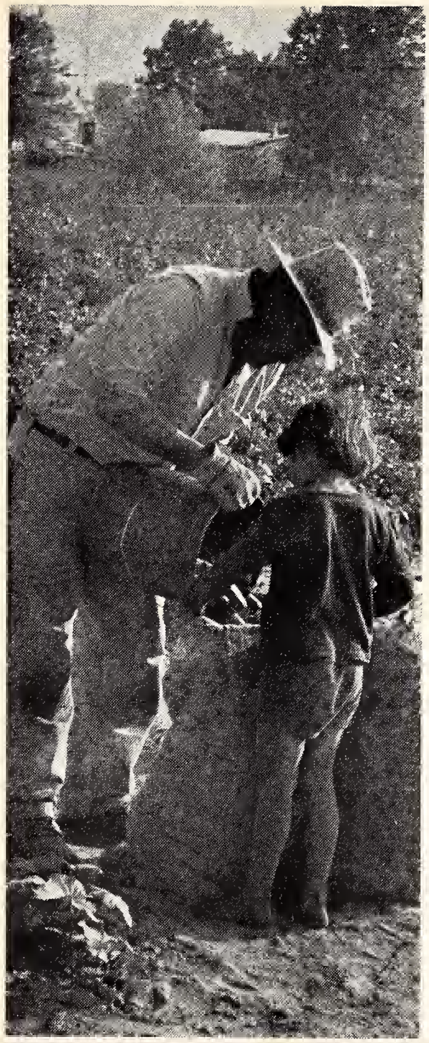
There are, in fact, only two in-
stances in which farm workers
ave been touched by beneficial fed-
al legislation. Within the last few
ears, the Old Age Survivors Disa-
lity Insurance provisions of the
ocial Security Act have been ex-
nded to farm workers, and the
otor Carrier Safety and Comfort
ovisions of the Interstate Com-
erce Act have been made appli-
ble to their interstate transpor-
tion. Even in these cases, though,
eir rights and protections seem
be more theoretical than real.

These problems, contrary to pop-
ar belief, began to develop before
e Great Depression. Even before
e immigration laws of 1917,
merican farmers relied heavily
on newly arrived European immi-
ants for temporary and seasonal
rm work.

Some employers in the West mis-
kenly viewed Chinese, Japanese,
d Indian immigrants as a perma-
ent migratory farm labor force.
hese immigrants, however, found
rmanent employment or began
rming on their own as soon as
ssible.

Perhaps the most famous element
the migratory labor force emerg-
during the 1930's when climatic
nditions drove farmers from their
nds in the Dust Bowl area of
klahoma, Arkansas, Missouri, and
exas. These were the "Okies," so
ovingly portrayed in John Stein-
eck's *The Grapes of Wrath.* At
e time, the Okies formed the
rgest segment of the migratory
bor force. But they, too, resettled
soon as they had a chance.

Then came rapid changes in our
gricultural economy in the 1930's.
ecause of the depression and mech-
ization, many small family farms
erged into larger units. With
ese events came the development
modern transportation, refrig-
ation, and frozen food methods
hich enabled specialization in
ose crops best suited to the soil
d weather conditions of particu-
r areas. It is this specialization
crops with a short but high sea-
nal labor demand that has produced a permanent need for migratory farm workers.



During World War II, many farmers, particularly those operating large corporate-type farms, began employing Mexicans to supplement their labor force. Since 1951, these Mexicans—or *braceros,* as they are called—have been brought into the country for farm work under the authority of Public Law 78 and related agreements between the United States Government and Mexico.

The use of *braceros* has become so large (over 400,000 each year from 1956-1959) that in many areas they are the primary source of farm labor. American farmers have also begun to use workers recruited from the British West Indies, Japan, Canada, and the Philippines, although they have not been imported as extensively as *braceros.*

Apart from these foreign workers, there is a domestic migratory labor force made up of about 500,000 American citizens. Including dependents, approximately 2,000,000 of our citizens are involved in the treadmill of poverty, illiteracy and insecurity that is the life of the domestic agricultural migrant.

Social Outcasts on the Treadmill

An arresting irony enters the picture here: the foreign workers generally have better protections and benefits than have our own domestic workers. This holds true whether the foreign workers are imported under government authority or private contract. Mexicans, for example, receive these assurances: workmen's compensation, free housing while at employment centers, free transportation from Mexican migrant stations to reception centers in the United States, guarantees of minimum work periods, and of wages of not less than fifty cents an hour. Other foreign workers have similar rights and guarantees.

None of these protections exists under federal law for the domestic farm worker. His income is the lowest in the nation. In 1959, his average income for both farm and non-farm work was a mere $911, and his average length of employment was under 150 days. It is not surprising, therefore, that migratory farm families live in a state of poverty and illiteracy, which brands them as social outcasts.

The educational problem of migratory children and adults is partially a product of this social stigma. Because migratory children are "outsiders"—swelling the school enrollment for short periods of time, disrupting study plans, and requiring special attention — there is often an understandably negative attitude in communities to which they migrate.

This resistance and resentment frequently manifest themselves through badly planned and poorly administered public school policies. For example, compulsory school attendance laws in some states are not always enforced as energetically for migratory children as for local children.

The local communities are, of course, greatly concerned about the financial burden on school systems having to accommodate a large seasonal influx of children. This con-

Religious, charitable, and social welfare groups provide an example that sincere concern can be translated into meaningful action.

cern is justifiable. These conditions occur in rural communities, which are already faced with the most serious financial problems in our entire educational system. Furthermore, the migrant parent contributes little or nothing to the cost of educating his child.

But these children need better education. This is one of the first steps, perhaps the most important single step, in resolving the wide range of problems in this area.

In and out of several different schools each year, sometimes subjected to social discrimination, the migratory child falls further and further behind his normal grade level. The logical consequences of these conditions are emotional disturbances and retardation. These grow worse as he matures. It is indeed the rare migratory farm worker who sees himself and his children escaping through education the fate that lack of education has thrust upon them.

The migrant worker also has a problem with his housing. It rarely meets minimal standards of sanitation and comfort. Disease, sometimes reaching epidemic proportions, invades the migrant population to a degree almost unknown among the rest of us.

Seldom living in one place long enough to meet local residency requirements, migratory farm families do not qualify for welfare services generally available to other citizens. During the depressed migration of the 1930's, some states, fearing the mass arrival of indigents, enacted stricter residency laws. Although there has been a tendency to modify and eliminate residency requirements, these laws remain on most statute books today.

Legal residence is also a primary qualification for the voting franchise. Hence, the very nature of his work makes it difficult for the migratory farm worker to qualify. Moreover, the farmers who do enjoy voting privileges have not allowed their interests to be slighted in law. Substandard income, inadequate education, and political impotence are weak weapons, indeed, against the firmly established, highly persuasive voice of farm organizations.

In the past, the plight of the migratory farm family has not gone entirely unnoticed. Unfortunately, most attempts at federal action have met with limited success. During a short-lived upheaval of public opinion in 1936, several migratory farm worker bills were introduced in the Senate. This attempt to enact remedial legislation, though it attracted widespread attention, did not result in any positive action.

In 1952, Senator Hubert H. Humphrey revived interest in legislative solutions. Regrettably, however, the spirit of the times was not right. At the present time, the Senate Subcommittee on Migratory Labor, established in August 1959, is working to correct the most serious problems of migratory farm workers and their families.

Among these proposals, eleven in number, are bills providing an agricultural minimum wage, collective bargaining rights, prohibition of agricultural child labor outside school hours, and more efficient and stable farm labor force. Other legislative subjects include better housing, federal registration of the crew leader (the middleman between the worker and grower), and the estab

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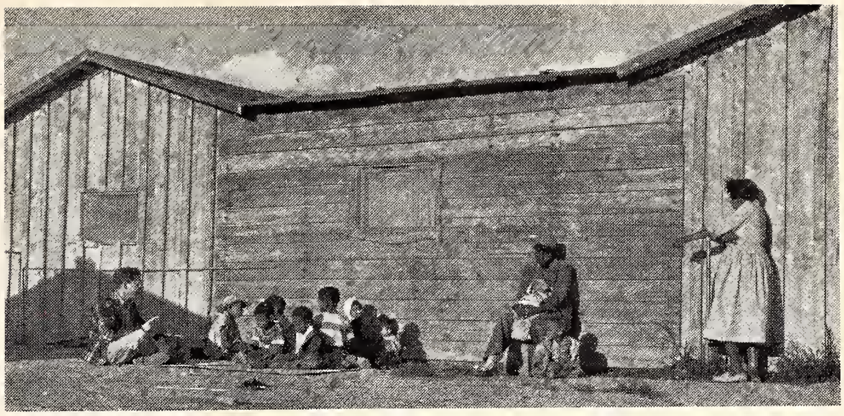

For information on Mennonite witness to migrants in Arizona see **The Mennonite,** July 18, 1961. Here Glen Habegger (left) teaches a group of children.

lishment of a national advisory council of migratory labor. Legislation on five key parts of the migratory labor problem was passed by the Senate in August and September of 1961 and now awaits action by the House of Representatives during the current session of Congress. Thus, for the first time in history, there is tangible evidence that this problem may have touched the national conscience.

Is the Farmer the Villain?

Every citizen should reflect deeply on why such a serious, but clearly unnecessary, problem has persisted to this day. The viallain concept is, of course, the easiest explanation. Under this explanation, the farm employer is the obvious leading candidate for the villain's role. Many persons seem willing to elect him by acclamation. But there are some good reasons to disqualify him.

The farmer's opposition to remedial legislation reflects a reaction of limited outlook colored by self-interest. Almost every businessman recognizes the value of high consumer purchasing power as well as the desirability of having retirement pensions, unemployment compensation, and workmen's compensation to cushion the economy. But many employers find it difficult to realize that these advantages are as great and desirable for their own employees as for the general work force. It is not uncommon for the employer to oppose innovations which, in his view, lower his economic standing in order to raise that of his employees.

But any program designed to raise wages and otherwise improve the working conditions threatens the firmly entrenched tradition of cheap farm labor and, thus, is opposed by almost all farmers. Since it is only natural to oppose programs apparently adverse to one's own interests, the farmer's opposition should not be thought of as evil.

The Public as Villian

If a villian we must have, there are less obvious but better reasons for casting the public, rather than the farmer, in this role.

The plight of the migratory farm worker is the product of an indifferent, complacent society. Unlike the farmer, its attitude can be neither condoned nor justified. To many Americans, the migratory farm worker and his family represent an undesirable element of our society to be shunned and ignored as much as possible. The migratory labor problem is the creation of hardened and cynical society.

But over the years, religious, charitable, and social welfare organizations, unusally the most sensitive and responsive to the needs of the underprivileged, have demonstrated that conscientious work can improve the lot of migratory farm families. They have made real progress in some areas. But the overall problem is too great for these groups to handle alone.

The greatest value of these groups may well lie in the example they provide the general public, namely, that sincere concern can be translated into meaningful action. In the past year, there has been a marked increase in public awareness of the plight of the migratory farm worker. This is a sign that the public is becoming embarrassed by its earlier indifference.

The poverty of the migratory farm worker shows that American democracy has failed them. Equality of opportunity has never really been available to the nation's migratory farm workers. The positive acts to bring needed measures into effect will depend upon each of us as individuals. Only by our creation of positive public opinion can we influence the forces opposing change.

Harvesting lettuce in Litchfield, Arizona.

"Reapers in Our Fields" is used by the permission of "Christianity and Crisis."

New Life for Worship Services

Building Sunday School Fellowship

Laurine Quiring Epp

When a worship service sounds like a shopworn record played on an antique machine, it's suffering from tired blood! That's when you need to allow power from the heart of God to course through the arteries of the group into the vessels of each one. Only then will your worship service become a meaningful experience.

When our Sunday school needed a superintendent for the adult division, I volunteered. It was a challenge to me to see what could be done to put life into what appeared a large show window of dressed-up mannequins. I am hoping this article will help Sunday school superintendents and leaders of youth goups in planning more interesting worship services.

I started out by introducing an individual or couple every four weeks. Who were they? Where were they born and raised? Where did they attend school? What did they study? How did husband and wife meet? What were their occupations, their hobbies? How many children did they have? Were there grandchildren? Were they members of the church? How long? What did they appreciate most about the church? What work had they done or were they doing in the church? What would they like to do? People were delighted to know those whom they had recognized only by face. They enjoyed tremendously learning more about others they had known for years. Oldsters were elated to find they had not been forgotten. Friendship among members of the seven classes grew.

Now it takes children to make a church family. It occurred to me that if adults enjoyed meeting adults, most likely they would be pleased to see the children. Every six weeks I would bring one class of children to the adult services. In the Art Linkletter manner, I interviewed each child over a microphone. My questions were church related and based on the last unit the children had been studying. Why do you come to Sunday school? What is your favorite Bible story? For what things are you thankful? What is God like? What happens to the offering we bring to church? What is a missionary? A list of the questions was given the teacher one month before her pupils were interviewed. The children were guided into thinking of various answers with which they might respond. They were also given an opportunity to become acquainted with me beforehand. This made them more relaxed and their answers more spontaneous. Presenting children in this manner, gave adults an opportunity to know the children, to find out what they were studying, to discover the needs of the specific class and department, to meet the teachers. If I could only build up an interest for the Christian education of these little ones, adults would give more time, more talents, more money. There was no telling what far-reaching effects this could have. The church might hire a director of Christian education or even build a new educational unit. At least, since the mannequins had begun to move, I was determined to keep them moving!

To keep moving you need to send nourishment and oxygen through the blood stream. With this in mind, three Sundays out of four I gave a five to ten minute talk, which was their "thought for the week." They were to think about it, read about it, pray about it, do something about it. From such books as Fosdick's *The Living of these Days,* Sizoo's *I Believe in the Bible,* Harkness' *Understanding the Christian Faith* and others, I lifted the heart from the pages, girded it with Holy Scriptures and fed it to my people. To do this with impact, persuasiveness, urgency, sincerity, I lived with the thought for a week myself. It was implanted in my mind as I went to bed. It penetrated its beams deeper with the morning light. It grew more luxuriant as I washed the dishes, swept the floor, made the beds. It took firm root with meditation and prayer. By the following Sunday I was saturated with "the thought." Only then had it built up enough momentum to send it on its way.

I was not so naive, however, as to believe that only good food could build an ailing blood to full strength. Thus, I would give it that "shot in the arm" in the form of special programs. On Race Relations Sunday a Negro chorus inspired us with spirituals. On Mother's Day and on Father's Day mothers and fathers placed their names in boxes. The mother and the father whose name was drawn from the box became the recipient of a beautiful devotional book. Then there were other programs of special music and interpretive reading.

I feel that our adult church school worship services are much more alive today. I must work even harder in the coming year, but I will have help. The mannequins have a healthier, iron-rich blood flowing through arteries and veins.

Many churches today are afflicted with the same tired blood. Vitamins may help but are not a cure. Rest is a great healer but not alone. But I say to restore a *spiritually* tired blood, we need to be transfused with the shed blood of Jesus Christ. We require X-ray treatment through the Holy Spirit. We must hasten to the secret labortories of our souls to search for solutions to conquer this complacent, lackadaisical, ineffectual, decaying attitude on the part of Sunday school members, lest we die of a spiritual leukemia!

NEWS

A New Look at Our Colleges

Five hundred delegates from church-related colleges, including presidents, deans, and faculty members, participated in the third quadrennial convocation of Christian colleges at St. Olaf College, Northfield, Minnesota, in June, thinking through the theme: "The Mission of the Christian College in the Modern World."

During the convocation delegates listened to three messages by John Dillenberger, San Francisco Theological Seminary, on the theme: "Protestant Thought and the University." Other speakers at the convocation were: Edward D. Eddy, President, Chatham College; Samuel H. Miller, Dean, Harvard Divinity School; and Robert C. Good, Director, Office of Research and Analysis for Africa, United States Department of State.

The main work of the convocation was carried out in three study groups: "The Relationship of the Christian College to Church and to State," "The Involvement of the Christian College in Freedom," and "The Claim of the Christian College to Be an Academic and Christian Community."

Daily worship was also a vital part of the convocation. Another significant part of the convocation was a meeting of the various denominational groups.

Merrimon Cunniggim, executive director of the Danforth Foundation, announced at the convocation that a $150,000 study beginning in September, 1962, to appraise the quality and status of church-related educational institutions would be carried out. Manning Mason Pattillo, Jr., executive director for education of the Lilly Endowment, Inc., will direct the two-year study of some 775 colleges and universities.

Here are five reactions that I had to the convocation. I represented Bluffton College and was the only General Conference Mennonite present at the convocation. Bethel College had one representative there but he is not a member of the General Conference Mennonite Church. Goshen College was represented by

OPEN AIR CATHEDRALS Twenty million Americans this summer have had an opportunity to worship under the auspices of the Christian Ministry in the National Parks, a unit of the National Council of Churches' Department of Evangelism. Pastoral service in twenty-seven areas from Alaska to Florida were provided by 156 student pastors. These men served in off-duty hours, since they held summer jobs in the parks as desk clerks, waiters, and bellhops. The programs director, Warren Ost, states that the program "represents the beginning of a cooperative drive by Protestant denominations to meet the challenge of the shorter work week and dramatize a right use of leisure time." The photo was taken at Glacier National Park, Mont.

four delegates and Tabor College by one. Obviously, the comments I make are my presonal reactions. Other persons might have had different reactions.

1. The convocation helped me to realize anew that Bluffton College is a distinctive institution. In our group of thirty-three persons discussing "The Involvement of the Christian College in Freedom" I was reminded of this a number of times. I gave expression to some of the distinctive characteristics and purposes of Bluffton College. I was interested that a number of persons from colleges quite different from Bluffton were appreciative of our kind of institution but mentioned that there were very few colleges like ours.

2. The convocation helped me to examine the role of Bluffton College in areas in which it is similar to other church-related colleges. We need to keep working out the distinctive role of our Mennonite colleges. Yet, we must also keep working on the areas in which we serve a similar role to all church-related colleges. There are many areas in which all church-related colleges face similar issues as they face the future. We need to think through these areas together. We do this at other places, too; yet the three quadrennial convocations have provided us a unique opportunity to do this.

3. The convocation helped me to think through more carefully some of the ideas we believe and some of the goals we attempt to carry out. Our colleges believe certain things and yet we must think these through more carefully. What kind of freedom should our colleges have in relation to our denomination? What kind of freedom should faculty members possess? What kind of freedom should students have in our college? Just what do we mean when we say that the Christian faith should permeate the entire college curriculum?

We have been working in some of these areas for many years. Yet, the convocation has showed me that we need to keep thinking about these areas. We face an unfinished task.

4. The convocation helped me to see my personal role at Bluffton College. This is the kind of thing which cannot be pinned down to specifics. This simply means that much of the value that I received from the convocation is in the area of personal enrichment. This is difficult to communicate in a formal way through a report of this kind. It rather will be conveyed to others through all the relationships I have. I taught a course in the "Life and Teachings of Jesus" immediately after returning to Bluffton from the convocation. Many of the ideas and issues which were discussed at St. Olaf rose to the surface during class discussions almost every day.

5. The convocation helped me to see a vision for the future of our own church-related colleges as well as all church-related colleges. Certainly at a convocation of this kind questions arise. Sometimes the moods of depression and pessimism prevail for a time. Yet, somewhere in the conference, and in a sense undergirding the whole conference, was a sense of urgency concerning the mission of the church-related college. There is a need for church-related colleges in our society today! They do have a vital place!

Members of our denomination have sensed this urgency to some extent. This is shown in the support our members give to our colleges which is evidenced in new buildings, increased enrollment, etc. Yet, our General Conference officially does very little in either determining the philosophy that should undergird our colleges or in supporting our colleges. I feel that the Conference itself must increasingly get involved in determining and fulfilling the role of our church-related colleges in the future. *Paul R. Shelly.*

NEW EXECUTIVE COMMITTEE

Directing and coordinating the affairs of the Conference is the Executive Committee of eleven members. This committee will have four new members including Walter Gering, the new Conference president. Other new members will be C. J. Dyck, representing the Board of Business Administration; and Vernon Neufeld and Jacob T. Friesen representing the Board of Education and Publication. Henry Poettcker, the newly-elected vice president of the Conference, had formerly served on the Executive Committee as a Board of Education and Publication representative. Other members returning to the Executive Committee are Harris Waltner, Conference secretary, Moundridge, Kan.; and Carl Lehman, Bluffton, Ohio, representing the Board of Business Administration.

The representatives from the Board of Christian Service and the Board of Missions continue the same. They are: Albert Gaeddert, William T. Snyder, Willard Wiebe, and John P. Suderman.

The Executive Committee is composed of the three Conference officers and two representatives from each of the four boards.

COUPLES LEARN TO READ

Illiterate young married couples in India are taking advantage of an opportunity to learn to read the Bible in the Hindi language. Jacob Giesbrecht, at the Saraipali station, conducted a six-weeks Bible course during August and taught Bible doctrine. He was assisted by Shadrach and Vimla Kumar, who taught Bible and adult literacy. Giesbrecht reports that after two weeks of classes some of the sixteen persons taking the course can read the Bible for themselves. The eight couples went to Saraipali from villages over an area of about 500 square miles. This type of short course was begun in December 1960. Giesbrecht says that since the beginning, forty-four semi-illiterates have taken a ten-week winter course and twenty-eight primary school teachers have taken a one-month Bible course during the hot season. Courses are also given for pastors and workers in the church, and retreats and workshops are sponsored by the mission of the General Conference.

PLANTING IN MEXICO

Up to twenty people a day planted oats and other crops by hand on the experimental plot at Cuauhtemoc, Mexico, the latter part of July. Fremont Regier, director of the Board of Christian Service's experimental grain growing project, reports that government officials, Mexican farmers, Old Colony Mennonite farmers, and members of the Voluntary Service unit helped to plant about a third of the twenty

Conference Goals

1. That we keep a clear vision of our commitment to the Great Commission; that in the pressure of local needs and projects we affirm the priority to proclaim the gospel to every creature, encourage one another in spontaneous personal witness for Christ, and that we go forward in the establishment of new churches.

2. Since divisions within the church are contrary to Christ's desire for oneness (John 17:21), that we encourage the exploration of witnessing opportunities with other Mennonite groups and with members of the total Church of Jesus Christ.

3. That we urge local congregations and District Conferences to study the issues spoken to by the Study Conference on Church and Society and to seek ways in which faith and decision can be translated into meaningful action.

4. Realizing that God calls us to be good stewards of both money and talent; that we encourage our people to make a personal commitment to Christ and to avail themselves of the opportunities for Christian witness that are open through voluntary service and church vocations and that we do this as a response in gratitude to that which God has done for us in Christ.

5. That we earnestly strive to understand what the Christian peace witness means today.

6. The enrollment of all General Conference Mennonite ministers who give at least half of their time to church service in the General Conference Pension Plan.

7. Because of the deep need of the human heart to experience forgiveness, that we give ourselves to a renewed emphasis on evangelism during the coming triennium and that we seek to communicate the gospel through every means available to us.

8. Since the home is the foundation of society and is today being threatened by hostile forces, that we earnestly endeavor to make our homes Christ-centered by seeking His guidance each day.

Adopted at the General Conference Sessions at Bethlehem, Pennsylvania, August 14, 1962.

acres by hand. In past years a number of varieties of grain have been tested by volunteers for the Board of Christian Service. The purpose is to develop higher yielding grains for the Mexico farmers. The tractor furnished by Northern District Mennonite Men, was used to great advantage in this planting project.

900 CHICKS TO GREECE

On September 4 nine hundred chicks are scheduled to leave Idlewild Airport, New York, for Greece. They will be used in the Pax broiler project at Aridea.

This shipment is a response to a request from Larry Eisenbeis, director of the MCC program in Greece. Eisenbeis reported that the project needs both parent stock and breeding stock.

At Aridea, Paxmen are responsible for the hatching and management of breeding stock and for the marketing, which consists of contact with the retailer and the grower, regulation of the rate of slaughter, and arrangements for transportation.

Margaritis Margaritis, a 1959-60 MCC trainee, is responsible for purchasing the ingredients and mixing the feed. It is hoped that eventually more responsibility can be turned over to local personnel.

118 IN SUMMER SERVICE

The final number of volunteers in the Summer Service program of the General Conference Mennonite Church is 118. Last year the total was 102. Besides the 118 persons, forty-three of whom are senior highs, thirty-two others are serving in the summer program of Mennonite Central Committee. Volunteers are serving or have served in twenty projects from two weeks to five months from the end of May to the end of September.

Menno Wiebe, who has served as director of Summer Service this year, finishes his assignment at the end of August and will attend Mennonite Biblical Seminary in fall. Adolf Ens, the new associate executive secretary of the Board of Christian Service, will have charge of this phase of the board's work after Wiebe leaves.

HOSPITAL GIFT DAY

The annual Gift and Fellowship Day for Bethel Deaconess Hospital and Home for Aged, Newton, Kan., has been scheduled for September 11. The Junior and Senior Women's Auxiliaries sponsor the event.

The gift day is held to give friends of the hospital and home for aged an opportunity to become better acquainted with the services of the institutions and to make contributions to support the general operating funds. Contributed funds are needed to subsidize the operation of the hospital's schools of medical technology and nursing, and to help pay for charity services rendered by the institutions.

CHORAL WORKSHOP TO BE HELD

A choral workshop under the leadership of Lloyd Pfautsch and sponsored by the Mennonite Song Festival Society will be held at the Bethel College Church, North Newton, Kan., on Sept. 21-22. Dr. Pfautsch is the Director of Choral Activities at the Southern Methodist University in Dallas, Texas.

Subjects to be considered are: "A Look at Church Music Today," "Rehearsal Techniques," and "Diction and Conducting." A reading session and a demonstration rehearsal will be included in the program.

Those interested in attending this workshop should contact J. Harold Moyer, North Newton, Kan. A registration fee of $3.00 covers the three sessions.

MUTUAL AID AND THE CHURCH

This is an interpretive report of the meeting of the Association of Mennonite Aid Societies, Chicago, last spring.

Last winter loose snow began to drift around a small hog shelter. The drifts grew until they completely covered the house. When the farmer discovered what had happened, the three brood sows inside had suffocated. Being a member of a Mennonite aid society, the farmer presented a claim for wind loss under his property damage policy. The society's agent felt that this was actually snow damage. After all, the wind had not reached storm velocity.

Since loss from snow damage was not covered, should the society pay? This was a question asked of the Association of Mennonite Aid Societies at their meeting. The Association has thirty-one member societies of varying sizes. Largest is the Brotherhood Mutual Insurance Company of Fort Wayne, Indiana, which has assets of almost two million dollars and is licensed for business in twelve states. While membership in most Mennonite aid societies is open only to members of Mennonite churches, Brotherhood Mutual solicits membership from all "non-smoking Christian people." Smallest of the member aid societies is the Mennonite Aid Plan of West Liberty, Ohio, which serves 271 members who come mostly from the three churches in the community.

The thirty-one members of the Association of Mennonite Aid Societies are not the limit of the aid groups in the Mennonite brotherhood. According to a record compiled by Howard D. Raid, Bluffton, Ohio, the Association's secretary, there are 107 organized groups.

Most aid groups specialize in property risks, as does the Mennonite Aid Union of Kansas and forty-six other societies. Members contribute a yearly assessment which covers losses incurred by other members by fire and wind. A similar plan is the Amish Aid Plan of Iowa. A. G. Beachy, Kalona, Iowa, reported that in Amish congregations assessments are made only when a member suffers a loss from fire, wind, or lightning. All members of the congregation are automatically members of the aid plan. To determine the extent of a loss a committee of three is chosen: one by the supervising committee, one by the member suffering the loss, and one by the other two.

Burial aid is the purpose of eighteen societies, one of them being the Vineland Burial Aid Society, St. Catharines, Ontario. It was organized in 1933. For an annual fee of one dollar members receive funeral costs in the case of death. The society has a contract with a funeral home to service its membership. Should members wish another undertaker they will receive a sum equal to the cost for the society's service. Should a member family desire a more expensive casket they must meet the additional cost.

Hospital-surgical aid is not a new field for Mennonite aid societies, but this service has been most actively developed in recent years by Mennonite Aid, Incorporated, Goshen, Indiana. It is sponsored by the Mennonite Church, but accepts members from any group in the Mennonite Central Committee constituency. It has 38,000 members including children. Other aid societies specialize in automobile aid crop and income protection, and in loans for business and buildings.

But beside the things they do Mennonite aid societies are much more. They are a historical part o the Mennonite church. Mutual aic is intertwined in the roots of th Mennonite church. It grows ou of a biblical faith. Galatians 6:2; "Bear one another's burdens, anc so fulfill the law of Christ," is quoted most frequently when Mennonites talk about this ministry There is also a tie to the belief tha church and state should be separate. So the church cares for it own poor and needy. But there i also a concern for stewardship anc brotherhood. Mutual aid is an expression of the total Christian life

Richard Yordy, Arthur, Illinois sees in mutual aid an answer t the economic problems of the individual. Mutual aid shares the risl of living in a modern society. Members of Christian congregations d not need to build up high persona resources. Because members of th church can depend on each other their financial resources are released for the wider service of th church.

In outlining the theology of mutual aid in a series of addresses a the Association meeting, Yordy sav mutual aid as a part of the evangelistic call of the church. Economic problems certainly are amon the things that cause people to b lonely, needy, and selfish. To suc the church can say, "Come into th church where you can find a grou that will share your loneliness, an share your risks. Here you wi not be overwhelmed by payment the high cost of hospitalization, an the loss of buildings." In thing financial and economic, many people have lost their way. The churc should stand ready to help wit counsel and aid.

This represents the ideal of mu

ual aid. Obviously, the Mennonite id societies are not fulfilling it erfectly. Many members worship ne price tag more than the opportunity to share. Some representaves of the aid groups confessed a endency to sell mutual aid plans s cheaper than commercial plans. nd the problem of competition is big problem facing Mennonite id societies. Commercial companes with aggressive sales programs re draining off the "better risks" rom the aid societies. Unless the rong will lend their resources to elp the weak, there is little muuality in mutual aid. The need or promotion of mutual aid is evient. One society increased its membership by only five in one year.

The church needs to give more ttention to its aid societies. But ne aid societies might help by giving more attention to the church. rnest Bachman, president of Mennonite Aid Union of Kansas, reorted that his society had invested 40,000 of its surplus funds in the hurch extension programs of the eneral Conference Mennonite hurch and the Mennonite Brethren hurch. And it plans to invest ore. This indicates the growing aith of the mutual aid societies in ne doctrine of mutual aid itself.

With such a faith, the mutual aid ocieties should be able to overcome the tendency to legalism that develops when the spirit dies. While the mutual aid movement has much vitality there were signs that decay always threatens. One problem many groups face is the "annual." This is the member who makes a claim each year or whenever he needs money. To this person, mutual aid is extra income, not a Christian witness. The problem of the brood sows is also an indication of a tendency to legalism. There are technicalities about wind speed and the depth of the snow, to be sure. But beyond the letter of the law, is the spirit of mutual aid. Was there a loss, a need?

Mutual aid is not a historical leftover. The Association of Mennonite Aid Societies is witness of growing vigor in this field. One delegate observed that at its eighth annual meeting the average age of representatives was ten years younger than it was four years ago. Mutual aid is in the hands of men who are growing younger rather than older. Most of the members are laymen who give of their time to their aid societies. There is, however, a growing class of professional men entering the movement who are building on the biblical concepts of mutual aid.

Perhaps the largest contribution of mutual aid is to help the church become a brotherhood and not a reflection of the world. An example of an area where such development needs to take place is in the area of funerals. While aid societies have given burial assistance for many years, the tendency has been to pay for a funeral in amounts proportionate to the national average. Thus one rural burial aid society paid $140 for a funeral in 1950, but now pays over $500. While this is still a modest amount, it does reflect the pattern.

Leon K. Horst of the Hesston (Kan.) Credit Union and Delton Franz of Chicago's Woodlawn Mennonite Church reported on efforts to develop Christian alternatives to American funeral practices. These plans would aim not only at less expensive burials, but funerals that would reflect Christian ideals. It is obvious that the social pressures to conformity in the area of funerals is so great that no one individual can make any change.

Money continues to trouble Christians—whether they have it or don't have it. In either case, they are tempted to make it their master. Jesus pointed out that this could no be done. Christians have only one master and He is God. But the old master must become a servant. Christian mutual aid can make money that servant. *Maynard Shelly*

CHURCH RECORD

'ORKERS

Peter and Vera Fast, members Bethel Church, Winnipeg, Man., ave accepted a three-year assignent with the Mennonite Central ommittee. Mr. Fast will teach ew Testament and Greek at an ter-church theological school in iva. Participating groups in the minary are the East Javanese hurch, the Central Javanese hurch, and the Javanese Mennote Church. Peter is a graduate the Mennonite Biblical Seminary nd has completed the requireents for a Masters Degree in eology from Princeton Theological Seminary. Mrs. Fast is a graduate of Grace Bible Institute.

Arlin and Naomi Hunsberger, Telford, Pa., are beginning a service assignment in Haiti under sponsorship of the Voluntary Service department of MCC. Hunsberger has been appointed director of the MCC program in Haiti.

Loretta Janzen, Swift Current, Sask., was recently assigned to service in Calcutta, India, under the Mennonite Central Committee. She is a registered nurse. Loretta received her training from the University of Sask. School of Nursing.

John Krahn, Abbotsford, B. C., former Mennonite Central Committee worker in Jordan and now a student at Heidelberg University, used his August vacation to go to Algeria to help in the medical emergency there. He worked through the medical office of the Algerian Provisional Government. The emergency nature of the medical situation in Algeria is revealed by one set of statistics which indicates that out of 4,000 doctors formerly in Algeria for a population of roughly 10,000,000 only 300 doctors have stayed in the country. This means that the country has been deprived of over 90% of its normal medical services, and each remaining doctor would have about 300,000 people to care for. Dr. Krahn and his wife Alfreda served an MCC assignment in Jordan in 1960-62.

Ronald Peters, Henderson, Nebraska, has been accepted for a two-year term in Pax in the Congo. He is a graduate of Freeman Junior College, Freeman, S. D.

Vernon and Helen Reimer, Niverville, Man., have been assigned to Calcutta, India, where he will replace S. Edward Benedict as director of the India MCC relief program.

Peter Fast

(See Workers)

Bertha Tiessen, Leamington, Ont., has been assigned by the Mennonite Central Committee to teach in Newfoundland. She will be under the Teachers Abroad Program. She is a graduate from Canadian Mennonite Bible College and Bethel College.

BAPTISMS

Bethel Church, Wolf Point, Mont., on Aug. 12, Ferris Toavs and Ardynne Toavs.

First Church, Monroe, Wash., on August 12: Nancy Gibson, Emily Block, Janet Flickner, Janet Martin, Donald Unruh.

MARRIAGES

Duane Bixel, member of Ebenezer Church, Bluffton, Ohio, was married to *Darlene Sara Ratzlaff,* member of Evangelical Mennonite Brethren Church, Mountain Lake, Minn., August 4.

Eleanor Ruth Goertzen, member of Bethesda Church, Henderson, Neb., and *Alvin P. Quiring,* member of Bethel Lustre Church, Frazier, Mont., were married August 10.

Patricia Hofmeister, member of Eden Church, Inola, Okla., and *Jim Gare,* Locust Grove, Okla., were married September 1.

Gary A. Schrag, member of Eden Church, Moundridge, Kan., and *Sara Webster,* member of First Methodist Church of Manhattan, were married Aug. 12.

Joella Woodworth, member of Topeka, Ind., Church, and *Jerry Hunter* of the E.U.B. church, Tigmier, Ind., were married August 4.

NEW ADDRESSES

Irene W. Bidden, Apt. 6, 149-4th Street, Telford, Pennsylvania.

Sharon Boshart, 6935 Hermosa Street, Cucamonga, Calif.

Mrs. Esther Deckert, Box 136, North Newton, Kan.

Eugene Deckert, Spearville, Kan.

Darrell Doerksen, 846 San Pabbs St., Wichita 7, Kan.

Melvin F. Funk, 1800 S. Sixth St., Elkhart, Ind.

John J. Goering, Box 206, Moundridge, Kan.

Edwin Hollinger, R.D. 1, Box 69, Beach City, Ohio.

Geneva Nachtigal, 108 S. Walnut St., Newton, Kan.

Mrs. Karl Noel, 419 W. Washington, Pittsburg, Kan.

Richard Ramseyer, 1480 Winter Dr., Freeport, Ill.

Mr. and Mrs. Stanley Regehr, 624 S. Pine St., Halstead, Kan.

Chris J. Saner, R. R., Marion, South Dakota.

Herman J. Schmidt, 3422 McKinley, San Bernardino, Calif.

Mrs. Lena Albrecht, 418 W. 12th St., Newton, Kan.

Peter S. Bartel, 3902 W. 11th St., Wichita 3, Kan.

Mrs. George Cowan, Rt. 1, Box 30, Leavenworth, Wash.

Rev. and Mrs. Samuel Entz, B.P. 1, Tshikapa via Leopoldville, Republic of Congo, Africa.

Donna Friesen, Rt. 3, Aurora, Nebraska.

Merritt Gardner, R.R. 1, Lebanon, Pa.

Rev. Joe Goossen, Caixa Postal 431, Fortaleza, Ceara, Brazil, South America.

Rev. David Habegger, 382 North Sixth St., Upland, Calif.

Lawrence Hart, 3003 Benham Ave., Elkhart, Ind.

David E. Hostetler, C.P. 1013, Campinas, Sao Paulo, Brazil.

Cornie Rempel, 3003 Benham Ave., Elkhart, Ind.

Pauline Sawatzky, Mennonite Central Committee, Akron, Pa.

Mrs. George W. Shirley, 1502 Pannell, Apt. D, Columbia, Mo.

Mrs. Delmar Steider, 4001 S. Logan, Englewood, Colo.

Mrs. Sidney Stettler, 242 Harwood St., Elyria, Ohio.

Orville Stoesz, 1524 S. Tenth St., Omaha 8, Neb.

Harry and Myron Voth, R.R. 2, Box 26, Moundridge, Kan.

Laura H. Weaver, Bluffton College, Ohio.

DEATHS

Elizabeth Boehr, member of First Church, Bluffton, Ohio, was born June 11, 1890, and died Aug. 9. Miss Boehr for many years was a member of the Bluffton College faculty. She worked under MCC in Vienna, Austria, and taught in a seminary in South India. Her last assignment before returning to Bluffton for retirement was in Durbin, South Africa, where she was a teacher of Zulu girls in a Seminary. She is survived by two sisters, Mrs. Marie Brandt, Bluffton, Mrs. E. R. Moser, Bluffton; three brothers, John, Bluffton; Jacob B., North Newton, Kansas; and Henry, Beatrice, Neb.

Cora C. Funk, East Greenville, Pa., was born Aug. 9, 1886, and died Aug. 3, 1962. She was a sister to Annie C. Funk, missionary to India, who lost her life on the ill-fated Titanic.

Mrs. Dan J. Herr, member of Ebenezer Church, Bluffton, Ohio, died Aug. 15. She was born March 29, 1880, in Allen County, Ohio. Surviving are her husband, one daughter (Mrs. Wilford Steiner, and four sons, Roy, Sidney, Clair, and William.)

Infant daughter of Mr. and Mrs. Jack Shoupe, members of Ebenezer Church, Bluffton, Ohio, was born July 24 and died July 26.

CALENDAR

Northern

Sept. 24-28—Prophecy Conferenc at Bethel Church, Wolf Point, Mont. Rev. Wilber Regier will be th speaker.

Pacific

Sept. 22-23—Sunday school an Christian Endeavor convention Newport, Wash.

Sept. 30—Homecoming at Menn Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 16—Dedication of Southern Hills Mennonite Church, Topeka Kan., 2:30 p.m.

Sept. 21-22 — Choral workshop Bethel College Church, North Newton, Kan.

Sept. 30—Verney Unruh, missionary to Japan, speaks at Harves Mission Festival, Bethany Church Kingman, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church Goessel, Kan.

Panel Reviews Youth Activities

Gwendolyn Entz

Marvin Zehr, Young People's Union president, at work during a Conference session.

WITH SCRIPTURE FROM Matthew 22, pointing out the emphasis on evangelism in this past triennium, Duane Friesen led the devotions opening the conference session of the Young People's Union at Bethlehem, Pa., August 11, 1962.

Our president, Marvin Zehr, introduced delegates and visitors by districts, provinces, and countries. Representatives from India, The Netherlands, Congo, Jordan, Germany, and Switzerland were present. All districts and provinces had delegates present with the exception of Saskatchewan.

Along with the reading of reports by the secretary, president, and youth director, came the introduction of Marvin Dirks, Jr., new General Conference Youth Director. He replaces Milton Harder who has been youth director for the past three years.

Following the treasurer's report, a panel consisting of Clyde Goering from the Western District, Marjorie Bleam from the Eastern District, Sandra Raber from the Central District, Arthur Dick from the Canadian District, Carolyn Schmidt from the Pacific District, and Maxine Hofer and Charles Graber both from the Northern District, was moderated by Bill Block, vice president of the Youth People's Union. Outstanding activities in their districts discussed by the panel included: workshops on such topics as "Leadership" and "Capital Punishment," camping programs, exchange nights with neighboring Mennonite youth groups, and visits to the Central District churches by their executive committee. Failures brought out by the panel in their "confession period" seemed to be predominantly in the area of not being able to enthuse their young people in participation of various activities. The panel seemed to feel generally that the three areas of (1) faith and life, (2) service, and (3) fellowship were still effective, but were more meaningful on the local level than on the district level. The failure on the district level seemed to be the matter of distance from one group to another, particularly in Canada. It was brought out that in the area of service, there was very little opportunity for those under sixteen years of age. Above sixteen there is the Voluntary Service program. Teen-age workcamps for

YOUTH

those sixteen to eighteen years old have become especially popular. Several districts have done work in this area with special workcamps conducted in their district. These have been designed to include the twelve to sixteen year age group. The panel closed with suggestions as to main thrusts in the future for the Young People's Union. More leadership training, evangelism, city missions, more encouragement to take opportunity of voluntary service, and involving those groups outside the main nucleus of the Mennonite populated areas were ideas brought out. Mention was made of involving the youth in the local church and establishing better relationships between adults and youth within the congregation.

The main item of business regarded the constitutional change mentioned earlier in *The Mennonite*. This change deals mainly with length of office for president and vice president and provides for the electing to be handled by the Young People's Union Council. This will free the conference Young People's Union sessions from lengthy business meetings, allowing more time for inspirational themes and fellowship. The Constitutional changes presented were adopted.

Menno Wiebe, Laura Yoder, and Kenneth Graber presented enthusiastic reports on the Youth Caravan and the Silver Lake Workcamp this past summer. They challenged all young people to accept the voluntary service opportunity.

William Walter extended warm Christian greetings from the young people in India. We are now looking forward to the time when he will visit our respective districts and communities.

The afternoon session closed with the adoption of the resolutions and four goals for the coming triennium.

A program presented by the Young People's Union was given to the Conference audience the same evening. The choral drama, "The Circle Beyond Fear" written by Darius Leander Swann, was well received by the audience. Directed by Arthur Isaak, Souderton, Pa., the cast was composed of Northern District young people. The brotherhood of mankind was movingly portrayed in the drama.

Also included in the evening's program was an introduction of William Walter and of the new Conference Youth Director, Marvin Dirks, Jr.

"Wherever life is organized without God all men are foreigners to themselves and to each other . . . when God claims us then we know that no man is a stranger, but every man a brother." From "The Circle Beyond Fear" by Darius Leander Swann.

From My Desk

Hello. Muriel Thiessen, your former Youth Editor, has turned her work over to me as of this issue. After a few short weeks of observing her at work I'm beginning to think we should change places. I'm the one who really needs to go to graduate school to learn to spell, plus a few more things.

The work of the youth editor is slowly coming to me. Every week of the year (minus two) we have three pages to fill with things which should inform you, entertain you, and help you to grow. This would be a hard job even if you were all dentical twins, which you are not.

You readers, even though this is supposed to be the youth section, range in age from eight to eighty-eight. You have been created in all shapes and sizes. You live in all parts of the world. You have graduated from high schools, trade schools, Bible schools, colleges, semnaries, and you have completed only elementary school, or maybe ust the fourth grade. You are students, farmers, doctors, lawyers, factory workers, housewives, nurses, ministers, and the list could go on a part of forever. Here I am with the job of trying to keep all of you interested and happy. Fools, indeed, rush in where angels fear to tread.

But then I must settle my nerves and remember that this is not my job alone. It is your responsibility also. These pages belong to you, especially you who fall into the twelve to thirty Young People's Union age group. Will you accept your responsibility? Will you send me your news, your ideas, your criticisms, and your bouquets? We are very interested in seeing stories and articles written by *you*. Will you forgive me when my purposes for printing a thing are vague or when I allow things to be printed which you feel would be better unprinted? And above all, will you support me and all those connected with *The Mennonite* in your prayers? Without God's help this job would be impossible.

I am accepting my part of this responsibility. Will you accept yours? I am hoping to see many letters from you on my desk. *E.B.*

YPU Cabinet Meets

The Young People's Union Cabinet met Tuesday morning and evening, August 14, in Bethlehem, Pa. The agenda, presented by the president, Marvin Zehr, included such items as the prayer calendar, discussion concerning a mission project, a report of possible cooperation with other Mennonite groups in future work, and the November Council meeting. Most of these subjects were left unfinished until the Cabinet meets this fall. It was decided, however, to reduce the present size of the prayer calendar. Mr. and Mrs. Menno Wiebe will be writing the calendar. The reduced size will help to keep rising publication costs more in line with past calendars. The next Cabinet meeting will be held over the Thanksgiving vacation in Newton, Kansas. Members of the YPU Cabinet are: Marvin Zehr, president; William Block, vice-president; Nancy Wismer, secretary-treasurer; Duane Friesen, faith and life chairman; Larry Kehler, fellowship chairman; Anna Marie Peterson, service chairman; Elvera Baumgartner, youth editor; Marvin Dirks, Jr., director of youth work; and Jacob T. Friesen, youth counselor.

YOUTH is sponsored by the Young People's Union of the Generol Conference Mennonite Church. Editor, Elvera Boumgartner, 722 Main, Newton, Konsas.

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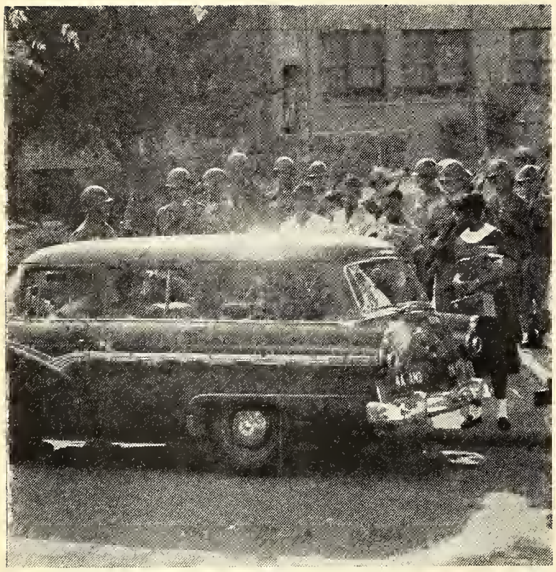


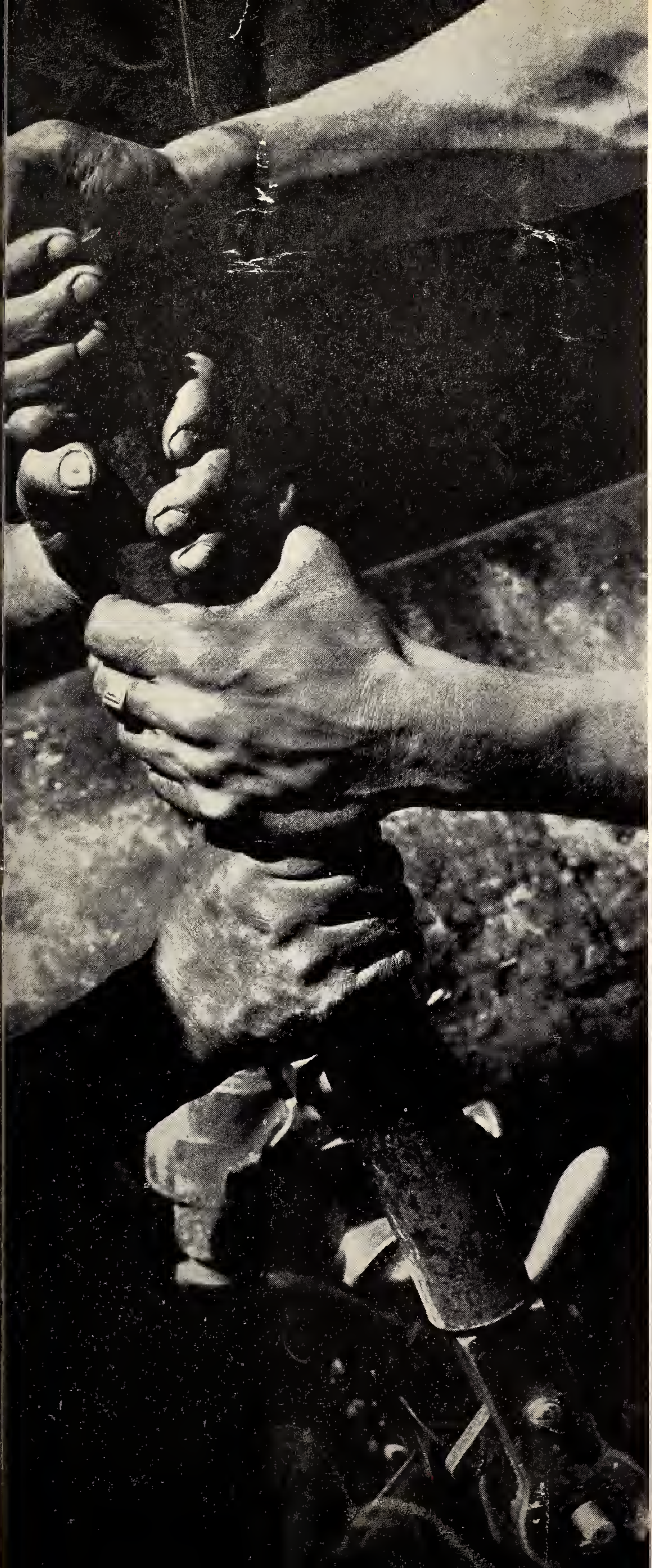
Little Rock, October 4, 1957: Ending their tenth day of integrated classes at Little Rock Central High School, the nine Negro students were escorted by armed guardsmen to a waiting station wagon as school closed for the week end.

LITTLE ROCK ARKANSAS 1957

Dedicated to the nine children

Clasping like bucklers to their bodies, books,
nine children move through blasts of killing looks.
Committed to this battle each child dares,
deliberately, the fusillades of jeers.
Their valor iron in their ironed clothes
they walk politely in their polished shoes
down ambushed halls to classrooms sown with mines
to learn their lesson. Obviously nine's
a carefully calculated number, odd
not even, a suave size that can be added
to, discreetly, later, or culled now
should one child break not bend; or fail to bow
sufficiently his bloody head . . . a rule
to heed, child, be you black and going to school.

Isabella Gardner



THE MENNONITE

SEPTEMBER 11, 1962

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When the Bishop Met Romans 13

David Janzen

On May 15, Bishop Otto Dibelius will pass his eighty-second birthday. Even though he is small of stature and old, he walks very erect and is full of vigor. He is Bishop of Berlin-Brandenburg, former President of the Council of the Evangelical Church in Germany (EKD) and former member of the Council of the World Council of Churches, of which he has also been president.

For many years he has been very active in the church and he enjoys a tremendous popularity. News about him constantly gets onto the front page of daily papers. Editors often choose him as their subject. Radio and television dog his steps.

After 1933 he became one of the leaders of the confessional church. He never raised his hand for the Hitler salute but he tried to see even this state as given by God for his welfare. He was, however, greatly troubled when the Jews were driven into the gas chambers. It was then that he sat down hour after hour with Romans 13. He couldn't believe that God ordained this state. Thus he came to the conclusion that if God sends us such a state we should resist it with all our power.

A legitimate state must agree with the Christian on what is good or bad. As soon as these superior powers themselves determine what is good or bad, the state becomes just another human institution. Of course, it still governs with God's permission.

With bloody resolution he saw the Hitler state pursue the principle: "Right is that which serves the German people." Such a dictator could not be understood from the point of view of Romans 13. Karl Barth helped Dibelius to understand this in 1938 when he said that a total dictatorship could not be regarded any more as executing a divin charge; it cannot be regarded a *Obrigkeit* any more according t Romans 13. But his opponents wor der why he is not listening toda to what Barth has to say concern ing the Soviet Zone.

Yet Dibelius has tried to be ob dient even to this demythologize state which he no longer regarde as a servant of God. But this ob dience is not motivated by a r spect of faith for a divinely institu ed power. For the Christian co science there is a world of differenc between submitting obediently t a power through which God is d rectly speaking to it and submi ting to a worldly institution.

So he adjusted to this state an did not call upon people to revol He even sent his sons into a wa which he regarded as crimina knowing that if Germany woul win, it would be a catastrophe f

Otto Dibelius

e church. Yet he called upon them do their duty and not to flee to a reign country. Both sons were lled in the war. By means of this eat sacrifice the Bishop tried to ove that he was not calling to en rebellion and disobedience.

Only factual obedience to such a ate remains. In the first place, we ey because we ourselves must ntinue to exist. In the second ace, we must serve our fellow en with love and this love for- ls us to change a life of order into e of disorder.

Out of love the Christians work r the welfare of society and do ore than the laws of a particular ate can ever demand. In the pow- of this love they become the most pendable foundation of state der.

When the Bishop faced the Com- unists in the Russian Zone, he at st tried to understand this state under God, as coming under Ro- ans 13. But when he saw that the inciples of morality were deter- ned by the party, he found him- lf in the same situation as during e Hitler state. The Communists n't agree with the Christian on at is good and bad. For them od is that which promotes so- alism. Therefore, God does not ll us to be obedient to them. If are still factually obedient to em it is not because of our con- ence.

In 1959 he was asked to make a ntribution to a *Festschrift* for e birthday of Bishop Lilje. He declined but then went ahead and wrote him a letter entitled *Obrigkeit.* The word *Obrigkeit* is Luther's translation of *Exousia,* in Romans 13. This letter released a wave of controversy and criticism with political involvements.

The greatest opponent of the Bishop is the Communist Party of the Soviet Zone. In 1960 it ordered an investigation against him. Some wondered whether this might not even lead to imprisonment if he continued to go to East Berlin in order to preach his monthly sermon in the Marienkirche. On August 13, 1961, he was barred from the Eastern Sector of Berlin.

The Prussian Ideal

The Prussian monarchy is the keit). When he touched on this sub- Bishop's ideal of a state (Obrig- ject recently, his voice was strong and vibrant with enthusiasm. He stood even more erect than usual. In his letter he writes, "Wilhelm, by the grace of God, King of Prussia . . . That is *Obrigkeit.*"

Obrigkeit is a nice word with soul and feeling. It contains something of fatherly authority. But now the word has lost its application because the cause is gone. In a democracy the party with a majority vote establishes the *Obrigkeit.* If I belong to the minority my constant endeavor will be to dethrone the ruling party at the next election. But how can someone, whose overthrow I actively promote, have authority for me? This authority was an essential part of the *Obrigkeit* concept and it has now been lost.

A totalitarian state claims ownership of everything, even of the people with their speech, their thoughts, and their feelings. But most important is the fact that the state determines the moral norms. Good is that which promotes the regime. The state consists of the small group of those who have seized power. They change the whole moral order. There is no justice in the Christian sense of the word. Paul's "God's servant for your good" doesn't apply any more. In its place the state undertakes a little brainwashing for my good, but that is something the Christian cannot accept.

Dibelius has become particularly notorius because of an illustration: If I meet a highway sign in the West which insists that I drive 15 km. per hour I will unquestioningly be obedient, because I know that this regulation is for everyone for our good. If I am disobedient as a Christian I will have a bad conscience. It may be that it is a dumb requirement, that a narrow-minded mayor has put the sign up to protect his geese or to fill the public coffers with fines. But the system back of it is legitimate. Somehow God's gracious will shines through the foolishness of men. I must respect this will of God.

But as I meet the same highway sign in East Germany, a Russian automobile races past me followed by an East Zone government car.

beg my church never again to allow itself to be forced into a etto, but to remain constantly aware of its responsibilities for e whole life of the German people. I beg it never to sur- nder to the powers of this world. I pray that God may keep e church free from temptation to succumb to the spirit of agi- tion and propaganda which rages all around it. *Otto Dibelius*

A Christian may accept any state whatsoever as of God. But acceptance doesn't mean approval. God expects us to accept the conditions which He as Lord provides for us. We are called upon to pray for the state and to seek its welfare.

They may; I may not, because I am not a party functionary. And not only that! Why shouldn't I drive faster? Only because they are building the perimeter road which is designed to starve West Berlin? Or because the Elbe bridge, after fifteen years, is still not finished, not because there is not enough money and material but because the money and material are used for the women battalions who must be trained in streetfighting for the occupation of West Berlin? Such a regulation has no obligatory power over me because I cannot regard it as legitimate. I will drive carefully so as not to endanger myself or anyone else. Because love does no wrong to a neighbor as Paul says. But if I am caught for breaking the speed limit, I will pay my 10 DM ($2.50) without protest; but my conscience will be free of any consciousness of blame. This is true because it is a regime which, for the sake of God and our Lord Jesus Christ, I would like to see overcome.

How must *Exousia* then be translated, since *Obrigkeit* is a wrong translation, basically and practically, for both East and West?

The Voice of Opposition

Johannes Hamel, Professor of Theology at Naumburg, laments the fact that the Bishop has bypassed the last 40 years of the history of the interpretation of Romans 13. Along with that he has neglected to consult other relevant Scripture passages.

Bishop Lilje points out that the order of the state is essential for the continuance of the human race. The question concerning the particular form of a state is irrelevant. Even a totalitarian state is still charged with the preservation of order and the life of mankind. A state which doesn't fulfill these functions will meet an untimely end. But God rules even through such a state and in this regard the Christian must respect it and remind it of its original divine dignity.

Lilje claims that basically there is no difference in the relationship of a Christian to the state whether it be democratic or totalitarian. In the one, however, he can register his protest in the use of democratic methods, whereas in the last extremity of the other only martyrdom remains. While he recognizes boundaries of obedience, he claims that the individual cannot be made responsible for the total political situation. He never has the guarantee that that which he does, will have good results. For instance, the taxes which he pays may be used to promote war. Such considerations are in the boundaries of obedience.

Professor Thielicke, Hamburg, claims that Dibelius makes a fatal blunder when he rejects the application of the concept *Obrigkeit* to our modern democracies. Thereby he robs the free constitutional state of its theological origin. A Christian always has to choose between more and less injustice. The mere existence in a tyrannical state forces him to compromises insofar as we do not call the people as a whole to martyrdom and self-destruction. In not recognizing this fact the Bishop lacks theological insight as well as mercy.

Professor v. d. Gablentz, Berlin claims—contrary to Dibelius—tha the end of *Obrigkeit* came with the emergence of a state which in principle is *weltanschaulich* neutral and not with the development of the party system. He further claims that every political power of God and even the devil, according t Luther, is "God's devil." To distinguish between political systems is irrelevant. A Christian has to submit loyally as long as there is a chance for the proclamation of th gospel and the exercise of love fo our neighbor.

Professor Vogel, Berlin, criticize the Bishop for setting the churc up as a power-block against atheistic communism. Long ago Dibelius already raised the slogan: We form the evangelical front! H labels this thinking "Dibelianismus." Vogel reminds the Bisho that Christ not only died for thos who suffer unrighteousness but als for the rulers who cause it. H would love the atheist brother unti the atheism within him dies and h praises God with us.

Professor Fischer, Berlin, answer the Bishop with twenty-one points He sees a particular danger in total faith directed against a total tarian power. Christianity is a ways tempted to become the opposing power or to ally itself with a opposing power. To avoid this danger we must distinguish betwee the function of government and ideological possession.

The Christian is called upon t do what is good. Then he can, without fear, leave the consequences c his action to God. Without protection we are called upon to delive ourselves into the hand of God, bu the atheist within us resists th demand. Because he doesn't believ in God he makes his good and ba behavior dependent on the presen of securities which he seeks t establish.

A Christian may accept any sta whatsoever as of God. But accep ance doesn't mean approval. Go expects us to accept the condition which He as Lord provides for u We are called upon to pray for th state and to seek its welfare.

VOLUME 77 NUMBER 36

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decer ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

Mrs. Lachland Vass, a missionary in Congo's Kasai province reports on the meaning of independence in that African nation. Kasai is the region in which our General Conference missionaries work. Mrs. Vass serves the American Presbyterian Mission at Luluabourg.

Pray for the Man, Andrew Lubaya

OFFICIAL RECONCILIATION HAS just een made between the Baluba and Lulua tribes who had fought each ther savagely for so many months. President Kasavubu came to Luluabourg in person. On the way he went to Bakwanga, the Baluba capital, and brought the president of he Baluba state here to Luluaourg. Services of reconciliation were held in Catholic and Protstant churches. There were ceremonial dinners fulfilling the native ustom of eating together as a sign of peace-making.

I played my piano accordion to urnish the music for one of these econciliation services. President Kasavubu sat just in front of me, with the Lulua president, Mukenge, on his right, and the Baluba president, Kalonji, on his left. What an opportunity this official occasion gave to preach God's message of real reconciliation—"Be ye reconciled to God. Be reconciled to your brother."

Since this event, both Baluba and Lulua have broken through the "grass curtain" which separated them. Each day we see lines of trucks from Balubaland here in Luluabourg making purchases, bringing in produce, and carrying passengers. It will be a long time before the bitterness disappears, for too much blood has flowed; but since this official peace treaty, there has been definite progress in this direction.

New elections were peacefully held in January. We now have a new provincial government. The new president is a Protestant, from one of our own missions. He shows admirable qualities of firmness and leadership. He too was officially installed at services in Catholic and Protestant churches. My husband and I were the only missionaries present for the service held for him in the Protestant church. After the service he was standing by his Cadillac near the church as the crowd cheered him. I slipped through the crowd of his ministers and police surrounding him and went to the car. When I called his name the official expression on his face melted into a broad heartwarming smile of recognition. He shook hands with me, and I told him how glad we were to have him as our new leader. Please pray for this man, Andrew Lubaya. He knows our Lord and there are tremendous possibilities in his leadership.

White trucks, jeeps, and command cars with the blue flag of the United Nations painted on them are everywhere in our city of Luluabourg. We have many new friends: Pakistanis, Indians, Swedes, Danes, Finns, Ghanians, Liberians, Tunisians, Nigerians, Canadians, Irish, British—all who are a part of this miracle organization. With all our heart we want to express appreciation for what the United Nations means to Congo. Our Congolese were completely ignorant of the existence of people from so many different nations of this world. Their presence has made a definite impression upon our people here.

The multiracial forces of the United Nations keep our city water system working; they keep the municipal electric plant in order; they keep mail services operating; they promote healthy busy commerce; they keep the peace itself. Our Congolese have watched them work selflessly, without the purposes of greed and power so much a part of their pagan culture. This is one of the greatest contributions the United Nations makes in working in a country: the unity of all men—this real down-to-earth conception of brotherhood. As I talk to nationals every day, I sense in them a new depth of understanding and wonder. Their world has broadened its horizons.

Since the conclusion of the United Nations-Katanga war there has been definite improvement here in Kasai province; both in the morale of the people and in the marked pickup in commerce and business. Stores empty for many months are now re-occupied; trucks are again busily transporting produce. Since the loosening of the tight clutch European financial interests held in Katanga province, the Congolese are talking proudly of a united country.

Each evening a United Nations patrol comes out to our mission station to check that all is well. We look forward to seeing the bright command car lights, the smiles and friendly waves of our British and Nigerian officers. Let those so quick to criticize the United Nations come and live in this land, and then they may speak. If there had been no United Nations, I cannot conceive what conditions here in Congo might now be. I'm proud to be from the nation that has made this wonderful operation possible by its diplomatic and financial support.

A hammer is a symbol of many sermons preached by laymen.

The Witness of a Layman

Howard Raid

He was just an ordinary layman, attended church now and then, took an average interest in church and its work. He minded his own business in his own particular way. He was a good fellow to know, nice to meet, but certainly one would never look upon him as a great disciple. He most certainly would not be considered an evangelist and yet his witness occurred in this rather unusual way.

It happened that he had to spend some time in a hospital. There he met one of the young men working in a rather ordinary task. To pass the time of day they often visited. Their talk was small talk about the ordinary things of life. So our Mr. Layman recovered and returned to his work.

Some months later it happened that he again was in the hospital. As during the other visit, the same young man started to call on him and spend the time of day. Then there occurred in that area a storm causing a flood. The radio carried all of the dismal details of people suffering, of those homeless, of those who had lost their possessions. The news commentator said, "It is interesting; a group of people have moved into the area. They call themselves Mennonite Disaster Service. They are helping these people in distress, cleaning up their homes, repairing them, making them liveable again, and they are not being hired. They are volunteers doing this because of the beliefs of their church." Our Mr. Layman said quietly to this attendant friend, "That's my church." "Oh," said the young man, "that's interesting, it's so different from the one I go to. We would never do anything like that."

Thus they talked about the church, how their own individual churches operated. Mr. Layman tried to explain something of what it meant to be a Mennonite, of how you could come to God directly. You did not need to go through an intermediary, that God was your God, that He would hear you and respond and you in turn would be motivated to respond to Him. You were not born into a church. You accepted Christ as a mature adult Christian, thinking through and knowing what you were doing. This meant then that you tried to follow the teaching of the Saviour. You believed that church and state were separate.

He suggested that the young man should talk this over with his own pastoral people. This the young man proceeded to do but was met with the reply, "You do not discuss these things. The church interprets them for you and you accept what the church has to say." So he tried again with the question, "But what does Jesus mean when He says be followers of mine?" Again the same reply. So the young man came back to Mr. Layman, "I can get no satisfaction. He will not discuss it. He does not tell me. He says the church determines my relationship to God."

Thus the talks continued until finally the young man said, "I want to become a member of your church." Since this church was at a considerable distance, he was referred to another church in the area and thus it came about that the young man joined the church, lost his job at the hospital but found for himself a new salvation because of the witness of a layman.

Who have I confronted with the Gospel? Have I talked to anyone recently about the Way of Salvation?

Why We Must Speak

D. T. Niles

WHEN JESUS WAS arrested in the garden and taken away to the palace of the High Priest to be tried, there was one disciple who still followed Him. But Peter was silent, lest he too become involved in the punishment which awaited Jesus. He wanted to be there with Jesus, but he did not want to speak or be recognized. Soon, however, he was in trouble. A servant girl recognized him. "You belong to Jesus," she said, pointing her accusing finger at Peter, "I know you do."

Poor Peter! He had a broad Galilean accent and, if he should speak, he would betray himself. "I do not know what you are talking about," he blurted to the girl. "Oh, yes, you do" she replied. "Your very speech betrays you as a Galilean. What are you doing here?" Peter swore that he was not. Hurriedly he looked at Jesus to make sure that Jesus had not heard. But Jesus had. Jesus looked at Peter, and he went out and wept bitterly.

The Christian church, in all parts of the world, is where Peter was; in the courtyard of the judgment hall where Jesus is on trial. In some places the accusation against Him is that He is a liar. He says that there is One who is God and that God rules the destinies of men. There are places where the accusation against Him is that He is a revolutionary. He says that all men are equally God's children and that God demands that they live as members of one household. Some accuse Him of teaching dangerous nonsense. He says that God expects men to forgive one another, that to take the sword is to perish by the sword, that to become a servant of others is the true way to greatness. Others accuse Him of treason. He says that no man should accept as his final authority any power or will but God. He is even accused of blasphemy. He claims for himself the right to say "I am the Way, no one comes to the Father but by Me."

Jesus Is on Trial

Everywhere that Jesus is on trial, whatever the accusation may be, those who bear the name of Christ are challenged to speak. They are already known by their accent, so that to speak will be to betray themselves as His disciples. Fear sometimes suggests that it is possible to keep quiet or to deny. What should the Christian do?

Has the Christian any evidence to give that Jesus is no liar, and that it is God indeed who rules over the

"Christ and the Woman of Samaria" by Rembrandt, courtesy of the Metropolitan Museum.

destinies of men? The great Prime Minister of India, in a debate on foreign affairs, in the Indian Parliament, spoke of "a destiny beyond ourselves" which he said, seemed to operate in the affairs of men and nations. In ancient Israel, the prophet Isaiah, speaking to his king on foreign affairs, when the nation was threatened by a conspiracy of its neighbors, announced that it was not they but God himself who was the conspirator. A great deal depends on the truth or falsehood of this way of looking at the world. What is the truth? Was Jesus right when He taught His disciples—"Our Father, Thy Kingdom come"?

Was Jesus Right?

To the accusation that Jesus is a liar, evidence must be summoned to refute it. What about evidence to substantiate the accusation that Jesus is a revolutionary? Destroy this temple and I will erect My Body in its place: that was religious revolution. Let God decide what belongs to Caesar: that was political revolution. He is the friend of publicans and sinners: that was social revolution. Not the tradition of the elders but what I say: that was moral revolution. They took the revolutionary and put Him on a cross. They set that cross between two other crosses on which two bandits hung. They saw no difference between His revolution and their banditry. Both were aimed against society as they understood it. They were out to maintain law and order. What is the evidence that Christian people are able to bring to the accusation that Jesus is a revolutionary? They can bring no evidence except as they become fellow-accused with Him.

And then, what about the accusation that Jesus teaches dangerous nonsenses? Those who accused Him of revolution put Him on a cross. Those who accuse Him of nonsense put Him in a sanctuary. There amidst soft music or hearty singing, the chant of the liturgy or the shout of Hallelujah, His nonsense can be worshiped without proving dangerous, souls can be saved without disturbing the world. The evidence required here, in our day and generation, is the evidence which, in other days, was provided by the men and women who, in the name of Jesus, abolished slavery, reformed prisons, cared for the outcaste and, in seeking thus to make life whole, destroyed the tyrant and gave to men as men the right to be governed with their consent. In our day, the task of Christ's witnesses is the task of bringing His kind of nonsense to bear on the problems created by man's knowledge of atomic power, on the hopes awakened by man's desire everywhere to be politically free, on the realization that has come that this is one world and can be made safe for man, in peace, in justice and in plenty, only as one world. The Christian must speak to prove that, only as men accept the dangers which lie on the road of Christ's discipleship, is there hope for men.

The accusation against Jesus is also that of treason. In this trial the witnesses for Jesus are themselves the traitors who are accused. Bishop Oxnam facing an inquiry before the committee on un-American activities had to give evidence on behalf of Jesus. When Dr. Visser 't Hooft was asked to explain, by the Dutch Council in Norway, why he made a public apology for the police action of Holland in Indonesia, he too was being asked to give evidence on behalf of Jesus. The writers of "Delayed Action" in South Africa are also part of the evidence that Jesus is the cause of treason. In India, in Pakistan, in Ceylon, in Burma, Christians are constantly accused of having betrayed their nationality and their national culture. In many a Hindu, Buddhist or Muslim home, there have been children who, because they sought Christian baptism, have been accused of betraying their responsibilities to their parents. Many Christians in communist lands have been deprived of state-benefits, and some even of their freedom, because, being witnesses for Jesus, they were traitors to party and party doctrine. "These men," it was said of Paul and his companions, "who have turned the world upside down, have come here also." Not only in Thessalonica, where this accusation was made, but everywhere where it is being made, this accusation must be upheld. Jesus taught His disciples to pray, "Our Father—Thy will be done on earth."

Jesus is accused of lying, the Christian must speak to prove that accusation false. Jesus is accused of revolution, the Christian must speak to prove that accusation true. Jesus is accused as a fool, the Christian must speak to prove that the foolishness is the wisdom of God. Jesus is accused of treason, the Christian must speak to prove that in Jesus every earthly authority becomes subject to the Divine will. Jesus is also accused of blasphemy, the Christian must speak to prove that Jesus is man's true meeting place with God.

Jesus Is the Light

"I am the light of the world"—that is a claim of Jesus which Christians do not find difficult to speak about. Indeed, one does not, in the last analysis, have to speak about it at all. Jesus substantiates His own claim. When He is lifted up, He draws; when He is sown, He grows; when He is presented, He captivates; in His presence, other lights pale. The difficulty arises when Jesus turns to us, who seek to set Him forth, and says to us, "You are the light of the world. Men do not light lamps and then hide them under basins. Neither does God. Now that you have been lit, you must expect God to put you in the dark places of the earth, there to give light to the whole house, there to illuminate the total situation." Men must find is possible to walk in the light because there, where those men are, the Christian presence also is and is found to be illuminating, the Christian witness is also being borne and is found to shed light.

So we arrive at the point from which we must begin: the experience of being found by Jesus Christ which is sufficient to make us witnesses and keep us witnessing.

There was a woman whom Jesus met at a public well. She had come to draw water and Jesus engaged her in conversation. She was just a woman—anonymous: when suddenly He said to her, "Go and bring your husband." Faced with this request, she found her anonymity gone. "Sir," she blurted out, "I have no husband." She was now a person. She ran to the village shouting, "Come and see if this be the Messiah." She must speak because He had first spoken to her. She must speak about Him because He had first spoken about her. His word had found her.

First Tamil Bible Concordance

. N. Asirwatham at work

inding the Tamil Concordance

After seven years of waiting, Ceylonese and Indian Christians were made glad last December as the Tamil Bible Concordance was published. Missionaries have been active in this area for more than 200 years. Tamil was the first Indian language in which the Bible was translated.

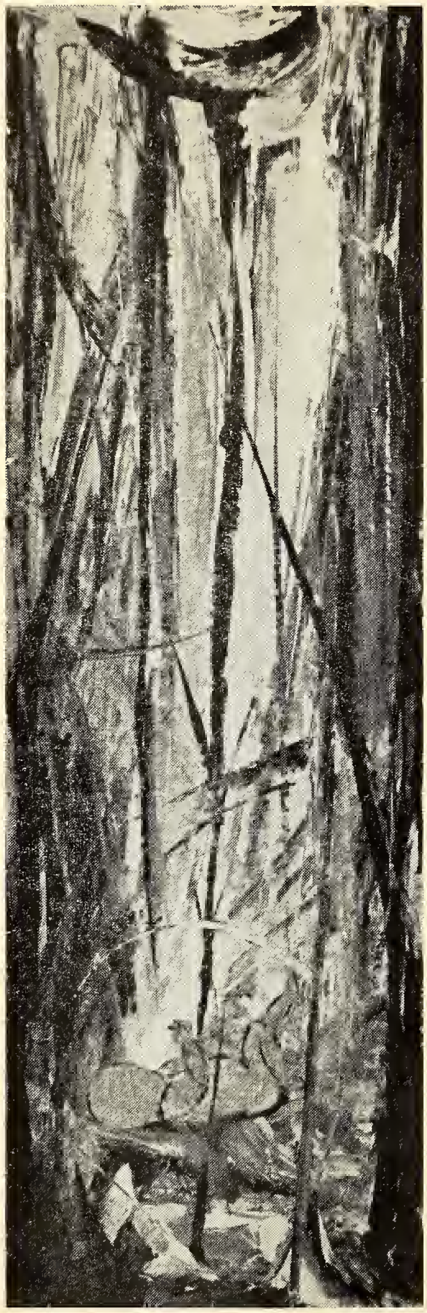
This immense volume of 878 pages was produced in Colombo, Ceylon, and printed in Madras, India, and sells for fifteen rupees (about $3.25).

The compilation of this work was done by R. N. Asirwatham, a retired supreme court judge of Ceylon, now eighty-four years of age.

He reports, "On the morning of June 28, 1954, I was awakened by a voice that clearly indicated that I should write a concordance in the Tamil language. I had not gone far in the work when one day two prayer companions came to visit me. As we prayed, one of them saw an angel speaking to me and pointing to a scroll with instructions for my doing the work on the Tamil concordance. With this tremendous encouragement, the work has progressed slowly but steadily through the years since then."

This concordance is a very major contribution to the Christian literature library of Tamil-speaking peoples. It was a most difficult undertaking for there had never been anything of the kind produced before. There is not only the usual relating of words to Scripture passages, but this work becomes almost a commentary or Bible dictionary. Every proper name has a brief history of the individual. Every geographical name has a brief historical and geographical description.

Christmas Cards for 1962



From two of the world's most troubled areas have come this year's winning Christmas card designs in the annual World Christian Art Competition, sponsored by Lit-Lit, the Committee on World Literacy and Christian Literature. "Magi with Gifts," by I-Ching Hsu of Taiwan, and "The Light Still Shines," by Jean Luvwezo from Leopoldville, Republic of Congo, are the winning entries. Mr. Luvwezo's abstract work is shown above. It shows the Babe as the Light newly born to a turbulent earth. The cards are printed in four colors. They are priced at five dollars for a box of fifty cards. The work of Lit-Lit is supported in part by the sale of these cards. Cards may be ordered from The Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 27, New York.

LOANS TO SOUTH AMERICA

Loans of $4,000 each were negotiated by the General Conference Mennonite Church Extension Services with two South American churches on August 30. The Witmarsum Congregation at Curitiba, Brazil, and Gartenthal Congregation at Rio Negro, Uruguay, will now be able to complete their church buildings. David Koop and Rudolf Hein are the ministers of the two congregations.

Church Extension Services makes it possible for church members to invest their resources in meeting the needs of church groups in North and South America. For more information, write to 722 Main St., Newton, Kan.

APPEAL FOR 300 SPONSORS

Under the various child-sponsorship arrangements in the past nine years, Mennonite Central Committee has given children in Korea, Hong Kong, and Jordan the opportunity to receive an education, as well as the materials with which to learn.

Two new branches of this child-sponsorship program have originated this year, and have vacancies for a total of 300 sponsors, which need to be found before school begins this fall.

Half of these are needed for the Indonesia Educational Assistance plan, which pays the child's tuition, books, and supplies. These sponsors pay $3.00 a month.

The remaining 150 are needed as sponsors in the Family-Child Assistance plan, which helps to support children of Hong Kong in their homes, so their parents need not send them to orphanages due to financial distress at home. Under this plan, the entire family receives food and clothing, as well as some cash assistance and emergency aid. It also provides for the tuition, books, and medicines for the child. FCA sponsors pay $10.00 a month.

Payment may be made in monthly, quarterly, or semi-annual installments. Anyone interested in this sponsorship program should write to MCC, indicating which of the two plans he is willing to support, and enclose the first payment. MCC will then send a picture and case history of the child.

United States sponsors write to MCC, Akron, Pa. Canadian sponsors write to MCC, 187 King St. East, Kitchener, Ontario.

420,000 CHRISTMAS BUNDLES

In March of this year, an appeal was sent throughout the Mennonite Church for 33,000 Christmas bundles. This goal has been reached and exceeded in this year's number of over 35,000. This number breaks all records for previous years and brings the total for the 17 years to 420,000.

The five area relief centers collected and processed the bundles during July and August, and have already begun shipment.

Because of these gifts, children in 11 countries will have a merrier Christmas this year. The countries receiving bundles are: Algeria, Austria, England, Haiti, Hong Kong, Indonesia, Jordan, Korea, Paraguay, Taiwan, and Vietnam.

WMA HAS NEW OFFICERS

The Women's Missionary Association of the General Conference Mennonite Church elected a new vice-president and re-elected its secretary at a meeting in Bethlehem, Pennsylvania, on August 11. The women met in conjunction with the triennial sessions of the Conference, August 8-14. The new vice-president is Mrs. Elbert Koontz of Hillsboro, Kansas. Mrs. Marden Habegger of Reedley, California, was re-elected secretary. President of the WMA is Mrs. Olin A. Krehbiel of Freeman, South Dakota, who was elected in 1959. Other elections at the 1962 conference were for the Literature Committee. Mrs. Lotus Troyer, Meadows, Illinois, and Mrs. John Gaeddert, Henderson, Nebraska, are the new members. Mrs. Gerhard Buhler of Freeman, South Dakota, was re-elected. Dorothea Dyck, former vice-president, has charge of the WMA office at Newton, Kansas.

CHURCH RECORD

MINISTERS

Herman Enns was ordained to the ministry by his father, Wilhelm H. Enns, on September 9, at Spring

ein (Manitoba) Church. Also par-
cipating in the ordination service
ere George Groening and Erland
altner. Herman and his wife Es-
lle (Bartel) will go to Hamilton,
ntario, where he will become pas-
r of the Hamilton United Fellow-
iip Church. He is a 1962 graduate
the Mennonite Biblical Seminary.

Peter Fast, Steinback, Manitoba,
as installed as associate pastor of
e First Church (O.M.) in Indian-
polis, Ind., on Sept. 9. He attended
anadian Mennonite Bible College
Winnipeg, received his B.A. de-
ree from Goshen College, and is a
962 graduate of the Mennonite
iblical Seminary.

C. B. Friesen of Hesston, Kansas,
as accepted a call to serve Herold
ennonite Church, Bessie, Okla.,
r three years.

ALENDAR

entral

Sept. 23—Robert Kreider will
peak at the morning service at
irst Church, Bluffton, Ohio. He will
ll of his work for the Mennonite
entral Committee.

acific

Sept. 22-23—Sunday school and
hristian Endeavor convention,
ewport, Wash.

Sept. 30—Homecoming at Menno
hurch, Ritzville, Wash., with Harry
artens guest speaker.

estern

Sept. 16—Dedication of Southern
ills Mennonite Church, Topeka,
an., 2:30 p.m.

Sept. 21-22 — Choral workshop,
ethel College Church, North New-
n, Kan.

Sept. 30—Verney Unruh, mission-
ry to Japan, speaks at Harvest
ission Festival, Bethany Church,
ingman, Kan.

Oct. 19—Women's Missionary Or-
anization Meeting at Eden Church,
oundridge, Kan.

Oct. 19-22—Western District Con-
rence, Alexanderwohl Church,
oessel, Kan.

ther

Sept. 21—Classes begin at Ros-
ern Junior College, Rosthern,
ask. The official school opening
ate is Sept. 23.

EW ADDRESSES

Arlin Claassen, 3003 Benham Ave.,
lkhart, Ind.

MISSIONS SUPPER AT BETHLEHEM Ninety-eight people attended the missions supper held during the sessions of the Conference at Bethlehem. There were representatives of mission fields in Congo, Colombia, Uruguay, Taiwan, and India. Others attending were present, past, and retired missionaries from Congo, China, India, Taiwan, Japan, Oklahoma, Arizona, and Mississippi; children of missionaries; present and past members of the Board of Missions; past and present officers of the Women's Missionary Association; several pastors, relatives of missionaries, and friends.

Marlow Ediger, 812 East Line, Kirksville, Mo.

Mrs. Henriette Fetzer, 1725 Orrington No. 718 B, Evanston, Ill.

Edward L. Fox, 866 van Buren, Berne, Ind.

Lowell Frobish, 2910 Wood St., Ames, Iowa.

Ray Hacker, 530 S. West Blvd., Elkhart, Ind.

Velma Kroeker, 1700 Independence Ave., Kansas City, Mo.

Tom Lehman, 17-4 Ross Ade Dr., West Lafayette, Ind.

Adolph Lentzner, 10755 West 60th Ave., Arvada, Colo.

Dietrich G. Warkentin, 2237 N. Berkeley Ave., Turlock, Calif.

Aaron H. Sell, Hereford, Pa.

Mrs. Lloyd Schroeder, P. O. Box 134, Empire, Calif.

Abe Schrag, 120 S. Walnut, Newton, Kan.

David Sawatzky, 261 West Main St., New Holland, Pa.

Ronald Ropp, 1223 N. Adler St., Fresno, Calif.

J. W. Nickel, Centenary College of Louisiana, Box 205, Shreveport, La.

Mrs. Solomon Mouttet, Rt. 1, Box 278, Tahlequah, Okla.

James R. Mohr, 3003 Benham Ave., Elkhart, Ind.

Mrs. Anna Leck, Box 28, Calumet, Okla.

MARRIAGES

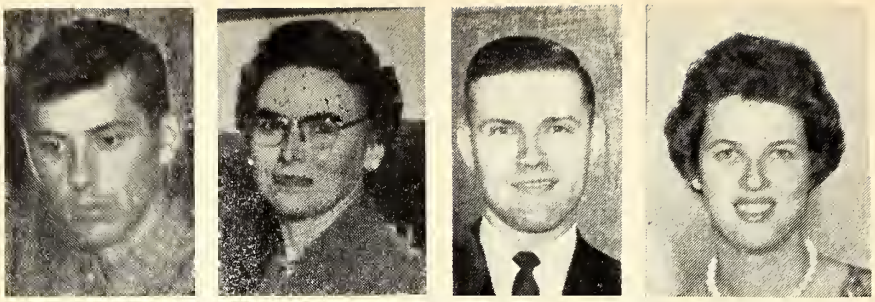
Ronald Baumgartner, member of Bethel Church, Fortuna, Mo., was married to *Marguerite Brauen,* member of Brethren in Christ Church, Clarence Center, New York, on Aug. 11.

Julia Isaacs, member of Friedensfeld Church, Turpin, Oklahoma, and *Eldo Isaac,* member of Evangelical Mennonite Brethren Church, Meade, Kansas, were married on August 24.

Jonita Shetler, member of First Church, Bluffton, Ohio, and *Stanley Clemens,* member of Zion Church, Souderton, Pa., were married on August 19.

Marjorie Louise Smith, member of the Salem Church, Elida, Ohio, was married to *Edgar Harms,* member of the Grace Hill Church, Whitewater, Kansas, on August 11.

Janet Yoakam and *David Blank* were married on June 16. Both are members of the First Mennonite Church, Bluffton.



Victor Fast (Ministers), Mrs. Marden Habegger (News), Charles and Geraldine Sprunger (Workers).

Walter Paetkau, 2700 Benham Ave., Elkhart, Ind.

LaMont and Shirley Schmidt, Oraibi, Ariz.

Donald E. Schrag, 211 E. Chimes, Baton Rouge, La.

John R. Suderman, 312 East Third Street, Newton, Kan.

Rudolf Thiessen, 45369 South Sumas Road, Sardis, B. C.

Erna Thieszen, Halstead, Kan.

Leola Schultz, 3149 West 44th Terrace, Kansas City 3, Kansas.

Richard Reimer, 629 East University, Wooster, Ohio.

Wendell Rempel, 3003 Benham Ave., Elkhart, Ind.

Vernard Unruh, Box 68, Berthoud, Colo.

Verney Unruh, 722 Main Street, Newton, Kan.

Erwin Unruh, 725 Tenth Avenue, Granite Falls, Minn.

Peter Voran, 408 West Indiana St., Elkhart, Ind.

John Warkentin, Cold Lake, Alberta, Canada.

Marvin H. Wasser, Erie Avenue, Telford, Pa.

Malcolm Wenger, Lame Deer, Mont.

Esther Wiebe, Champa, M. P., India.

Helen Willms, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan.

WORKERS

Mr. and Mrs. Tony Buhr, New Bothwell, Man., are the new houseparents at the Missions Service Center at Newton, Kan. A graduate of Canadian Mennonite Bible College, Tony will be a senior at Bethel College this fall. The Missions Service Center is a "hotel" for missions and Christian service personnel and other travelers.

Mr. and Mrs. Erwin Schrag, workers in Mexico, are spending a three-month furlough in Freeman, South Dakota. Shortly before leaving their field of service, they were granted a permanent visa by the Mexican government. Mr. Schrag works in a federal hospital in Cuauhtemoc.

Vernon Goering, Pretty Prairie, Kan., begins work as an orderly at Rosthern (Saskatchewan) Youth Farm on September 10. Vernon, who has finished two years of study at Bethel College, chose this job as his alternative to military service. The Rosthern Youth Farm is a complex of small institutions offering care to ailing and aged people.

Charles and Geraldine Sprunger boarded the S.S. "Vinkt" at the east coast on Sept. 6 for their return to the Republic of Congo. They are General Conference missionaries serving Congo Inland Mission. Sprungers first went to Congo as missionaries in 1957 and were forced to return during the 1960 uprisings. In 1961 Charles spent nine months on the Congo mission field. During the past year he studied at Mennonite Biblical Seminary. Charles is the son of Congo Inland Mission's executive secretary, Vernon Sprunger, Elkhart, Ind. Geraldine's parents are Mr. and Mrs. Wilmer Reiff, Collegeville, Pennsylvania. The Sprungers have two children. About the work he will be doing, Charles writes: "My duties, at least until next summer will be primarily administrative, as the legal representative of our mission. Besides this work, I am to begin producing taped religious programs in the Tshiluba language to be broadcast over two shortwave stations. This is a new and tremendous opportunity, since there are those in every village with radios."

Verney Unruh, missionary to Japan, began work as assistant executive secretary of the Board of Missions on September 4. He and his wife have completed ten years of service in Japan, working in rural evangelism, literature production, and as house parents for missionaries' children attending school in Miyakonojo. During this year of furlough, the Unruhs will live in North Newton, Kan.

Wilfred Unruh, Newton, Kan., who has been serving the Board of Christian Service, most recently as executive secretary, is beginning studies at Mennonite Biblical Seminary.

Menno Wiebe, Abbotsford, B. C. who has been assisting in the Board of Christian Service during the past year, left at the beginning of September to attend Mennonite Biblical Seminary.

DEATHS

John K. Hofer, member of Bethany Church, Freeman, South Dakota, was born on April 16, 1885 and died August 8. He was a pharmacist for over 50 years. Survivors are his wife, one daughter and three sons.

John E. Kleinsasser, member of Bethany Church, Freeman, South Dakota, was born May 28, 1912 and died in an automobile acciden August 12. Two of his daughters Sherry and Orlene Mae were als killed in the accident. Mrs. Kleinsasser, who was injured, and a young son survive.

Sherry Kleinsasser was born a Yankton, South Dakota, on November 29, 1946, and died August 12.

Orlene Mae Kleinsasser was born June 17, 1948, at Freeman, South Dakota, and died August 12.

Mrs. Mellie Maugle, member o Bethany Church, Quakertown, Pa. died on Aug. 21. She was 68 year old. She is survived by three son and a daughter.

Katie (Lehman) Neuenschwander member of Grace Church, Pandora Ohio, was born December 10, 1880 and died Aug. 25. Her husband Levi, survives along with eigh children.

Mary Jo Tschetter, daughter o Mr. and Mrs. William Tschetter members of Bethany Church, Freeman, South Dakota, was born February 28, 1946, and died in the sam automobile accident that claime the lives of the Kleinsasser's o August 12. Besides her parents, tw brothers survive.

BUS STOP

Helen C. Moore

DANA ASHWORTH STOOD in the back f the bus loaded with students rom Edgemore High. She wasn't aking part in the gay chatter that was going on around her. She was hinking of a girl she had seen in he locker room at school. Dana was sure she was a new student and she had wanted to go and peak to her. But the Walker twins, ane and Judy, had rushed her way.

The bus stopped with a jerk on he public square and Dana let herself be pushed along by her choolmates as they practically fell ff the bus. It made her feel warm and happy to be a part of this roup. Just a year ago she had been tanding alone and unnoticed at his very spot, waiting anxiously for he right bus to take her to her new home in the suburbs.

"Hey, Dana," screamed Judy bove the din, "don't you dare atch that next bus. Our crowd is going to wait for Sam. He had to tay for a student council meeting. When he comes we're going to go n the dime store and have milk hakes."

Dana felt herself flush a little at the mention of Sam's name. Jane stared at her.

"Maybe you already had plans with Sam," she said accusingly.

Dana shook her head. But she felt a little guilty. For Sam had scribbled on her notebook in math that morning, "Milk Shake Special, two for a quarter—Evan's five and ten!" To cover her confusion, she walked over to the window and looked at the display of school supplies.

It was then that Dana saw the new girl again. She was standing in front of the sign with the bus schedules on it. She was a pretty girl. But her skirt was too long and she was the only girl in the whole milling crowd that didn't have on a sweater. Instead she had on a fussy blouse with a raincoat over her arm.

Dana knew just how this girl felt. A year ago she hadn't been dressed right either. And she hadn't been sure which bus to catch. She remembered how hard she had wished that just one person would look at her and smile. Just one single person. But no one had.

Now Jane and Judy had followed along to the window.

"Didn't I see that funny-looking girl over at Edgemore today?" Jane said.

Dana wanted to go over and be friendly. But she had worked so hard to get in with the crowd. She couldn't afford to lose out now. She was pretty sure Sam expected her to wait for him. If she was busy being a Good Samaritan, Jane would be only too glad to take advantage of the situation. Just then three buses rolled in, loaded with boys and girls. Dana couldn't stand it any longer. She walked quickly over to the girl.

"I go to Edgemore and I saw you there today. Which bus do you want?"

"Number six—I think. But I'm not sure. Dad drove me to school this morning."

"What part of town do you live in?"

"Over close to Linden Park. I thought perhaps the bus would have that name on it."

"I live right by the Park and here comes our bus now."

Dana led the way, and the two girls settled themselves in the back

Dana wanted to go over and be friendly, but she had worked so hard to get in with the crowd. She couldn't afford to lose out now.

of the bus. Dana caught a glimpse of Sam's red hair as he got off one of the other buses and went over to join the crowd. She felt a swift stab of disappointment. What would Sam think? But she put the thought away from her and turned toward the girl beside her.

"I'm Dana Ashworth. I'm a junior at Edgemore."

"And I'm Mary Beck. We just moved to town yesterday. I'm so glad you helped me out. We came from Perry. It's just a little town. I guess I was a bit scared."

"I know what you mean. I felt just the same way when we moved here last year. Only I came from the real country. I was the proverbial 'country hick.' "

Mary looked at Dana admiringly.

"You don't look like one now. Maybe you could help me. Mother said I would find things different here."

When it was time for Dana to get off the bus, she had an idea.

"You get off at my corner and I'll stop and tell Mother I'm home and then I'll walk to your house with you. It's only a couple of blocks."

"I'd love that," agreed Mary.

"I live just around the corner," Dana pointed out as the girls got off the bus. "It's the gray house with the red roof and shutters.

And then she stopped suddenly. "Oh, look, Mary. Something's terribly wrong."

There was a crowd in front of the house. As the girls looked, an ambulance came shrieking up the street. Mary caught Dana's hand and they ran to the scene.

The ambulance attendants were putting someone in the ambulance. Dana caught sight of her mother hurrying from the house.

"Mother, Mother," wailed Dana, "what's wrong?"

Mrs. Ashworth put a comforting arm around Dana. "It's Roddy. This car came around the corner too fast and skidded up on the sidewalk. Rod was riding his tricycle and the fender just barely caught the wheel and knocked Rod over on the cement. He's still unconscious and I'm taking him to the hospital. Grandmother is asleep. Go in and stay with her. I'll call you the minute I can."

And then she was gone. The ambulance went screaming down the street. The policeman went off with the whitefaced young man. The crowd melted away and Dana burst into tears. Mary led her up to her front door.

"I'll run home real fast and tell Mother and then I'll come right back."

By the time Mary was back, Dana had stopped crying. She had washed away the tears and peeked in on Grandmother, who was still sleeping peacefully. The two girls huddled up on the sofa and waited for the phone to ring.

"Dana," said Mary timidly, reaching for Dana's hand, "couldn't we just bow our heads and pray for your brother?"

Dana nodded and for a while the room was very quiet. It eased Dana's heart to have Mary there beside her, praying with her for Roddy. Then the phone rang and Dana ran to answer it. Mother's voice came through at once.

"Dana, it was a nasty bump and he had the wind knocked out of him. He was screaming by the time we got to the hospital and he's fine now. We'll have to keep him quiet for a few days, but the doctor is sure he'll be all right. I've called Dad, and we'll be home with him in a few minutes."

Dana told Mary the good news and the two girls relaxed on the sofa to talk things over.

"I've got a confession to make, Mary," Dana began. "The crowd I run around with doesn't go to church much. Anyway, they never talk about—well, praying or Jesus. I was afraid if I did, they would drop me."

"But don't you go to church?" Mary wanted to know.

"Yes, we have been driving out into the country where we used to live. Dad said yesterday we're going to start going to the church on the other side of the park next Sunday."

"Why, we go there too," said Mary. "We'll go together Sunday."

"Good! It was wonderful to have you here with me this afternoon."

Mary squeezed Dana's hand hard. "I'm glad too. And I'd better run along now."

Dana walked to the door with Mary. "I'll meet you at the bus at 8:15 in the morning. And thank you for everything!"

By eight o'clock that night the Ashworth household had pretty well settled down. Grandma had got over her shock of seeing Roddy with his head bandaged. Roddy himself was sleeping peacefully. Dana had just settled herself with her homework when the phone rang.

"It's for you, Dana," Mother called.

Dana had a strong sense of relief when she heard Sam's voice.

"Dana, this is Sam. I just heard about your little brother over the radio. How is he?"

"He's going to be all right, Sam—but thanks for calling."

"Well, I wanted to tell you I got two reports on why you ran off this afternoon. Jane said you just plain didn't want to see *me*. But Judy said that you helped that new girl to get on the right bus and then went with her."

"And which story did you believe?" Dana's voice was a little bit mischievous.

"Well, I hoped Jane was wrong. And anyway, it sounded just like you to be helping someone."

"It's a long story," said Dana happily.

"How about after lunch tomorrow in the students' lounge?" Sam's voice was eager.

"I'll be there," said Dana.

She hung up and went back to her books. But she sat very still for a long moment. What a lot she had to be thankful for! Roddy had been spared to them; she had a wonderful new friend and a loyal old one. And best of all, she had a chance to make up for a lost year when she could have been witnessing for Christ.

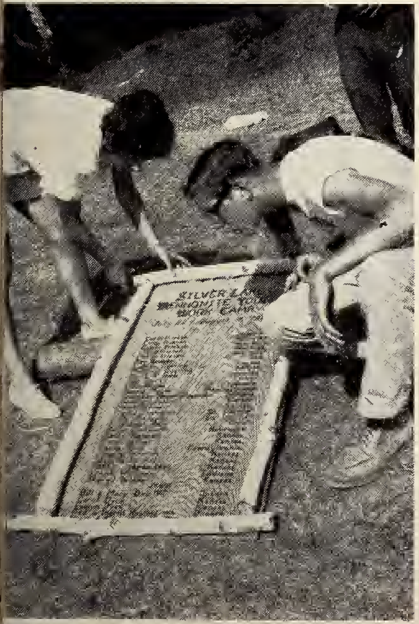
Hear some reactions on Silver Lake Work Camp

From My Desk

CAMPING IS THE most interesting part of summer for many young people. Twenty-seven teen-agers from all parts of the United States and Canada have written testimonials o this effect. These people were members of the Silver Lake Work Camp in Ontario this year. The campers were asked to write a paragraph about their experiences. The paragraphs happily landed on my desk. Unfortunately most of them were unsigned so we can not give credit, but may we quote a few?

. . . In meeting others from other areas we learn to appreciate the views and ideas of those who live in distant parts of the land. The morning worship was very inspiring especially since the glory of the emerging day surrounded us all at that hour.

Campers working on their plaque. The name of each camper was printed on the wood. The camper then burned his own name into the plaque using a magnifying glass. The plaque was hung in the dining room of the Camp.



YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

. . . The experience that has meant the most to me was the chapel dedication. All during the week we had worked real hard to clear up the weeds, brush and to chop logs in order to furnish seats.

. . . Working together, eating together, sharing many experiences together has brought us closer together.

. . . On the hike to hidden lake at night we stopped and looked up. There was a clearing in the trees, the stars were shining, and we sang "How Great Thou Art." This meant a lot to me, more than words can express.

. . . I love Silver Lake camp very much and now I feel a part of it just as the silver birches which surround it.

. . . Since the program consisted mainly of work, this was something unlike my previous camping experiences.

. . . During those two weeks I grew in closer contact with God. I felt His presence as I heard the wind blowing through the trees, the clouds floating in the sky, and the singing of the birds. I also felt Him near as I cleaned away underbrush, or sawed a piece of wood or cut weeds.

. . . It was a testing and strengthening time for my personal convictions. Through the discussion hours, the wholesome recreation, the creative work, and through the time spent in communing with God and nature, I came closer to my fellow men and my God than I had ever been before.

. . . During this period I became more strongly convinced that my convictions were right and that my living on earth had a definite purpose.

I wish I had been there, don't you? *E.B.*

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COVER

O Thou who dost the vision send and givest each his task,/ And with the task sufficient strength: show us Thy will, we ask;/ Give us a conscience bold and good, give us a purpose true,/ That it may be our highest joy, our Father's work to do. Jay T. Stocking

CONTRIBUTORS

David Janzen served with the Mennonite Central Committee in Berlin. He has also taught at Canadian Mennonite Bible College and Bluffton College. He is now pastor of the Niagara-on-the-Lake (Ont.) United Mennonite Church. Mrs. Lachland Vass, a missionary in Congo's Kasai province, reports on the meaning of independence in that African nation. Kasai is the region in which our General Conference missionaries work. Mrs. Vass serves the American Presbyterian Mission at Luluabourg.

CREDITS

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THE MENNONITE

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EDITORIAL

By Leo Driedger

IN THIS AGE OF prosperity, many have accumulated funds which are invested in various ways. Investments are made for emergency needs, income for old age, hedge against inflation, and desire to own certain assets. Each time surplus money is invested, it is placed under someone else's control. Thus some Christians with sensitive consciences have reservations as to the implications. Especially, is this true for Mennonites who hold to the peace position.

There are at least three uses of invested funds which raise questions. First, the use of investments by the government for promoting military activities. Secondly, the use of investments by industry for the production of armaments, weapons, and military equipment. In the third place, the use of investments by industry for alcoholic beverages and tobacco.

There are many investment possibilities which on the surface appear to have no serious implications. It is when we think about how they are used that problems arise. Let us look at some ordinary types of investments and indicate how these are used.

Almost everyone has some money deposited in commercial banks. These banks, under the banking regulations, must keep a large pecentage of the deposits in highly liquid form. Many banks keep forty per cent of their deposits in government bonds.

A very high percentage of the funds invested in government bonds are used directly for the purchase of war materials for the military forces.

Almost all Christians own some sort of life insurance, but few take into consideration the use made by the life insurance company of premiums they pay. These companies invest these funds to earn income. Often thirty to fifty per cent of their funds are in industrial bonds issued by companies in many types of activities, including production of military products.

There has been a great upsurge of small investors in the stock market. Many of the most popular issues which are known as "growth stock" are purchased by small investors. These are stocks in the electronic industry, aircraft industry, automotive industry, and other industries that participate directly in manufacture of all sorts of defense equipment.

Some of the best stocks, as far as regular income and growth are concerned, are the stock of companies directly engaged in the manufacture or sale of alcoholic beverages or tobacco. These are attractive because returns on investments are substantial.

In this time of gradual inflation, the use of mutual funds has become very popular. Investment funds are placed in the hands of a company which then invests these funds again in many different types of stocks and bonds.

Some invest in savings and loan associations. Many organizations invest fifteen per cent of their deposits in government bonds. Mortgages on real estate are a popular private investment. Loan money is given to farmers or other persons with mortgage as security. These funds enable the production of farm products, many of which eventually are used in chemicals, alcohol, plastics, and other items which are used by the military. The same problems occur in the investment in farm land as occur in investment in mortgages on farm estate.

Hardly a Christian is free of some involvemen in some of these problems. Some Christians feel very little responsibility for how their funds are used. The reasoning is that once their funds are invested it is no longer their responsibility. Where do w draw the line of responsibility?

Several hundred years ago, noted church leader wrestled with the problem of usury, or the investmen of money receiving interest in return. Some argue that the Christian should not loan his money to wor for him. Do we now find ourselves so deeply en meshed in this problem because of some principle of the capitalistic system we accepted many year ago? There are some who argue that we should no have enough money for investment in the first plac but should give it away to the poor and needy, the early Christians did in Acts 2:45.

In recent years the church has needed capit funds, for the building of hospitals, schools, cit churches, and mutual aid. Some of these inves ments in church work bear about four per ce interest which is much less than many other inves ments, but is used for kingdom work. Here we kno that the money is used positively. More Christia should consider investments in the work of the churc in this way. Good stewardship requires a caref and thoughtful analysis of all the implications.

Mennonites question many evils in this world, b we have usually been careful not to question econom matters. We have been worldly in that we ha accepted the capitalistic system and many of its ev without question. None of us can point fingers anyone else. We are all involved.

SEPTEMBER 18, 1962

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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Erland Waltner delivered this sermon on the Conference theme, "Fervent in Spirit, serving the Lord" to the opening session of General Conference on August 9 in Bethlehem, Pennsylvania.

In a somewhat new approach to preaching, Dietrich Ritschl suggests that a preacher should enter into conversation with members of his congregation in selecting a passage from which the Word of God is to be preached. In one sense this was done in the case of the conference sermon, in that Romans 12:11 was selected by the Program Committee as a basis for the conference theme and we are now using it in this sermon as the Word of God to us on this occasion.

This word is rendered in various ways, "Not slothful in business, fervent in Spirit, serving the Lord" in the King James Version; "Never flag in zeal, be aglow with the Spirit. Serve the Lord" in the Revised Standard Version.

This word on the surface appears so simple and familiar that we are in danger of losing its deep meaning for us. It is well for us to remember that it comes out of the great Epistle to the Romans, which in the early chapters declares so emphatically that we have all sinned and come short of the glory of God, which goes on to describe so graphically the nature of our salvation which is through faith in Jesus Christ, and which continues to delineate so clearly the implications of this salvation for the life of the Christian in the church and in relation to the world.

This word is a precious spiritual nugget found about half way up the Alpine peak which we call Romans 12. It is found in the midst of a passage which calls the church to be the church, indeed, with each member participating, contributing to the welfare and ministry of the whole body. It is part of a great call to brotherly love, which never seeks revenge against an enemy but which seeks to overcome evil with good.

A Call to New Diligence

This word, which comes to us at the beginning of this thirty-sixth triennial conference, is first a call to new diligence. "Not slothful in business." "Never flagging in zeal." "Never slacking in interest" (Berkley). "Not wanting in devotion" (Goodspeed). "Not dilatory, not hesitant, not slow or poky," as A. T. Robertson puts it in words which any child can understand.

Negatively this is a warning against taking our task as a church and as a conference lightly, against allowing too much slack in the reins. Positively it is a rousing call to gird up the loins of our minds, to get set for kingdom business which is at hand, and to throw ourselves with vigor and strength into the work the Lord has given us to do.

In our time when diligence and zeal are sometimes associated with hypertension and psychological compulsion, Jesus is occasionally portrayed as one who was always calm and easy going. But the Gospel of John records that when He cleansed the temple the disciples were reminded of the Psalmist's words "Zeal for thy house will consume me" (John 2:17). Our Lord was diligent and zealous in the work of His father. The church as portrayed in Acts was likewise diligent and zealous in evangelism, in teaching, and in serving. It was much more like a surging mountain stream cutting a new path through history,

ON FIRE WITH THE HOLY SPIRIT

an like a placid lake expressing mood of calmness and relaxation. One of the great perils of the urch today is a mood of compla- ncy in which it becomes irrele- nt to the real needs of men. We not here join the gloomy voices hich say that the church is already relevant, that it is in some sense solete, or that it is in fact a dead sue as far as society is concerned. e must, however, face honestly e question of whether we are ing God's work in God's way and God's pace. If we are only trying answer questions no one is ask- g or as another has put it, if we e only telling the blind that the me walk and the lame that the ind see, then we may indeed fail bring the saving and healing ord of God to a very confused and k generation.

In our conference we have desig- ted this year as a year of evan- lism. This is good. Our peril is, wever, that in this year we shall lk about evangelism, write about angelism, and teach evangelism, t that we may fail as individuals d as congregations to do the ork of evangelism, bringing peo- e to Jesus Christ.

Three years ago at Bluffton we oked back on the first 100 years our history as a conference. Per- ps it is true that at times in the st we may have been a bit ado- scent, letting zeal outstrip knowl- ge, having more heat than light. ay we not now, however, also be danger of a peril of middle age, mely, to let our knowledge far outstrip our zeal? We know so much about the needs of men and we know a great deal about the Word of God, and yet we are tempted to be complacent and lethargic. Like the classic wild duck of Soren Kierkegaard, we settle down in our barnyards of materialism, becoming fat and heavy and all too easily satisfied with things as they are, while God is calling us to live and move at higher levels of fellowship and dedication.

Even at this conference session, for some of us the third in three weeks, God is calling us to new diligence. The times in which we live do not permit us to disregard this call. When population growth is outstripping church growth, when secularism is capturing the minds of our youth often at the expense of spiritual values, when the compounded evil which is atheistic communism is rampant, when nuclear war still threatens to drive us into the caves of the earth, if not to bury us altogether, we cannot afford to be slothful in the business of the King.

A Call to New Spirituality

True diligence, however, arises out of warm and fervent spirituality, not out of fear of an enemy, nor out of pride as a conference, nor out of a spirit of competitiveness with other groups, nor any other unworthy motive.

I confess that I hesitate to use the word "spirituality," and yet I do so deliberately. "Spirituality" is a rubber-band word which people stretch around almost anything. The word "spirit" has almost a dozen different meanings, not including the fine distinctions which theologians like to make. As I understand it here, however, "fervent in spirit" really means "on fire with the Holy Spirit." The word for "fervent" here means hot, boiling, on fire. The church of Laodicea, by way of contrast, was only lukewarm. We are to be on fire in spirit, not in any merely human sense, just through the invasion of the Holy Spirit in our lives. To be fervent in the Holy Spirit is not merely to be enthusiastic about something, or to be committed to some great cause, or to have some great obsession. It is to be completely open to the Holy Spirit, indwelt by the Spirit, controlled by the Spirit, energized by the Spirit, and even driven by the Spirit. This is how the Scriptures describe the life and work of our Lord Jesus Christ, and also of the apostles and other members of the early church.

We need to remember that our text comes out of a passage which speaks of *agape* love and that love is the fruit of the indwelling and controlling Spirit. This speaks to our situation as a conference fellowship. During this triennium we have given attention to the improvement of our organizational structures, we have thought of how to make our conference sessions more effective, and we have tried to improve our conference work in every area. Yet we are deeply aware that apart of an active invasion of these

"We need a new understanding of unity and wholeness of our service as a church. . . . We sometimes pull apart things which in the Scriptures belong together." A missions-Paxman repairs a truck.

conference sessions by the presence and working of the Holy Spirit we shall be but beating the air. We may make many words but not speak or hear the Word of God. We may take many actions, but come short of doing the will of God.

One of the features of the first Pentecost was a miracle in communication. The apostles spoke and the Word of God came through clearly and vividly. God's Word had wings of power. Conference sessions are wonderful opportunities for creative and redemptive communication. Especially at this session with so many of our brethren present from overseas and with fraternal delegates from other Mennonite groups in our midst we have an opportunity to communicate deeply with one another in the fellowship of love. However, barriers to communication are also present. It may be easy for us to misunderstand each other and then to misrepresent each other. We may try to speak, and even to speak the truth, but fail to speak the truth in love. What we need is a Pentecostal miracle in communication in our conference. We are accustomed to the miracles of telephone, television, and now telestar. But we need a miracle of the Holy Spirit in which each one who speaks is controlled by the Spirit, and each one who hears is likewise controlled by the same Spirit. Then, we can be knit together into a true fellowship of love and the distances between us will cease to exist as we begin to speak the truth in love and really understand one another. If this miracle happens then we will be able to speak constructively concerning any of the things which may be disturbing us. We will not become either tense or anxious while discussing them. We will go from this place knowing that even if we did not have our own way, the Holy Spirit did, and that is what really matters.

A Call to New Service

Not only are we called to new diligence and to new spirituality, but also to a renewal of our service. "Serve the Lord," we are told, or as another reading puts it, "Serve the time." To serve the Lord, is indeed also to serve the time, meeting the demands of the hour.

That the church is called to service or ministry is written across almost every page of the New Testament,

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t only in specific injunctions, or
the example of Jesus and the
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rnation of our Lord who took
on himself "the form of a serv-
t." As Brother H. S. Bender put
at Kitchener, Jesus made the
wel the second great symbol of
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Gibson Winter, at a meeting of
ninarians in Toronto recently,
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As Mennonites we have been com-
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rly church witness was service
d service was witness. We are
lled to do all that we do in word
deed "in the name of the Lord
sus" (Col. 3:17).

We need also a new awareness
at every member of the fellow-
ip is a servant of God. We speak
these days of the awakening of
e lay apostolate. While there are
ll ambiguities in our discussions
the clergy and laity, it is en-
uraging to observe this new em-
asis among us, that it is the
ole people of God that serves,
d that every member has a con-
ibution to make in this ministry.

We need also a new focus and a
w dynamic in our service, the
nd which springs from the new
irituality of which we spoke a
oment ago. Not a new moralism,
not a new credalism, but a new invasion of the Holy Spirit of God is needed to transform us into the relevant and effective servants of God needed in today's world.

One of the bright stars of hope in the grim shadows of delinquency and crime in Spanish Harlem in New York City is James Vaus, founder of Youth Development, Inc. Used of God in a wonderful way to rescue as brands from the burning, boys in teenage gangs, Vaus is one who understands something of what it is all about. Raised in a fine Christian home, he early made a formal profession of faith, attended church, and a Bible institute from which he was expelled for improper behavior. During World War II, while in military service, he was court-martialed for having stolen equipment. Later as a brilliant craftsman in electronics he was linked with Mickey Cohen's crime syndicate as a wire tapper. Then Billy Graham came to Los Angeles and James Vaus opened his life to Jesus Christ. It cost him over $15,000 to make restitution for things he had taken wrongfully. He lost his home and almost everything he had to do this, but the important thing is that the transformation in his case was real. As a fervent servant of God, he now spends his life in Spanish Harlem to bring youth to Christ.

The testimony of James Vaus is that moralism and creedalism were not enough to bring about the needed transformation in his life. Referring to his earlier formal Christian profession he says, "There was no question in my mind concerning my salvation. . . . If during those days I had been approached by anyone daring to ask, 'Are you saved?' My only reply would have been, 'Why of course.' If pressed, I would have pointed to John 3:16. . . . I believed that there was a God, that Jesus Christ was His Son and the Saviour of men and that certainly the Bible was true.

"I now know that you can believe all this and yet one day hear His words, 'Depart from me, I never knew you.' " James says that devils also believe and tremble. The kind of belief that Jesus talked about carries with it a complete invasion of heart and life by Jesus Christ. In includes not only the truth of John 3:16 but also of John 7:28, 39 which speak of the indwelling spirit.

Was it not John Wesley who in a Moravian meeting once felt his heart strangely warmed by the breaking in of the Holy Spirit of God? May it be that as we have come to Bethlehem, to this Moravian College and Seminary campus, we too may have a fresh touch from God, a new warming of our hearts, as He calls us to new diligence, lifts us to a new and higher spirituality, and sends us forth in renewed service to our Lord Jesus Christ. Amen.

"It is the whole people of God that serves and . . . every member has a contribution to make in the ministry."

Conference Decisions

Stretching a bit while Eldon Graber makes announcements for the program committee are Peter J. Dyck, J. M. Klassen, and Orie O. Miller.

CHRISTIAN EDUCATION
FAMILY AND CHURCH
FERVENT IN SPIRIT, SERVING THE LORD

The Conference verse and symbol introduced the display which attracted many visitors in Bethlehem.

Following is an unofficial summary of the minutes of the General Conference sessions held at Bethlehem, Pennsylvania, August 9 to 14. The full minutes will be published in a few months and distributed to the congregations.

The Thirty-sixth Session of the General Conference Mennonite Church was held on the campus of Moravian College, Bethlehem, Pa., with the Eastern District Conference as the host.

The president of the conference explained the purpose of the General Conference sessions as being for information, planning, electing, worshipping, fellowship, and sharing. The program committee was designated as being responsible for the control of time limits. Any resolution or item of business to be brought before the general session was to be filed with the program committee so that proper allotment of time for discussion could be made.

Resolution 1: Moved that we adopt the minutes of the 1959 conference as recorded and as reviewed by the secretary.

The secretary reported that there were 564 delegates present representing 212 churches with a total of 1,661 votes.

Conference Statements

The Conference chairman introduced the business at hand by interpreting the place of Conference statements in the life of our church. He emphasized that statements are significant, but at the same time they must not displace our noncreedal heritage and concern. No statement should become an absolute creed which would replace freedom of conscience under the leading of the Holy Spirit and the reading of the Word of God. Statements should be recognized as expressions of a common faith in a given time and situation, even while we continue to search for more like which the Lord may desire to give us.

urch Polity

Walter Gering, chairman of the mmission on Church Polity and nference Relationships, presented s report. One of the major pro- sals calls for a plan that would ow each district conference and Canadian Conference to elect member to each of the four ards.

The Conference secretary then re- rted the action of the Executive mmittee on this proposal which ads as follows: "Moved that we k with favor on the idea of rep- sentation of constituent confer- ces on General Conference boards proposed by the Commission on urch Polity, that this be reported the 1962 Conference session, that ask district conferences to study proposals, and that the Con- tution Committee be asked to dy and propose needed consti- tional changes to implement the sired organizational pattern and report the same to the Executive mmittee in time so that consti- tional changes can be presented the 1964 General Conference for tion" (Motion 22, Minutes of the ecutive Committee, November 28, 61).

stitutions of Higher Education

Andrew R. Shelly, chairman of e Study Commission on Institu- ns of Higher Education, present- this report. The study commis- n submitted the following three commendations to the Conference:

1. "That in view of our findings garding the prevailing practice of her denominations, that there be rect district conference representa- n on boards of trustees or di- ctors of our educational institu- ns."

Resolution 10: Moved that we opt recommendation number one the Study Commission in Institu- ns of Higher Education.

2. "That the members of the Com- ittee on Educational Institutions persons who are interested in d informed regarding the matter higher education, but not neces- rily representing any specific edu- tional institutions."

Resolution 11: Moved that we opt recommendation number two the Study Commission on Institu- ns of Higher Education.

3. "That steps be taken to acquaint our people with the problem of maintaining and supporting our schools of nursing, as educational institutions of the church, apart from the presently sponsoring hospitals; and that the Executive Committee of the Conference be asked to consider this problem and make assignment of responsibility for its study and implementation."

Resolution 12: Moved that we adopt recommendation number three of the Study Commission in Institutions of Higher Education.

Inspiration of the Scriptures

Vernon Neufeld, chairman of the Study Commission on the Inspiration of the Scriptures, gave this report. (See *The Mennonite,* May 22, page 339.) The Executive Committee then submitted the following motion:

Resolution 13: Moved that we adopt the statement on the authority of the Scriptures as an expression of our common faith and as guide and basis for further study by the district conferences and local churches. (This motion was tabled for later discussion by resolution 16.)

Resolution 15: Moved that the resolution on the inspiration of the Scriptures be tabled until a study conference may be held. (This motion was lost.)

A following substitute was introduced: *Resolution 25*: Affirming our faith in the Word that all Scripture has been given by inspiration of God, moved that the authority of the Scriptures along with the longer paper prepared by the commission be gratefully received for study in the congregations and the district conferences and by a study conference on the General Conference level within the next triennium, if possible. (A ballot vote was then called for on the substitute motion number 25. The result of the ballot was as follows: Yes, 406; No, 1,065. The motion was lost.)

The Christian Family

The statement on "The Christian Family" which was introduced on the previous day was presented to the conference for discussion and action.

Resolution 30: Moved that we adopt the statement on the Christian family. (See *The Mennonite,* May 29, page 355.) (Carried by a standing vote.)

Bertha Tiessen and Ruth Chen visiting in the Conference book display.

Inspiration of the Scriptures

Since resolution 25 was lost by a ballot vote, the recommendation of the Executive Committee on the authority of the Scripures (resoluion 13) was again presented for discussion. A ballot vote was called for on this resolution. The result of the vote was: Yes, 1,437; No, 72. Resolution 13 was thus adopted. The assembly then sang Hymn No. 232, "Oh Have You Not Heard of That Beautiful Stream."

Communism and Anti-Communism

David Schroeder introduced and read the Statement on Communism and Anti-Communism which was recommended to the Conference by the Board of Christian Service (See *The Mennonite*, June 5, p. 371.)

Resolution 35: Moved that we accept the statement on Communism and Anti-Communism. (A ballot vote was called for. The result was: Yes, 1,253; No, 43.)

Jordan

Resolution 39: Be it resolved that inasmuch as the original purpose of the founding of the General Conference was the formation of missionary work by all Mennonites, that we look with favor upon the possibility that the General Conference and the Mennonite Church establish a cooperative mission work in Jordan and other selected areas and that the responsibility for this work both in money and personnel shall be borne by both conferences; and further that the responsibility of working out necessary details of these cooperative ventures between the two conferences be left with the Mission Board and the Executive Committee of he Conference or such persons as they may choose to appoint for this purpose.

South America

Resolution 42: Be it resolved that we extend to our sister congregations and conferences in South America our fraternal greetings, that we encourage them to think of their situation in our southern hemisphere as an expression of the providence of God by means of which He has chosen to make the gospel known to South American nationals and Indians in a land of revolution and unrest, may we take recognition of the fact that the seminary at Montevideo, Uruguay, is the key to this missionary enterprise, and that we therefore encourage our own people to accord the seminary in South America the same priority in their thinking and support which we give to our seminary in this country; that we praise God for the revival which has come to our brethren in the Menno colony, South America, under the leadership of A. G. Neufeld, and that we encourage all the colonies to work together in the Indian resettlement program, pledging them our support and cooperation through the Mennonite Central Committee, if this task is undertaken.

Invitation to Conference

The Western District has extended an invitation to the General Conference for the 1965 sessions.

Resolution 43: Moved that we accept the invitation for the 1965 Conference sessions.

The matter of place for the next conference was open for discussion again. Since Estes Park, Colorado, would be available only during the week of August 22 the question of timing was raised. A poll by show of hands indicated that the majority disapproved of the late date.

Resolution 47: Moved that the matter of time and place of the next triennial General Conference be left up to the Executive Committee of the General Conference and the Executive Committee of the Western District Conference.

Goals

The Resolutions Committee reported again on goals for the next triennium. They recommended eight goals to the Conference.

Resolution 49: Moved that the Conference goals as presented by the Resolutions Committee be adopted. (For the Goals see *The Mennonite, September* 4, page 569.)

Inter-Mennonite Activity

Resolution 54: Since the General Conference Mennonite Church and the Mennonite Church are already engaged in cooperative endeavors in the areas of relief, publication, and seminary education at home and abroad, be it resolved that we encourage the Executive Committee and the various Conference boards to explore areas of possible further cooperative endeavor with the Mennonite Church; and that we likewise encourage cooperation with other Mennonite and related bodies.

Alternative Service

Resolution 55: Be it resolved that we encourage our young people to regard the present crisis as an opportunity for Christian witness through the 1-W program and other related MCC and General Conference projects and that in order to make this witness more effective we urge our homes, churches, and Conference schools to engage in a vigorous program of cooperative peace education which will give our young men a firm Christian basis upon which to make their decisions, that we advise against entering the 1-W program as soon as the eighteenth birthday is reached, or for purely economic reasons; and that we seek and desire that degree of Christian commitment for our young men which will make their term of service an opportunity for Christian witness, rather than merely a rude interruption of their personal plans and to that end we pledge our sympathetic understanding and our prayerful support.

Disarmament

Resolution 56: Resolved that this session of our General Conference send the following message to our president, the honorable John F. Kennedy, and to John Diefenbaker, prime minister of the Dominion of Canada: "As a church we are concerned about the effects which the spiraling arms race may have on the people of Canada and the United States. Since the amount of destructive power in our position already far exceeds what many well informed persons regard as necessary from a military point of view, we fear that our continuation in this race may be due to a lust for power and economic profit on the part of a few. We are appalled at the potential for mass annihilation and the efforts that have been made to psychologically condition our people to regard this as morally acceptable. We believe that God still rules history and that any nation that disobeys Him stands under His judgment. If our nation is to be judged by the ideals of righteousness, it is imperative that we devote atomic energy to peaceful purposes only and declare a permanent ban on nuclear bomb testing. As a Mennonite fellowship we pledge to uphold our president and our prime minister in our prayers, to be loyal citizens of our nations within the limits of our Christian conscience, and to seek new ways of putting our peace principles into effective action."

Board Cooperation

Resolution 58: Be it resolved that we commend the various Conference boards for the manner in which they have carried out their respective duties in the past triennium and encourage our people to recognize the fact that in the total ministry of the church the work of these boards is interdependent, and that therefore if we wish our Conference to make a total witness the support of each board is required; that we therefore ask the four boards to understand more fully what the brotherhood means today in relation to the urgencies we face, that we affirm our desire that our total witness go forward and that we pledge our support anew.

Capital Punishment

Resolution 59: Be it resolved that since capital punishment is in the minds of many of our people clearly contrary to the Christian way of love, and that, since several of our district conferences have passed resolutions in opposition to capital punishment, while others remain uncertain, that we encourage those district conferences in which the attitude of this issue has not been resolved, to engage in a further study during the next triennium, using where possible the resources of those districts in which concurrence of opinion has been achieved.

NEWS

outh America Dims Church Breaks

elson Litwiller finds Mennonites South America growing closer gether in their ministry of Chris- ın witness. President of the Evan- ·lical Mennonite Seminary in Mon- video, Litwiller is a missionary of e Mennonite Church (Elkhart, d.). He reports below on South nerica as he sees it.

r THE PROVIDENCE of God our peo- e were led in the last five decades om many areas in Europe and orth America to several South nerican countries. Some came be- use of convictions, while others ss fortunate and as after effects wars were forced to leave their tive lands and find refuge here. Thus we witnessed a movement nich began in 1917 when (Old) ennonite missionaries under the ennonite Board of Missions and arities landed in Argentina to each the gospel and plant new urches. In 1926 some Canadian ennonites because of deep rooted ligious convictions left their pros- rous communities to begin life ew in the hinterlands of the raguayan Chaco. By 1929 as an termath of World War I, our ethren from Europe and Asia had come war refugees and as they d found shelter in Paraguay and azil. These mass migrations con- ued over a period of years and lminated in the establishing of e Danziger Mennonite colonies in uguay in 1948.

After these forty odd years one ds Spanish speaking Mennonite urches scattered through several ovinces in Argentina as well as a iritual ministry and guidance to er thirty congregations of Toba dians in the Argentine Chaco. There is a large community of German speaking Mennonites in and around Buenos Aires. There are six Mennonite colonies in Paraguay where a hostile jungle has been transformed into peaceful and productive communities with a dozen or more recently established industries thrown in for good measure, not to mention public, high and normal schools. One can visit prosperous communities in Brazil in the Curitiba and Witmarsum areas, and meet business people, dairy farmers, manufacturers and professional people. Three prosperous colonies with their respective cooperatives in Uruguay, and a central co-op in Montevideo, grade schools, a student home in Montevideo, a seminary serving all Latin American countries all testify to the reality namely, that there are many Mennonites well established in South America. The seminary in Montevideo, while it is unique, is

Montevideo, Uruguay, home of the Evangelical Mennonite Seminary.

not the only Bible school in South America. Every colony has a winter Bible school and the Mennonite Brethren have a training school in Curitiba.

No less amazing is the reality of the congregational life of the church. We painfully regret that not all that go by the name Mennonite are in reality loyal believers, yet one can affirm that there are growing congregations in most areas with leaders and laymen who are deeply concerned about the spiritual welfare of the congregations. In addition to the dozens of the well established German speaking churches in Brazil, Paraguay, Uruguay and Argentina, and the Spanish speaking congregations in Argentina, one can sense the urgency of witness and service in the Mission to the lepers at Kilometer 81 in Paraguay, the ministry to the Lenguas and Chulupi Indians in West Paraguay, to the Tobas in Northern Argentina, direct evangelistic efforts in Colombia. In at least three States in Brazil, (Goias, Sao Paulo and Parana) there are established Portuguese speaking Mennonite churches just as we find Spanish speaking Mennonite churches in three provinces in Argentina.

Evangelical Mennonite Seminary in Montevideo was founded because of the conviction that in order to make an adequate contribution and effective impact on the spiritual and moral life of Latin America, young people should be prepared not only in the German language but also in the Spanish language. In the seven short years we have had ample evidence of God's blessings and His guidance along paths about which we had never imagined. One of these high roads is the highway of inter-Mennonite co-operation. It all began so simply as do so many of God's projects.

When pioneering was replaced by the more established routines of colony life, many of the leading brethren became very conscious of the need of more trained leadership. Many serious minded young people felt called in a special way to a ministry of witnessing and service to their German and Spanish speaking neighbors. Since no colony was in reality sufficiently strong or numerically large to be able to operate a Bible school, the idea was conceived and the conviction took root that we should pool our efforts and student body. It was after much prayer and many consultations and interviews with church leaders in the different areas in South America that the Evangelical Mennonite Seminary was founded as a cooperative venture in 1956, in Montevideo, Uruguay.

Even though the initial sponsoring groups were only two, the General Conference and (Old) Mennonite Mission boards with headquarters in Newton, Kansas, and Elkhart, Indiana, respectively, the students who have attended the Seminary have come from a wide Mennonite background. The students who have studied in the Seminary, represent at least six or seven difference Mennonite groups. In addition to the General Conference people from Paraguay and Brazil and (Old) Mennonites from Argentina we have had and have Mennonite Brethren, Sommerfelders, Mennonite Alliance Church from Buenos Aires and Danziger Mennonites from Uruguay. We have learned to appreciate each other, to respect one another's differences, and in a very real sense one can say that our lives have been enriched.

But this is only the beginning of inter-Mennonite cooperation in Latin America. It is relatively easy to live and study together in a place where conditions are almost ideal. However, as our students were beginning to do practical work among our Latin American friends some sober thinking had to be done. These diverse Mennonite groups all believe in the same Lord, they preach the same gospel, and so we found it rather difficult to explain and more difficult to justify the existence of six or seven different groups, all preaching the same gospel. Were we to watch silently while our graduates went forth establishing churches among our Latin American friends becoming spiritual neighbors, but running a sort of competition to each other in the name of denominational conference differences? We have asked ourselves, "Is it right to establish an (Old) Mennonite Spanish-speaking church and still in another area of the city another brand of Mennonites?" Undoubtedly there were some good basic reasons for some divisions in the Mennonite Church in other countries one hundred years ago. But we must ask ourselves sincerely and frankly if we have any right to pass these differences on to our friends in Latin America. Many of us feel that the church is weakened in her testimony because of divisions.

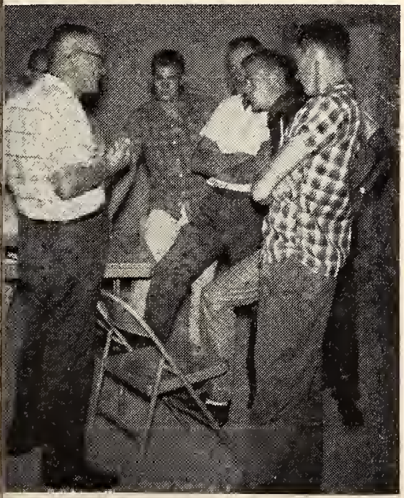
FERVENT
IN SPIRIT,
SERVING
THE LORD

NEW CONFERENCE OFFICERS The General Conference at Bethlehem, Pa., in August selected as its officers for the next three years: President, Walter Gering, pastor of the Hively Avenue Church, Elkhart, Ind.; Secretary, Harris Waltner, pastor of West Zion Church, Moundridge, Kan.; and Henry Poettcker, president of Canadian Bible College, Winnipeg. Gering formerly served as Conference Secretary from 1953 to 1959. Waltner followed Gering to the office of secretary in 1959. Poettcker has been a member of the Conference's Board of Education and Publication.

So cooperation in the seminary s led us to cooperate also in the ain task before us, the preaching the Gospel and building of urches. Mennonite churches, but thout labels, no longer the (Old) ennonite, or the General Confer- ce, or the Evangelical Mennonite ethren, but the Spanish speaking the Portuguese speaking or the erman speaking Mennonite Church one or another locality. Not all ennonites have seen their way ear to enter into a complete co- eration as far as our efforts are ncerned. This does not free the st of us from following the truth it speaks to us and from doing l in our power to make effective d real Christ's High Priestly ayer "that they may all be one." nity is not an end in itself, but ther "that they may become per- ctly one, so that the world may lieve that thou hast sent me."

W TRAINING SCHOOL

Vorld Wide Witness of the 1-W," Vhat We Learned from 1-W Serv- e," and "What a Hospital Expects 1-Ws": these are some of the pics of discussion at 1-W Training hools.



Sponsored and financed by the oard of Christian Service, these aining schools are important prep- ation for young men planning to itness to the peace position. The ost recent training school was eld in Topeka at the end of Aug- t. On hand as resource persons d leaders were Mennonite minis- rs H. B. Schmidt, Floyd Bartel, d Stanley Bohn; J. F. Elder of ansas Selective Service; and Basil Cole of Menninger Foundation. Also present was Paul Moyer of the Mennonite 1-W Coordinating Board, Lansdale, Pa. Wilfred Unruh, former executive secretary of the Board of Christian Service, has been directing the training schools. A total of twenty-four young people attended.

NONVIOLENCE WINS

A 74-year-old pacifist went without food for 22 days in June on behalf of young Frenchmen arrested as conscientious objectors. He finally won his fight.

Louis Lecoin refused to eat until the French government released the 130 objectors it had imprisoned. He ended his strike when 28 were released and the government promised a change in the law to free the remainder.

Until now, France has imprisoned objectors for up to five years. Premier Georges Pompidou promised that objectors henceforth will perform non-combatant or civilian duties for a time equal to prescribed military service. *National Observer.*

CHURCH RECORD

MINISTERS

Correction from last week:

Victor Fast, (rather than Peter Fast) Steinbach, Manitoba, was installed as associate pastor of the First Church (O.M.) in Indianapolis, Ind., on Sept. 9.

WORKERS

Gene W. Caskey, a Goshen College graduate, will be teaching speech and dramatics at Bluffton College, Bluffton, Ohio, filling the position vacated by Mrs. John Purves. He attended Ashland Theological Seminary in 1959 and served in foreign relief under Mennonite Central Committee for two years.

Glen Goering, Moundridge, Kan., a Bethel alumnus and graduate student at Wichita University, will become the director of the Bethel College bands and brass ensemble.

Waldo E. Harder, former missionary to the Congo was installed on Sept. 6 as President of Grace Bible Institute, Omaha, Neb. He had served one year as Acting President.

LaVera Hill, a Bluffton College graduate, will be a new instructor in physical education at Bluffton College, Bluffton, Ohio. She taught for three years in Albion, Pa.

Rupert K. Hohmann has resigned from the Bethel College faculty to join the faculty at Eastern New Mexico University in Portales. He will teach violin and viola, participate in the university orchestra as violinist and assistant conductor, and serve as instructor in music.

Ernst Lobsiger from Zurich, Switzerland, will teach French and German at Bluffton College, filling the positions formerly held by Benno Toews and Johannes de Jonge.

Ben A. Voran, Bethany Church, Kingman, Kan., will begin his 1-W service in the Loma Linda University Hospital, Downey, Calif., on Oct. 1.

NEW ADDRESSES

Eldo Isaac, 442 Cleveland Street, Wichita, Kan.

Mary Hein, 713 Ave. E. North, Saskatoon, Sask.

P. R. Harder, 174 Waverley St., Winnipeg 9, Man.

Harlan Graber, 608 Third Ave. South, Mt. Vernon, Iowa.

Menno Gaeddert, 2704 Newland St., Denver 15, Colo.

Loren J. Funk, R.R. 1, Hillsboro, Kan.

Erland Friesen, 10813 Ceres Ave., Whittier, Calif.

Elma Andres, 713 Ave. E North, Saskatoon, Sask.

MARRIAGES

Cynthia Sue Ackerman to *James Edward Ingold,* Calvary Church, Washington, Ill., Aug. 26.

Eileen Claassen, Emmaus Church, Whitewater, Kan., to *Robert Knausman,* Ebenezer Methodist Church, Burns, Kan., on August 29.

Lucille Entz, Emmaus Church, Whitewater, Kan., to *Timothy Diller,* Evangelical Mennonite Church, Bluffton, Ohio, on Aug. 22.

Doris Jean Flickner, Eden Church, Moundridge, Kan., to *Duane Claassen,* Beatrice Church, Beatrice, Neb., on Aug. 30.

Joachim Friesen, Emmaus Church, Whitewater, Kan., to *Lois Weaver,* Leola, Pa., on June 16.

Donna Ruth Harms, Herold Church, Cordell, Okla., to *Bob Night-*

engale, Enid, Okla., on Aug. 4.

Virgil Kroeker, Bethel Church, Inman, Kan., to *Nancy Jane Regehr,* Gospel Church, Mountain Lake, Minn., on September 1.

Paul Kuehny, Deer Creek, (Okla.) to *Dixie Reese,* Methodist Church, Nardin, Okla., on Aug. 12.

Nancy Niehage, First Church of Christian, Moundridge, Kan., to *Kerry Krehbiel,* Eden Church, Moundridge, Kan., on Aug. 31.

Gerald Nickel to *Florence Schmidt,* Herold Church, Cordell, Okla., on June 20.

Elda Jane Pauls, Bethel Church, Inman, Kan., to *Marvin Rich,* Sterling Mennonite Church, Sterling, Kan., on Aug. 26.

Betty Jo Regier, Zion Church, Elbing, Kan., to *Harry Lee Clare,* Christian Church, Wichita, Kan., on Sept. 1.

Emma Jean Regier, Herold Church, Cordell, Okla., to *A. G. Wood,* Cordell, Okla., on Aug. 3.

Karlene Sawatsky, Herold Church, Cordell, Okla., to *Freddy A. Grosz,* Turtle Lake, N. D., on Aug. 19.

Mary Lou Schmidt, Herold Church, Cordell, Okla., to *Glen Juitt,* missionary from Bolivia, South America, on Aug. 25.

Phyllis Jean Tatro, E.U.B. Church, Moundridge, Kan., to *Robert D. Voth,* Eden Church, Moundridge, Kan., on Aug. 26.

Ben A. Voran, Bethany Church, Kingman, Kan., to *Carla Anna Rudicel,* First Christian Church, Kingman, Kan., on Sept. 2.

Max Voran, Bethany Church, Kingman, Kan., to *Irma Boese,* Zion Church, Kingman, Kan., on Sept. 7.

DuWayne Wiebe, Emmaus Church, Whitewater, Kan., to *Myrial Bartel,* North Star Church, Drake, Sask., on Aug. 25.

CALENDAR

Central

Sept. 16—Peter Voran speaks at First Church, Berne, Ind.

Sept. 23 — Robert Kreider will speak at the morning service at First Church, Bluffton, Ohio. He will tell of his work for the Mennonite Central Committee.

Sept. 30—Pax quartet at morning service. Bethel Church, Fortuna, Mo.

Eastern

Sept. 23—Dedication of Church of the Good Samaritans, Holland, Pa., at 3:00 p.m.

Northern

Sept. 17-21—Christian Life Week, Freeman Junior College, Freeman, S. D. Waldo Kaufman, speaker.

Pacific

Sept. 22-23—Sunday school and Christian Endeavor convention, Newport, Wash.

Sept. 30—Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 23—Verney Unruh speaks at Madrid Church, Madrid, Neb.

Sept. 21-22 — Choral workshop, Bethel College Church, North Newton, Kan.

Sept. 30—Verney Unruh, missionary to Japan, speaks at Harvest Mission Festival, Bethany Church, Kingman, Kan.

Oct. 7—Western District Sunday school convention at First Church, Newton, Kan.

Oct. 19—Women's Missionary Organization Meeting at Eden Church, Moundridge, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

Other

Sept. 21—Classes begin at Rosthern Junior College, Rosthern, Sask. The official school opening date is Sept. 23.

LETTERS

MONEY AND MISSIONS

Dear Editor: The other day as I walked to the gate to open it so that my husband could drive onto the yard, a grazing cow came to my attention. During these dry winter months the grass is short and scarce, yet this cow faithfully grazed away at the already short grass. With each mouthful, it seemed to me, she was getting more dust than grass, and I said to myself, "She is down to rock bottom."

Then the question came to me, "Aren't Mission and MCC workers just at that same place too, at rock bottom financially?" How often does one hear, "We must cut the budget," or "No Funds," or "Make the Old Refrigerator do another year," and "It's in the budget and you have a right to ask for it, but . . . ." Just recently we heard that there is talk (whether it is official we don't know) about bringing some missionaries home because of lack of funds. With alarm, we asked ourselves whether it could possibly be true. In every issue of our church papers we read about building programs for churches, schools, and hospitals or retirement centers, that cost hundreds of thousands of dollars, mostly in the home country. No doubt, they are needed and in some cases have to be expensive to comply with State and Federal regulations.

As I looked at that cow and saw how skinny she was, I wondered again if our foreign programs are looking that poor too. I saw other cattle whose owners had provided fenced pastures and better feed. Those cattle looked much better. My thoughts ran wild for a few minutes. Were foreign workers careless, poor stewards, too demanding, those who couldn't manage in the homeland as some people believe? We foreign workers want to analyze our work, our spending. We want to use your dollars well, but should we give one, two, three, and more terms of service and always have only a very skimpy program? Don't we need more giving from workers and constituency, more praying and more intercession for each other? *Mrs. Robert G. Unruh, Filadelfia, Paraguay.*

APPRECIATION

Dear Sirs: I do appreciate receiving *The Mennonite* and enjoy many fine articles therein. May you be enabled to keep up the good work. *Esther Wiebe, Champa, M. P., India.*

Dear Editor: I appreciate the spiritual and intellectual depth of the articles in *The Mennonite*—hitherto not discovered in other Mennonite publications or in most lay people. *Betty Mae Janzen, Rosthern, Sask.*

circle of friendship

Joann Schrag
Rachel Heidebrecht
Janice Willems

The Bible school classes were held in an old store.

Iow many more miles?" "How ng will it be till we get there?" ten were these questions asked we made our way home from ansas City after having spent ur weeks teaching Bible school a VS project. Anticipation was the thoughts of every passenger that car. Each of us was bring- g one of our pupils to live with us our homes for two weeks. The ildren had attended Bible school the Loyalty Mission Church in ansas City, Kansas.

What is the Mission and who com- ises the congregation? Perhaps fore we tell you more about how e two weeks in our homes were ent, we should try to give you an ea of the homes and community om which these children come.

The children are deprived of mes with good housing conditions. odern facilities are a luxury hich don't exist. Education isn't encouraged and few finish the upper grades, making the number of people qualified for the higher paying jobs low. After a day of job hunting or picking through trash dumps for scrap metal to sell for a few cents, the father seems too discouraged to care what his children have done that day or are doing at night. Washing clothes with a tub and scrub board in a dusty yard, while trying to keep the children occupied can wear out any mother.

The Loyalty Mission Church services are held in a used clothing and furniture store every Sunday evening. Pastor Stan Bohn leads the service for the adults and teenagers and a Sunday school is held separately for the children.

Our "Circle of Friendship" had its beginning when we taught Bible school at the Mission. Since this is the first year the Mission held a Bible school, it was rather on a trial basis. We are pleased with the interest the community showed in the program. However, teaching facilities were not too satisfactory. Crafts classes are presently being held in the evenings at the Mission. This whole program needs the prayerful and financial support of our home churches.

And now after learning to know these children somewhat by visiting them and their parents in their homes, comes the completion of the circle. Having children from a completely different environment living with us called for some adjustment on the part of all concerned. The two weeks were filled with new experiences for everyone. The fact

YOUTH

One of the Bible school girls who went home with her teacher.

that all three of us live on farms made it doubly interesting for the children. Things taken so for granted by us were exciting and new for them. For example, the ordinary farm animals were a constant source of enjoyment. Betty, age eleven, was always around at milking time and felt no qualms at trying a hand at it herself. Six-year-old Bernie and the cats were fast friends, and Johnnie, age eight, felt quite proud when he was told he could feed the pigs. They found enjoyment in brushing their teeth and bathing often. Having three meals a day was something not too often experienced at home.

The day of their departure was viewed with mixed feelings, for the children as well as for ourselves. Having lived with them has given us an insight to the problems they face. This experience has also given us a better understanding of ourselves, our personalities and attitudes.

We feel that the "fresh air" project was as successful as it could be in the limited time of two weeks. This project carried out as an organized program has great potential. The families to which these children would come would certainly benefit as much as, or more than, the children themselves. However, even more effective than receiving these children into our homes for a visit, is the act of going into the communities of these children and visiting them in their homes. The circle of friendship is not complete without the deep involvement of ourselves in each other's lives.

The Peace Movement in the Netherlands

Henk Brenderhorst

Henk Brenderhorst is twenty-three years old. He teaches dramatics in one of the schools in Amsterdam four days a week. For an additional two days he studies political science at the University of Amsterdam. Henk joined the Mennonite Church only a year ago. One of the reasons why he decided to join the Mennonite Church was because they had an active peace group in their midst.

It is difficult so soon after the Mennonite World Conference to give my impressions of the conference. I think there were about 125 delegates and visitors from the Netherlands there. I flew with nineteen others from Amsterdam to Toronto for the conference. During the flight we talked about the conference. What would it be like? Would we be able to understand each other? Were the difficulties between our brotherhood and the Amsterdam Mennonite churches too big? Would it be possible to have the Lord's Supper? There were many questions, but no answers.

We cannot say that we have all the answers now after the conference, but I am sure that for many of us something has changed in these days. We have had the experience now that it was possible to do much together. It was possible together to participate in the Lord's Supper. It was possible to talk with each other about our differences and our difficulties.

Still I do not believe that I found the answer for one of the most important differences between our brotherhood and your churches. I have the feeling that this point did not get enough attention. I mean our points of view on nonresistance. The Dutch Mennonite brotherhood is not a peace church. There is a group in the brotherhood, the Mennonite Peace Group, that has the same point of view as the American Mennonite churches, but a large part in the Netherlands has a different point of view. Most of the Mennonite young men join the army. We even have a Mennonite General in the Dutch Army. Our Mennonite Peace Group is small, but we have the feeling that our influence is growing. The cause of this growing interest in our group and other peace groups is that more and more people can no longer go along with the Nuclear Armaments Race. They believe that there must be another way.

You cannot say that all the people in the peace groups are guided by Christian principles. Often it is an ethical background which led them to nonresistance. But I believe it is easier for these people to come to our message of love if they have already accepted one of the principal points of Christian faith.

I think these groups have opened their doors and we have to go in with our message. I believe that

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

en Christ says that we have to out into the world, He means at we have to go to all aspects it. Sometimes I have the feeling at we Mennonites are too afraid at we will lose our faith if we out into the world; but if we uly believe that we have a mes-ge for the world, then Christ is th us in all situations.

As Peace Group members we be-ve that we have to go to others. aybe they are Christians, maybe ey are not. We have to work *with* em and at the same time bring em *our* message.

The members of the Mennonite ace Group are working together th other groups, such as *Kerk en ede,* the Dutch Department of the ternational Fellowship of Recon-iation; *De Pliengroep*, a Roman tholic Peace Group; and non-ristian Peace Groups such as the cifist Socialist Party and the 1962 r Peace Committee. The latter mmittee is a fast growing move-ent for nuclear disarmament. At ster they organized a big demon-ation. The last demonstration in nsterdam was attended by ap-oximately 6,000 people. This group ints peace booklets, organizes ek ends for training in nonviolent tion and civil disobedience, and lds sitdown demonstrations when e United States or Russia holds mb tests.

Our own group's program has so been growing. We have organized week-end Bible studies and discussion periods where we try to find answers for the questions that we as Christians are being asked.

We have to do these things because many of us are working with other groups to bring our message of peace and love. They have to answer many questions and we have to be able to do that out of a real Christian background.

We are a small group in the Netherlands, and it may be that this is one of the reasons why many of us are going into politics now. For a few years now we have had a Pacifist Socialist Party in the Netherlands. Many of us are members and even leaders of this party. We believe that there is a need in Parliament for a Christian witness for peace. We, together with other peace witnesses, even those who have another point of view, will attempt to bring this message to the Government.

Possibly many of you will find it difficult to understand why we work together with non-Christians. The only answer I know is that we are too small to work alone and that in more than one situation you may work together with people which have some aspects of Christian faith.

In spite of all our differences, we hope that you will help us in our work. The help we need most is your prayer for our peace mission to our own church.

tch young people have expressed their concern for world peace in demonstra-ns similar to those by college students in Washington, D. C., last winter.

BETHEL COLLEGE
NEWTON KANSAS

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

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COMMENTS
In our report on the World Conference (August 21, page 537) we reproduced this piece of sculpture without proper identification. With apology, we belatedly identify this as "The Concerned Prophet" by Arthur Sprunger, Goshen, Indiana.

Second class postage paid at North Newton, Kan.

EDITORIAL

My day in the city started early. It had been a long one. Chicago's summer time put me an hour ahead of my usual Kansas routine. And besides this I had not slept too well on my coach-seat trip the night before. I was glad to get on the train to Pittsburgh so that I could stretch out and get some rest.

"What time shall I call you in the morning?" the porter asked.

I looked at my schedule. We would get to Pittsburgh by nine o'clock. I'd surely be awake and ready to go by then without a call. But the porter wanted an answer.

"Check with me at 8 o'clock," I said, "just in case."

As I turned my back, I heard him mutter something about seven o'clock Chicago time.

I slept soundly but woke up before seven. As I was washing the porter stopped by to see that I was awake. It seemed early, but I knew he was anxious to wake everyone up. No matter what time you give these porters, they always seem to advance it.

Soon afterward the train stopped. According to the schedule we should have been at Alliance, Ohio. The sign outside said, "Beaver Falls." Obviously, the train was late, I thought. But I didn't care. My day wasn't going to be rushed.

All dressed and shaved, I decided to go to the diner for a bite. After all, I had plenty of time.

"Getting off at Pittsburgh?" was my greeting from the waiter. "You'll have to hurry."

"O come now," I thought. "Service in these diners is always slow, but anyone can eat breakfast in an hour even if served by a snail."

"Bring me the food and I'll get it eaten," I boasted.

Steel mills dotted the passing horizon. I hadn't remembered so much heavy industry in eastern Ohio.

Just as the waiter set my fruit on the table I saw the sheds of a familiar railroad station outside.

"We're in Pittsburgh now," the waiter said.

I was confused, but not without an answer.

"The train stays here for thirty minutes. I'll be done before that."

How could a train that was once late arrive almost an hour early? I felt this question turning around in the bottom of my brain. But I couldn't find an answer. Both my hands were busy pushing the food through my teeth.

As I gulped away, the porter came in looking for me.

"Don't worry," I told him. "I'll be done long before you're ready to leave."

"But they take our car off at this station. The switch engine is waiting."

"Put my suitcase on the diner," I volunteered.

"No, we'll wait," he offered with a weak sigh.

About ten irritated minutes later I took leave of my railroad friends. I felt their pained stares piercing my retreating back—of all the bumbling tardy travellers, why did we get him? I was irked at being pushed around. What a crazy way to run a railroad.

The station platform was deserted. My fellow passengers had been greeted, kissed, and toted off long ago. Trying to forget a sour experience, I began to adjust my mind to life in a new city. Just then I caught sight of the drab green clock on the wall. It read, "Nine o'clock." The big black letters below it stopped me in my tracks—Eastern Daylight Time.

Then and there my broken world fell back together. Now I understood the mumbles of the porter and the fidgets of the waiter. In their own way they had been witnessing to me about the world they lived in— the world of changing time zones. I thought I knew it all. But my knowledge was only in part. Having been converted to daylight time in Chicago, I had assumed I was completely adjusted.

The stubbornness of my fixed idea dazed me. Once it had gripped me, all the testimonies of the men about me and the evidence of the universe failed to change me. In fact, I began to reshape the world to suit my mind. I had known for twenty years that Beaver Falls was in Pennsylvania, just up the brook from Pittsburgh. But when this fact no longer suited my purpose, I forgot it and completely rearranged my mental furniture to put this city somewhere vaguely west of Alliance, Ohio.

I staggered down the hill and stood dazed at the crosswalk. The traffic light went through three cycles before I could get my legs to move. Tears of remorse bubbled in the bottom of my eyes. As a teacher in Israel, I had tried to move people from their fixed ideas on salvation, evangelism, millenialism, revelation, and politics. How I had lamented their stern rebellion in the face of my sweet reason. But under Pittsburgh's high sun, I stood stripped of my black suit of pious pretendings. I'm really not sure what real humility is like. At first it's a little chilly.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

SEPTEMBER 25, 1962

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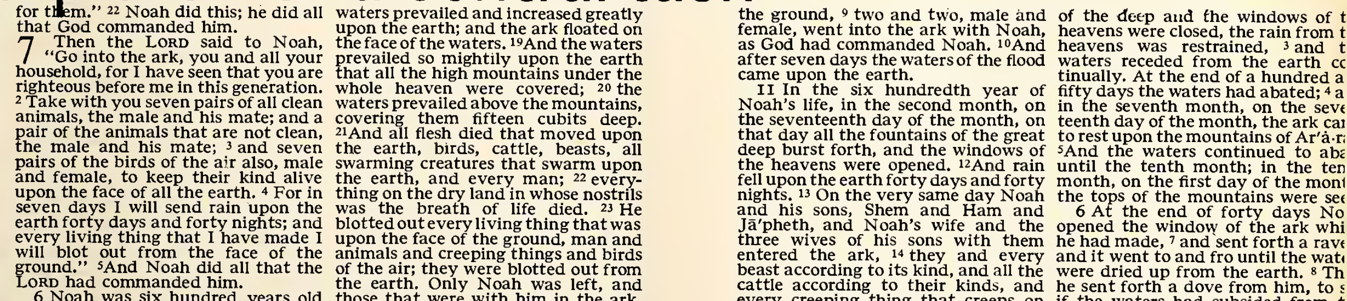
sharp tool for a central task



for them." [22] Noah did this; he did all that God commanded him.

7 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. [2] Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; [3] and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. [4] For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." [5]And Noah did all that the LORD had commanded him.

6 Noah was six hundred years old when the flood of waters came upon the earth. [7]And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. [8] Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on

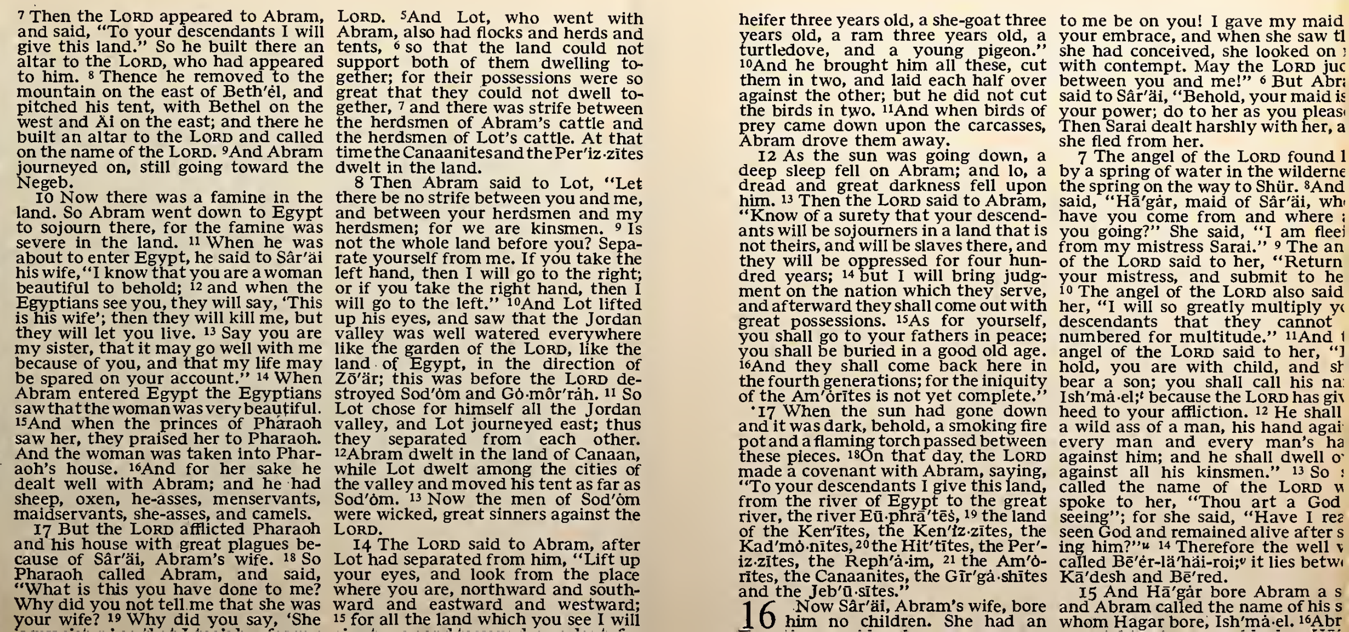
waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. [19]And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; [20] the waters prevailed above the mountains, covering them fifteen cubits deep. [21]And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; [22] everything on the dry land in whose nostrils was the breath of life died. [23] He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. [24]And the waters prevailed upon the earth a hundred and fifty days.

8 But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; [2] the fountains

the ground, [9] two and two, male and female, went into the ark with Noah, as God had commanded Noah. [10]And after seven days the waters of the flood came upon the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. [12]And rain fell upon the earth forty days and forty nights. [13] On the very same day Noah and his sons, Shem and Ham and Jā'pheth, and Noah's wife and the three wives of his sons with them entered the ark, [14] they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. [15] They went into the ark with Noah, two and two of all flesh in which there was the breath of life. [16]And they that entered, male and female of all flesh, went in as God had

of the deep and the windows of t
heavens were closed, the rain from t
heavens was restrained, [3] and t
waters receded from the earth c
tinually. At the end of a hundred a
fifty days the waters had abated; [4] a
in the seventh month, on the seve
teenth day of the month, the ark ca
to rest upon the mountains of Ar'à·r
[5]And the waters continued to ab
until the tenth month; in the ten
month, on the first day of the mon
the tops of the mountains were se
6 At the end of forty days No
opened the window of the ark whi
he had made, [7] and sent forth a rav
and it went to and fro until the wat
were dried up from the earth. [8] Th
he sent forth a dove from him, to
if the waters had subsided from t
face of the ground; [9] but the do
found no place to set her foot, and s
returned to him to the ark, for t
waters were still on the face of t
whole earth. So he put forth his ha
and took her and brought her into t
ark with him. [10] He waited anoth



[7] Then the LORD appeared to Abram, and said, "To your descendants I will give this land." So he built there an altar to the LORD, who had appeared to him. [8] Thence he removed to the mountain on the east of Beth'ėl, and pitched his tent, with Bethel on the west and Äi on the east; and there he built an altar to the LORD and called on the name of the LORD. [9]And Abram journeyed on, still going toward the Negeb.

10 Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. [11] When he was about to enter Egypt, he said to Sâr'äi his wife, "I know that you are a woman beautiful to behold; [12] and when the Egyptians see you, they will say, 'This is his wife'; then they will kill me, but they will let you live. [13] Say you are my sister, that it may go well with me because of you, and that my life may be spared on your account." [14] When Abram entered Egypt the Egyptians saw that the woman was very beautiful. [15]And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. [16]And for her sake he dealt well with Abram; and he had sheep, oxen, he-asses, menservants, maidservants, she-asses, and camels.

17 But the LORD afflicted Pharaoh and his house with great plagues because of Sâr'äi, Abram's wife. [18] So Pharaoh called Abram, and said, "What is this you have done to me? Why did you not tell me that she was your wife? [19] Why did you say, 'She

LORD. [5]And Lot, who went with Abram, also had flocks and herds and tents, [6] so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, [7] and there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. At that time the Canaanites and the Per'iz·zītes dwelt in the land.

8 Then Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are kinsmen. [9] Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right; or if you take the right hand, then I will go to the left." [10]And Lot lifted up his eyes, and saw that the Jordan valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zō'är; this was before the LORD destroyed Sod'ȯm and Gȯ·môr'rȧh. [11] So Lot chose for himself all the Jordan valley, and Lot journeyed east; thus they separated from each other. [12]Abram dwelt in the land of Canaan, while Lot dwelt among the cities of the valley and moved his tent as far as Sod'ȯm. [13] Now the men of Sod'ȯm were wicked, great sinners against the LORD.

14 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; [15] for all the land which you see I will

heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon." [10]And he brought him all these, cut them in two, and laid each half over against the other; but he did not cut the birds in two. [11]And when birds of prey came down upon the carcasses, Abram drove them away.

12 As the sun was going down, a deep sleep fell on Abram; and lo, a dread and great darkness fell upon him. [13] Then the LORD said to Abram, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years; [14] but I will bring judgment on the nation which they serve, and afterward they shall come out with great possessions. [15]As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. [16]And they shall come back here in the fourth generations; for the iniquity of the Am'ȯrītes is not yet complete."

17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. [18]On that day the LORD made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Eū·phrā'tēs, [19] the land of the Ken'ītes, the Ken'iz·zītes, the Kad'mȯ·nītes, [20] the Hit'tītes, the Per'iz·zītes, the Reph'ȧ·im, [21] the Am'ȯ·rītes, the Canaanites, the Gīr'gȧ·shītes and the Jeb'ū·sītes."

16 Now Sâr'äi, Abram's wife, bore him no children. She had an

to me be on you! I gave my maid
your embrace, and when she saw t
she had conceived, she looked on
with contempt. May the LORD ju
between you and me!" [6] But Abr
said to Sâr'äi, "Behold, your maid i
your power; do to her as you pleas
Then Sarai dealt harshly with her, a
she fled from her.
7 The angel of the LORD found
by a spring of water in the wilderne
the spring on the way to Shür. [8]And
said, "Hā'gȧr, maid of Sâr'äi, wh
have you come from and where
you going?" She said, "I am flee
from my mistress Sarai." [9] The an
of the LORD said to her, "Return
your mistress, and submit to he
[10] The angel of the LORD also said
her, "I will so greatly multiply y
descendants that they cannot
numbered for multitude." [11]And
angel of the LORD said to her, "
hold, you are with child, and s
bear a son; you shall call his na
Ish'mȧ·el;[t] because the LORD has gi
heed to your affliction. [12] He shall
a wild ass of a man, his hand aga
every man and every man's ha
against him; and he shall dwell o
against all his kinsmen." [13] So
called the name of the LORD w
spoke to her, "Thou art a God
seeing"; for she said, "Have I re
seen God and remained alive after s
ing him?"[u] [14] Therefore the well
called Bē'ėr-lä'häi-roi;[v] it lies betw
Kā'desh and Bē'red.
15 And Hā'gȧr bore Abram a s
and Abram called the name of his s
whom Hagar bore, Ish'mȧ·el. [16]Abr

Heinz Janzen

After Ten Years with th

Some time ago a hitchhiker in Palestine stopped a passing vehicle. He was surprised to find the owner reading a book on his bumpy ride. This hitchhiking evangelist noticed that the man was reading the Bible, so he asked, "Do you understand what you are reading?" The reader replied, "How can I, unless some one guides me?" He then invited our hitchhiker to ride along and explain the Bible to him. The result was that the reader was led to faith in Christ.

Today this question comes to us. Do we really understand the message of the Bible? Yes, all of those who have been exposed to Christian preaching and teaching have a smattering of knowledge of the Bible. Yet, there is so much more to learn and to practice.

We are charged to, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19, 20).

In this teaching task nothing but the best is good enough—nothing but the best in trained and Spirit-filled teachers, the best in curriculum materials, the best in buildings and equipment, and nothing but the best in English Bible translations. The Bible is at the heart of evangelism and Christian teaching. This central tool in the central task of the Christian church must be sharp and ready for its task of communicating the revelation of God.

Yet, this tool, the Bible, has become dull and difficult to use. Not because of the Bible itself, for "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16). The Word of God has become blurred through the careless copying which took place in the thousands of years before the invention of printing, through ignorance of the precise meaning of many words in the original Hebrew and Greek, and through the changes in the English language since 1611.

Meeting the Need

A few years ago many were saying that the Revised Standard Version would supplement but not replace the King James Version. But this is exactly what ought to happen. It is high time that the King James Version be discarded entirely except by older people who have learned to automatically translate the archaic phrases into sensible English.

With thanks to God for the gift of a superior English Bible—the Revised Standard Version—let us at once begin to supply our children, youth, and young adults with the best Bible that is available. It pains my soul to see sincere but misguided parents buy a King James Version for young people. It immediately creates a stumbling block to understanding the message of God and of salvation.

Our school textbooks are constantly being revised to incorporate the new discoveries of scientific research. Though the basic laws of nature have not changed since creation, man's grasp of these truths is constantly growing. Though Jesus Christ is the same yesterday, today, and forever, biblical research is ever giving man a clearer apprehension of God's truth, and we need a Bible version that keeps abreast of new

The Bible must be sharp and ready for our central task of communicating the revelation of God.

evised Standard Version

scoveries of the original texts, and the correct mean-
gs of biblical words.
Certainly there are a few mistakes in the Revised
andard Version, but they are far less than half of
ose in the King James Version; they are less than
ose in the American Standard Version which is
irly accurate but difficult to read.
Pastors, begin to preach from the best Bible version.
iurch councils, get the best pulpit Bible. Sunday
hool teachers, youth leaders and sponsors, and Bible
ub workers, stop using an inferior version of the
ble and get one that is first-rate.
The storm of criticism that greeted the publication
the Revised Standard Version ten years ago has
ven many people a guilt complex about using it. I
ve a guilt complex too—about using the King James
rsion. It was good for its time, but since some-
ing better has come, I feel guilty about using any-
ing except the best. Some fear what their friends
ll say; I fear what God will say.
What about the many other good modern Bible
rsions? They are fine for comparison, but since they
e usually one-man or small group affairs, they can-
t be as consistently reliable as one made by a large
oup as was the case with the Revised Standard
rsion. What about the New English Bible? So far
has proved itself comparable to the Revised Standard
rsion in quality. It is even more different in style
an the King James Version. The major problem is
at it will be some years before the Old Testament is
mplete. We need something now! If a further change
warranted in the future, the decision can be made then. The same would apply to a proposed translation coming from the so-called evangelical camp. Perhaps someday the National Association of Evangelicals, the American Council of Christian Churches, and the Grand Rapids publishers will get together to produce what they think is a "safe," scholarly, clear Bible version. Alas, I fear that this will not be soon and in all honesty could not be significantly different from the Revised Standard Version. Until that time, we must make do with what we have, and the best we have.

It is imperative that we pastors and people encourage our Board of Education and Publication to continue printing the Revised Standard Version in Sunday school lesson helps. To save space it could be used alone in the youth quarterly and children's curriculum. The projected revision of the hymnal should contain the Revised Standard Version for responsive readings.

Prove Your Point

But these are radical statements to some. How dare we say that the Revised Standard Version is better, when for our lifetime the King James Version has been considered the standard?

God inspired the writing of the Bible: first, the prophets who wrote the Old Testament, then the immediate followers of our Lord who wrote the New Testament. While we do not have their original manuscripts, careful examination of thousands of Bible copies gives us a high degree of certainty as to what they wrote.

No particular translation is inspired, not the Latin Vulgate, not the King James Version nor even the

In the teaching task of the church, nothing but the best in English Bible translations is good enough.

Revised Standard Version. Many have gone astray by criticizing the Revised Standard Version by comparing it with the King James Version or American Standard Version. The only real test of any version is to compare it with the Greek and Hebrew original.

What Does the Greek Say?

So often in biblical discussion, one asks, "What does the original Greek (or Hebrew) say?" This is a good question. The early European Bible translators worked from Greek manuscripts which were well over 99 per cent accurate. New finds of older Greek and Hebrew manuscripts since 1611 force the sincere Bible student to demand that the fraction of one per cent of error also be corrected.

A favorite Bible verse is 1 John 3:1, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The Revised Standard Version rightly adds: "and so we are," because Greek manuscripts add these words, manuscripts older and more reliable than those of the King James Version translators.

In another widely quoted verse, Romans 8:28, the best Greek manuscripts insert "God" so that the Revised Standard Version correctly reads, "We know that in everything God works for good with those who love him. . . ."

The Trinity passage, 1 John 5:7b, 8a, found in the King James Version was found in *no* Greek manuscript before 1500 A.D. The Revised Standard Version correctly omits it. John 7:53 - 8:11 is found in no Greek manuscript prior to 800 A.D., therefore the Revised Standard Version also correctly omits it. All of the early and reliable Greek manuscripts omit "blood" from Colossians 1:14 as does the Revised Standard Version. The Revised Standard Version includes "the blood" in all places where it really belongs.

Many other similar corrections based on the Greek are made by the Revised Standard Version.

What Does the Hebrew Say?

Again the Hebrew manuscripts available to Martin Luther and the King James translators were substantially correct, yet the process of hand copying for an even longer time had also introduced errors. A group called the Massoretes finally worked through the various Hebrew manuscripts to produce a standard Hebrew Bible by 1000 A.D. The copyists added marginal notes, trying not to tamper with the sacred text. Help in determining the true Hebrew is also found in the ancient Greek translation of the Old Testament, called the Septuagint. The King James translators used the Septuagint, Latin Vulgate, and even the European translations of their day.

All translators, coming to what seems to be an obvious copying error in the Hebrew, have sometimes followed the translations, occasionally have revised the Hebrew by an educated guess. There has been much criticism of the Revised Standard Version for this, but the King James Version and Authorized Standard Version did it as well, indicating it by italics. The Revised Standard Version marks it by the note "CN" and prints the Hebrew in a footnote, which the King James Version and Authorized Standard Version fail to do. At least the Revised Standard Version is more honest.

In 1947 the Dead Sea Scrolls were found in these jars. "We need a Bible version that keeps abreast of new discoveries."

What Does the Bible Mean?

The teaching of God's Word is plain in most places. Yet even the greatest scholars have debated the exact meaning of difficult passages. Recent discoveries of old non-biblical manuscripts are valuable in ascertaining the exact meaning of biblical words and phrases. For the New Testament the mass of Greek papyrus documents from Egypt give a clearer picture of the meaning of biblical Greek.

In 1 Corinthians 7:36-38 the older translators mistakenly thought that it was talking about a man giving his daughter in marriage. The Greek papyri now indicate that this passage is talking about permission for a Christian man to marry his fiancee.

Proverbs 26:23 in King James Version speaks of "a potsherd covered with silver dross." The Canaanite writings clarify the Hebrew and enable the Revised Standard Version to correctly say, "glaze covering an earthen vessel. . . ."

"Begotten" is omitted in the Revised Standard Version of John 3:16. The expression "only begotten" in King James Version translates a Greek word which means "the only one of its kind." This word is used in Luke 7:12 where it is impossible to insert "begotten." While it is true that there is an infinite difference between the only Son of God and the only son of a widow, this is to be discovered from context not by inserting an unnecessary word, "begotten."

"Calvary," a Latinism, should be "the place which

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s called The Skull" in Luke 23:33. Sentiment is no ubstitute for accurate translation, though there is ittle reason to drop "Calvary" as a church name, or o drop the Gospel songs using the word, "Calvary."

The word so often translated "soul" in the King ames Version is better translated "life, self, person, r desire" as in the Revised Standard Version. The Iebrew word so often translated "kindness, mercy, or ity" in King James Version is better translated "steadast love" in Revised Standard Version.

One great Bible scholar said that all religion lies n the prepositions. One welcomes the fact that the Revised Standard Version gives a truer rendering of hese. For instance in John 1:3 the King James Verion said, "All things were made by him," but the Revised Standard Version says more correctly, "All hings were made through him." See also John 2:7; Luke 23:15; and 1 Corinthians 4:4.

Even when the original text is clear and the meanng of the words certain, there is still doubt as to the orrect translation, either because of grammar or ecause a word can equally well be translated by sevral English words. In this case a footnote is needed o give an alternative reading. There were hundreds f these in the original King James Version but unortunately they are omitted in most recent editions. Habakkuk 2:4 uses the term "faith"; the Revised Standard Version correctly puts "faithfulness" in a ootnote as an alternative. John 5:39 can be either ranslated as "Search the Scriptures," or "You search he scriptures." The Revised Standard Version should ave a footnote here.

Hundreds of other corrections have been made. More need to be made, but let us give the Revised Standard Version credit for improvements in meaning.

But I Still Like the King James

The King James Version is beautiful and its familiar hrases have made their impression on English-speakng Christians for 350 years. We dare not underate the achievement of the King James translators. But the beauty of their work has become incompreensible to us. The powers of evil would love to lull s to sleep with beautiful phrases, while we miss the ruth of the gospel. "It is exactly the devout orthodox eliever in the full inspiration and authority of the Scriptures who ought to be most insistent upon acuracy and who must prefer accuracy to beauty or radition, or familiar phrases, or style," said the Reision Committee in an early introduction.

Obsolete words in the King James Version are meanngless to readers: bruit, fain, and "do you to wit." These become in the Revised Standard Version: reort, gladly, and "we want you to know."

Ambiguous words in the King James Version are broad, advertise, and liberal. These become: outside, let you know," and noble in the Revised Standard Version. Positively misleading words in the King James Version are suffer, let, and prevent. These correctly beome let, hinder, and precede.

There are 827 such old-fashioned words in the King ames Version which had to be changed in the Reised Standard Version. These are discussed in *The Bible Word Book* by Ronald Bridges and Luther Weigle.

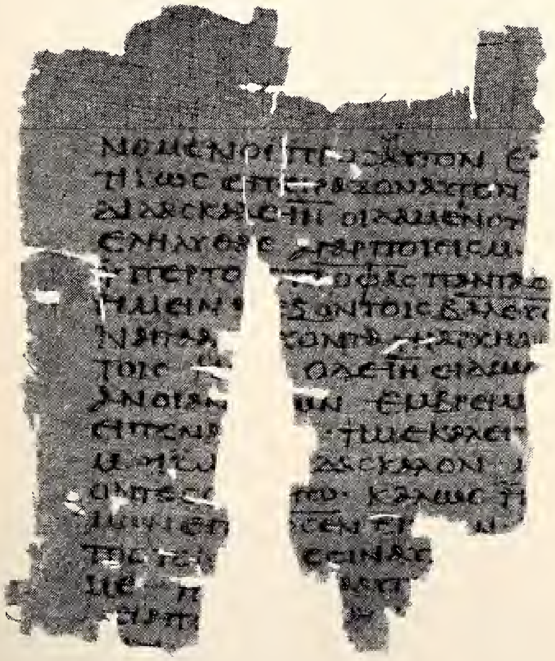
If the Holy Spirit inspired the original writers of the New Testament to write in the language of the common man, anyone who promotes the use of a translation which is not clear to the common man, is going against the Holy Spirit.

Much opposition to the Revised Standard Version stems from a wrong concept of faith. True faith is a commitment to Christ which is open-ended, ever searching for a deeper understanding, a greater obedience, and a closer fellowship with Christ. Too much "faith" is made up of adherence to a closed system of truth—resistant to new truth. We should study the Bible, not to defend our theology, but to learn a theology based on God's truth revealed in His Holy Word, translated in the best way from the best manuscript evidence.

Criticism—Just and Unjust

The storm of criticism over the Revised Standard Version seems to be subsiding, but it has left its scars and fears. Some criticisms are valid, others are unjust.

First let us think about the critics. Some are common readers like most of us who have always thought of the King James Version as the standard. But we must



A fragment from a papyrus manuscript of the second century helps scholars to find the correct meanings of biblical words.

Martin Luther translated the Bible into German. But, "no particular translation is inspired."

realize that the original Greek and Hebrew probably give good reason for changes. Too many preachers and laymen have spoken and written about matters over their heads.

Some criticism has come from people with an axe to grind. They are angry at the National Council of the Churches of Christ, rightly or wrongly, and have used the Revised Standard Version as a vantage point to snipe from. They have used under-the-belt name-calling, stirring up emotions instead of dealing with facts. Others have told outright lies, such as claiming that some revisers were Communists. One critic, who became wealthy from a lifetime of frauds, made it appear as if the revisers actually admitted some of the unjust charges.

First of all, the International Council of Religious Education, which sponsored the Revised Standard Version did not join the National Council of Churches until the Revised Standard Version was virtually complete. Secondly, granting that we may disagree with some of the beliefs and policies of the National Council of Churches, we are foolish to spite it by depriving ourselves of the best version available.

One charge is that the modernistic bias of the translators has affected the Revised Standard Version translation. But the Revised Standard Version committee has sought to honestly translate the text, not to insert their presuppositions. (Some "evangelicals" should take a cue here.) Wherever such evidence can be found it will be considered for future change. In some places the Revised Standard Version has a clearer view of the deity of Christ than the King James Version: Titus 2:13, and the footnote of John 1:18.

Some complain about the use of "thee" and "thou" for God but not for Jesus. Since in the original tongues the same pronoun is used for God, man, and the devil, the Revised Standard Version should have also dropped "thee" and thou" entirely, since we no longer address each other as "thee." The Revised Standard Version committee was actually trying to avoid criticism by retaining the archaic pronouns for deity. Those, who insist that "thee" and "thou" should have been used for Jesus throughout, are guilty of the Docetist heresy which denies the Incarnation and humanity of Jesus. (*The Mennonite*, June 26, 1962, p. 430.)

The dropping of italics for inserted words offends some. But since only words essential to the meaning are used, italics are not necessary. Few readers understand the meaning of the King James Version italics anyway. This relates to the accusation of the Revised Standard Version being a paraphrase. If someone wants a wooden, word-for-word translation, they need only buy an interlinear Greek-English Testament to see how incomprehensible this is. Any translation must be good English in word order, idioms, and grammar. One must translate meanings, not form. The sentence, not the word, is the basic unit of thought. In fact, the King James Version is full of paraphrases, including the blasphemous, "God forbid," which is better, "By no means" (Romans 6:2 RSV). Paraphrase involves greater wordiness, but the Revised Standard Version is 20,000 words shorter than the King James Version.

There has been so much noise about Isaiah 7:14 in the Revised Standard Version that many people must think it contains only this verse. The King James Version says, "a virgin shall conceive," the Revised Standard Version says, "a young woman shall conceive," and puts "or virgin" in a footnote. Which is right? The best evidence is given by William LaSor, a professor at Fuller Theological Seminary, who asserts that the root meaning of "almah," the Hebrew word here, is "young woman." Another word, "bethulah," is the correct one for virgin. The early Jewish translators of the Old Testament into Greek, translated "almah" more often by "young woman" than by "virgin." But most significant is the context. This prophecy was first of all directed to King Ahaz and his time. Says LaSor, "The immediate fulfillment was to be a child born of a young woman, a virgin who was married to a husband and who in due course gave birth in the normal biological way. The ultimate fulfillment was to be in a child born of a virgin who had never known a man, and the child was therefore to be known as the Son of God." To insist on the term "virgin" here would demand belief in *two* virgin births which is clearly not so. *The Revised Standard Version staunchly upholds the virgin birth* of Christ in Matthew 1 and Luke 1. Many other prophecies have dual fulfillments, an immediate and a more distant one.

This is the reason for the changes in capitalization n Psalm 2:7 and 110:1.

The objection to the name Revised Standard Version s ridiculous as is the objection to the copyright. As far as promotion and profits go, anyone who writes, edits, prints, and publishes deserves to promote and make a profit: Nelson and the National Council of Churches, as well as Zondervan, Moody Press, and the Sword of the Lord. Incidentally, five more publishers are now licensed to distribute the Revised Standard Version beginning October 1, which will mean a greater variety than ever in type faces, bindings, formats, and helps.

Bonus Features in the RSV

The cross-reference footnotes are valuable. He who ikes to compare the Old Testament root with the New Testament fulfillment finds that the source of Old Testament quotes are found at the bottom of the page or in the center column. Conversely, in Old Testament study, the New Testament enlargement of a theme is ndicated by a verse reference. Parallel thoughts are also indicated such as the Gospel parallels, as well as similar thoughts in the Epistles. One reading about he River of Life in Ezekiel 47 finds about fifty cross references, including the one about the River of Life n Revelation 22:1-2.

Modern punctuation and paragraphing make for easy reading. One feels almost guilty at first for the ease n reading the Revised Standard Version, but there is no legalistic merit to be achieved for reading a difficult translation when a better one is available. Here we quote Jaroslav Pelikan and E. B. White, "Muddiness s not merely a disturber of prose; it is a destroyer of ife, of hope; death on the highway caused by a badly worded roadsign, heartbreak among lovers caused by a misplaced phrase in a well-intentioned letter, anguish of a traveler expecting to be met at a railroad station and not being met because of a slipshod telegram—and, let the theologian add, betrayal of the faith handed down to the saints by careless or deliberate ambiguity in the language of theology or devotion" (*The Mennonite*, May 29, 1962, p. 366). Sometimes there is doubt as to the exact placing of quotation marks as in John 3, but the revisers indicate two alternative places for the end of the first quote, verse 15 or 21, and two for a second quote, verse 30 or 36.

These alternatives were not indicated in the 1946 edition, but are in the 1952. This is a clue to a further merit of the Revised Standard Version: the revisers have met regularly to consider suggestions for improvement. Many objected to a footnote of Matthew 1:16 found in the 1952 edition; this footnote has now been removed. Eighteen further changes appear in the 1962 RSV, suggested by the Lutheran Church-Missouri Synod. The Lutheran committee reported that "we found comparatively few passages where in our estimation a different translation was essential because of doctrinal implications." Examples of changes of words and phrases made in the interest of consistency, clarity, or accuracy of translation, include: "from," Job 19:26; "bread," Matthew 7:9, 1 Corinthians 10:17; "is he," Matthew 21:9 and parallels; "the Son," Matthew 27:54, Mark 15:39; "ask nothing of me," John 16:23; "for this life only," 1 Corinthians 15:19; "the husband of one wife," 1 Timothy 3:2, 12; 5:9; Titus 1:6.

Frank Neuberg, a professor at Wheaton (Ill.) College says, "It is to be considered a great step forward that the Revised Standard Version has set apart most of the clearly poetic passages in the Prophets. Especially on the basis of our knowledge of Ugaritic (Canaanitic) poetry, gained during the past twenty years, we are now able to say that the prophetic books contain far more poetry than the Revised Standard Version acknowledges, by its over-conservative choice . . . . Many difficulties in exegesis and theology have arisen from failure to recognize this" (*United Evangelical Action*, Jan. 1, 1953, p. 9).

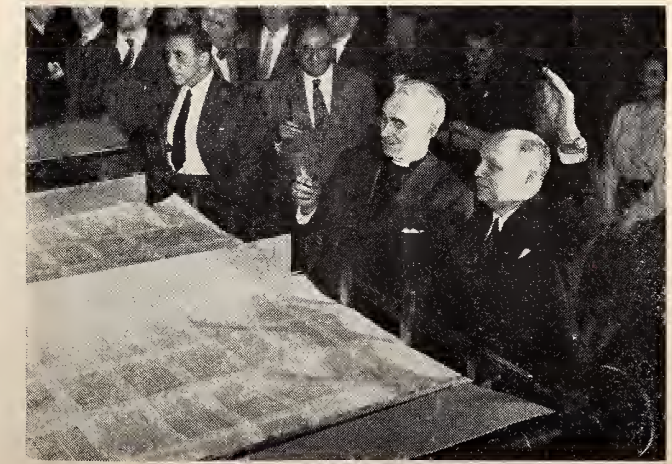
This treatment of criticisms is exceedingly sketchy. Those who wish further light should read *God's Word into English*, by Dewey Beegle, Harper; *The Revised Standard Version, an Examination and Evaluation*, by Harold Bender, Millard Lind, and C. K. Lehman, Herald Press; *An Introduction to the Revised Standard Version New Testament*, by members of the Revision Committee; and *An Introduction to the Revised Standard Version Old Testament*, by members of the Revision Committee. The Herald Press booklet holds that the Revised Standard Version upholds all cardinal doctrines of the Christian faith.

Happy Birthday

Well may be rejoice at this tenth anniversary celebration of the publication of the Revised Standard Version. We can be glad as we find that ten million copies of the Revised Standard Version have been sold since publication, 16,000 churches have it on their pulpit or lectern, and tens of millions of Sunday school pupils find it in their lesson helps week by week.

We can be thrilled at the testimonies of ministers and laymen who find that the Bible has spoken more clearly than ever to them about the Saviour. I still remember with deep emotion talking to a man just converted from a life of utter sin. He wanted to read the Bible he had so long ignored. He asked plaintively if it were all right to read the Revised Standard Version since he understood it more easily. How thrilled he was when I assured him that this was perfectly in order. May this be your thrill too.

Officers of the National Council of Churches observe the first press run of the Revised Standard Version in 1952.



NEWS

Three Mennonite Bodies Regroup

During recent weeks three Mennonite conferences acted to change relationships. The Evangelical Mennonite Church and the Evangelical Mennonite Brethren Conference decided to dissolve a loose affiliation of nine years which had been called the Conference of Evangelical Mennonites. A related Mennonite body, the Missionary Church Association took a large step toward union with the Christian and Missionary Alliance, which if finally approved by a majority of congregations would be called the Missionary Alliance.

A statement by John R. Dick, Abbotsford, B. C., signaled the end of the merger road for the Evangelical Mennonite Church and the Evangelical Mennonite Brethren. Writing in the September 15 issue of the *Evangelical Mennonite,* the one united effort of the two groups, Dick said that "geographic distribution of the churches . . . prohibits an adequate desirable fellowship." During the nine-year affiliation the two groups had held only three major meetings. The Evangelical Mennonite Church centers in states adjoining Indiana. The congregations of the Evangelical Mennonite Brethren stretch from Nebraska to British Columbia. Said Milo Nussbaum, Morton, Ill., the new president of the Evangelical Mennonite Church, in a recent interview, "Geographical distance presented a larger problem than the brethren had anticipated."

The Evangelical Mennonite Church was born in Berne, Ind., in 1864. Henry Egly, an Amish bishop despaired of the apparent formalism and lack of spiritual fellowship in the church. His call for a definite experience of regeneration brought into being this denomination which was first called the Defenseless Mennonite Church of North America.

The name "Defenseless" was also used by the Evangelical Mennonite Brethren Conference when it organized in Mountain Lake, Minn., in 1889. Though also a protest against current formalism in religious life, the Evangelical Mennonite Brethren were of Russo-German ethnic background, unlike the Pennsylvania German-Swiss stock of the Evangelicals in Indiana.

Both groups have put a major emphasis on missions. Together they raised $250,000 annually. This strength, however, became the major stumbling block in merger efforts. The two different methods of promoting missions followed by the two groups could not be blended. The Evangelical Mennonite Church, reflecting its urban contacts in the East over its longer history, have raised and administered mission funds through a denominational board. Besides sharing in the program of the Congo Inland Mission, it maintains a program in the Dominican Republic.

The Evangelical Mennonite Brethren have allowed their mission program to develop on a personal level. Individual members have chosen fields of service and then sought support from their home congregations and friends. William Regehr, Omaha, Neb., treasurer for the Evangelical Mennonite Brethren, reported that his group had members serving under 17 different mission boards all of them independent, nondenominational operations with the exception of the Congo Inland Mission, an inter-Mennonite program. Regehr did report though that the Conference had a mission board that seeks to guide mission candidates to mission programs on which the Conference has board representation such as the Evangelical Alliance Mission, the Gospel Missionary Union, and the Far Eastern Gospel Crusade.

Evangelical Mennonite Brethren find denominational programs limited in the variety of fields offered to the interest of the prospective worker or supporter. Coupled with this may be a feeling that a denominational program may absorb too much money in administration (a popular belief held by many, though not supported in fact). Regehr reflected the emphasis and loyalty to the Evangelical Mennonite Brethren mission program when he said, "Our mission program is the main thing keeping our churches together."

Another stumbling block to merger, said Dick, was that the "affiliation did not appear to resolve the problem of higher education for the two bodies." Here again geographical distance entered in. Just as big was the problem of the resources of the group. The Evangelical Mennonite Brethren has 3,000 members; the Evangelical Mennonite Church, 2,500. In a period of rising costs it takes more than 5,500 people to build a college, the Conferences soon discovered, especially when the need for church-sponsored education is not of primary concern.

In concluding his statement, Dick said, "Lasting gain has come as a result of our united efforts to promote the fields of administration, missions and evangelism." The Evangelical Mennonite Brethren feel that some of the Evangelical Mennonite Church's organizational know-how has rubbed off on them. The other group in turn expressed appreciation for the dedication and sacrifice of the Brethren. The sharing of pastors and the interchange of evangelists also received appreciative words.

The dissolution of the two groups became final at a meeting of the

Evangelical Mennonite Church at Syracuse, Ind., August 19 to 24. The group voted to adopt the advice of a joint-study committee to disconinue merger efforts. The same resoution had been adopted earlier by he Evangelical Mennonite Brethren at Steinbach, Man., in June. Neither group has any future plans for active relations with any other Mennonite group beyond present ommitments to the Congo Inland Mission and the Mennonite Central Committee.

While the dissolution of the Conerence of Evangelical Mennonites eaves both parties in the Mennonite amily, the Missionary Church Asociation merger will probably sever ts weak link with Mennonitism. An outgrowth of the Evangelical Mennonite Church in 1898, the Misionary Church was founded by J. E. Ramseyer. Once again Berne, nd., was the site. Ramseyer's strong nsistence on immersion and his emphasis on mission work were the ssues. The group was strongly influenced by the German branch of the Christian and Missionary Alliance.

An effort to unite the Missionary Church with the parent Evangelical Mennonite Church immediately fter World War II failed partly ecause of difference of attitudes of the two groups toward their Mennonite background.

At its annual meeting at Fort Wayne, Ind., on Aug. 21, the Misionary Church voted by a large majority, 204 to 44, to refer the ause of merger to its congregaons. A two-thirds majority vote will unite its 8,000 members with he 57,000 members of the Christian nd Missionary Alliance. The combined group will have a staff of 45 missionaries, 100 from the Misonary Church.

ISASTER SERVICE SECTION

new section of the Mennonite entral Committee was organized n August 28. The Mennonite Disaster Service (MDS) is now a secon of MCC similar to the way in hich the Peace Section is also related to it. This action was approved January and February of this ear. Wayne Clemens has been appointed executive co-ordinator of DS and will be joining the Akron aff in November, 1962. Officers ected for the 1962-63 term are: Ivan Martin, Blue Ball, Pa., chairman; Harry Martens, Elkhart, Ind., vice-chairman; Norman Shenk, Salung, Pa., secretary; and William T. Snyder, Akron, Pa., treasurer. These four, plus E. W. Bearinger, member at large, and Wayne Clemens, form the Executive Committee.

BANGLES FOR BRIDES The "engagement ring" of a Hindu girl are bangles cut from a conch shell. Craftsmen making these bangles were uprooted in the disturbances of 1947 which followed independence. As refugees the bangle makers have suffered greatly. They lacked money and proper tools to make a living. A joint church organization, Bengal Refugee Service, has been formed to aid the 260 craftsmen and their families. Proper tools, new sources of shells, and a workshop were included in this aid. The Bengal Refugee Service is operated jointly by the National Christian Council of India, the World Council of Churches in Geneva, and Church World Service in America. Plans are also being made to aid other craftsmen refugees in the area.

WORLD CONFERENCE PAPERS

Papers presented at the Seventh Mennonite World Conference are being printed. The book will be about 750 pages. The price is four dollars. If you have not yet signed up for the book and would like to have a copy printed, please send your name and address immediately. It is not necessary to send any money at this time.

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Cornelius J. Dyck, Secretary
Mennonite World Conference
3003 Benham Ave., Elkhart, Ind.

Please reserve........copies of the proceedings of the Seventh Mennonite World Conference, Kitchener, at $4.00 each for:

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PHYSICIANS MEET

Laurelville Mennonite Camp, Mt. Pleasant, Pa., was the setting for the annual meeting of Mennonite Medical Association (MMA), Sept. 1 and 2, 1962. Willard S. Krabill of Goshen, Indiana, president of MMA, served as the group's leader. Attending were 145 persons, including physicians, dentists, medical and dental students, wives and children.

The week-end gathering was a period of refreshment both in informal fellowship and in a challenging program. The speeches centered around the theme of "The Christian Physician in His Environment." Six talks were given on this subject, dealing with specific areas of service, as follows:

"The Christian Physician in his Professional Organizations and Contacts"—Wilmer Harms, M.D. "The Christian Physician in His Community"—J. Winfield Fretz. "The Christian Physician in the World"—Jacob M. Klassen. "The Christian Physician and His Church"—Paul Erb. "The Christian Physician—A Counselor"—Otto Klassen.

During the business meeting the membership voted to provide for the employment of a part-time executive secretary who would be responsible for editing the *Mennonite Medical Messenger* and for keeping an up-to-date directory of Mennonites in medicine.

TEACH IN LOCAL CHURCHES

Five Bluffton College students will be gaining practical experience in the field of Christian education during the coming school year by participating in educational programs of local area churches. Carrie Hsu, Formosa, will help Mrs. Nelson Diller in the kindergarten of the First Presbyterian Church, Bluffton. At the Missionary Church, Bluffton, Sara Radebaugh, Lima, will work with the junior church and Shirley Harkness, McMillan, Mich., will work with children on Sunday evenings. Bertha Mae Reiff, Collegeville, Pa., will teach the junior high school class at the Evangelical Mennonite Church, Bluffton, and David Bower, Boyertown, Pa., will work with the senior high school youth fellowship at Grace Church, Pandora. A weekly seminar with their advisor, Paul Shelly, will help them in their work.

PAX QUARTET

A quartet of four former Paxmen who have been touring Europe over the summer months is planning a tour of United States and Canadian churches in September and October of 1962. In their visits they will be sharing the experiences and blessings of their work in Pax, in addition to singing together. The four men who are participating are: John Loewen, Dinuba, Calif.; Ervie Glick, Minot, N. D.; Nelson Good, Elida, Ohio; and Martin Harder, Swift Current, Sask. These men have had experience in Pax service in Germany and Austria.

EXPANSION PROGRAM STUDY

The Bluffton College faculty and selected students will be involved this year in an institutional self-study. This will serve as a guide for the expansion program needed by Bluffton College during the next decade. Eldon Graber, registrar, attended an NCA workshop at the University of Minnesota, where he had as his special project the setting up of a self study. Graber is chairman of the steering committee.

CHURCH RECORD

WORKERS

Harvey and *Ella Bauman,* missionaries on furlough from India, will itinerate in Oklahoma churches in October. They will also include the only General Conference congregation in Texas. Beginning their service in the west on the last day of September, they will be at Inola, Okla. In October they will present the cause of missions in the following places: Deer Creek, October 1; Medford, 2; Goltry, 5; Enid, 7; Meno, 8; Ringwood, 9; Canton, 11; Seiling, 12; Clinton, 14; Hammon, 15; Hydro, 16; Geary, 17; Carnegie, 18; Gotebo, 19; Corn and Bessie, 21; and Turpin, 23. On October 22 they will be in Waka, Texas. The Baumans returned from India in 1961 after serving in missions for 35 years.

Elmer Dick writes in a letter dated Aug. 4: "The last of our conference guests left this morning. It seemed like old times with about 60 people present. When we think back a year ago with a few men here, we cannot help but marvel at what the Lord has done. . . . Those of us who attended the General Conference at Kandala were challenged anew with the opportunities we have among these people. . . . We were all deeply impressed when they asked that missionaries might again be stationed at each station and be made responsible for the teaching of religion in the Bible schools and also in the other schools . . . . They also requested white medical personnel for all of our stations. Vast areas in our own mission are totally unreached by any medical help at the present time."

Mrs. Russell Schnell and *Tina Quiring* engage in house visitation in the city of Tshikapa in the Congo. Mrs. Schnell reports that people have expressed appreciation for their visits and that all homes they visited were willing to have them conduct services. In some places from 70 to 100 people gathered to hear the gospel message.

Charles and Geraldine Sprunger could not leave on the "Vinkt" sailing for Africa on Sept. 7 because their visas failed to arrive on schedule. They sailed on the "Steenstraete" on Sept. 19.

Peter Voran, on furlough from the General Conference Mission in Japan, will report on mission work during October. From Oct. 1 to 4 he will be in Washington congregations; Oct. 5-7 in Vancouver, B. C.; Oct. 8 in Abbotsford, B. C.; Oct. 12-14 in Pretty Prairie, Kan.; and on Oct. 28 in Inman, Kan.

CALENDAR

Canadian

Oct. 7—Thanksgiving and Mission Festival, United Mennonite Church, Rosthern, Sask.

Central

Sept. 30—Pax quartet at morning service. Bethel Church, Fortuna, Mo.

Sept. 30—Andrew R. Shelly at Markham Church, Markham, Ill.

Oct. 11—Indiana Women's Missionary Rally, First Church, Berne, Ind. Registration at 9:30 a.m.

Northern

Sept. 30—Hymn Sing at Friedensberg Church, Avon, S. D., sponsored by the youth fellowship.

Oct. 7—Verney Unruh to United Church, Wolf Point, Mont.

Pacific

Sept. 30—Homecoming at Menno Church, Ritzville, Wash., with Harry Martens guest speaker.

Western

Sept. 30—Verney Unruh to Bethany Church, Kingman, Kan.

Oct. 7—Western District Sunday school convention at First Church, Newton, Kan.

Oct. 19—Women's Missionary Organization Meeting at Eden Church, Moundridge, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

NEW ADDRESSES

C. Boldt, Osler, Sask.

Anna Buller, 1704 West 25, Apt. 02, Lawrence, Kan.

Glen D. Buller, 302 S. Columbia Ave., Seward, Neb.

Mark Claassen, 1325 N. 38 St., Lincoln 3, Neb.

Paul Dyck, 3003 Benham Ave., Elkhart, Ind.

Abe Enns, 1610 Park Ave., Chicka-ha, Okla.

Peter G. Epp, Box 21, Mildred, Sask.

Helen Friesen, 110 S. Main St., Culver, Ind.

Henry Friesen, 53 Riel Ave., Winnipeg 8, Man.

Leonore Friesen, Columbia Bible College, Columbia, S. C.

Shirley Goertzen, 1446 W. 73rd St., Chicago 36, Ill.

MARRIAGES

Madelyn Base, First Church, Geary, Okla., to *Mark McCracken,* Stillwater, Okla., on Sept. 9.

Erna Dueck, West Abbotsford Church, Abbotsford, B. C., to *Ernest Wedel* of Black Creek, B. C., August 6.

Dennis Hofer, Bethany Church, Freeman, S. D., to *Dianna Simon-on,* Bang Lutheran Church, Freeman, S. D., September 2.

Eileen Jantzen, First Church, Beat-ice, Neb., to *Jerald Stucky,* Zion Church, Elbing, Kan., on Aug. 4.

George Kaufman, First Church, McPherson, Kan., to *Naomi Esau,* nman (Kan.) Church, on Aug. 31.

Keith Kaufman, First Church, McPherson, Kan., to *Joleta Black,* Church of Christ, McPherson, Kan., on Aug. 19.

Mary Neudorf, West Abbotsford Church, Abbotsford, B. C., to *Bernie Schmidt,* Arnold M. B. Church, Arnold, B. C., August 24.

Ruth Schierling, First Church, McPherson, Kan., to *Ralph Flohr,* Lutheran Church, Lindsborg, Kan., on Aug. 19.

Helen Kay Schmidt, First Church, Hillsboro, Kan., to *John McMinn,* Hamlet, Neb., on Sept. 2.

Lydia Unger, West Abbotsford Church, Abbotsford, B. C., to *John Hiebert,* Clearbrook, B. C., Aug. 17.

Geraldine Unkrich, Eicher Church, Wayland, Iowa, to *Robert Deyarman,* Olds Church, Mt. Pleasant, Iowa, on Sept. 9.

Kathleen Jane White, Pleasant Valley Baptist Church, Camarillo, Calif., to *Vernon Lee Goertzen,* First Church, Reedley, Calif., on July 15.

Clark Wiebe to *Anna Marie Toews,* First Church, Hillsboro, Kan., on Aug. 19.

Metta Ann Janzen, First Church, Upland, Calif., to *Kenneth Lieb,* on Aug. 18.

Mary Jane Wisser, First Church, Upland, Calif., to *Andrew Wightman,* on Aug. 27.

DEATHS

Mrs. Alta Mae Carlson, Topeka Church (Ind.), was born April 29, 1878, and died Aug. 29. She was the mother of one son.

Victor Ehresman, Apostolic Church, Trenton, Ohio, was born in 1893 and died Aug. 1.

Mrs. Anna Friesen Epp, United Mennonite Church, Waterloo, Ont., was born March 23, 1899, in Blumstein, Russia, and died Aug. 29.

Lillie Heck, Bloomington, Ill., died July 31 at the age of 83.

Mrs. E. H. Haury (Maria Bergman), First Church, Upland, Calif., was born August 28, 1872, in S. Prussia and died June 29. She and her husband worked in the Indian Mission School in Darlington, Okla.

Dr. Jacob ter Meulen, librarian at the Peace Palace in The Hague, died on August 12. He was 77. His widow survives.

Mrs. Elizabeth Martens, United Mennonite Church, Waterloo, Ont., was born Jan. 28, 1896, in Tiege, Taurien, South Russia, and died on Aug. 25.

Joseph Rediger, Calvary Church, Washington, Ill., died July 15. Surviving are his wife, two sons, and one daughter.

Mrs. Lydia Schnebele, Deer Creek, Church, (Okla.) was born on Feb. 19, 1875, and died Aug. 30.

Jesse Strubhar, Calvary Church, Washington, Ill., died Aug. 19. His wife, one son, one brother, and two grandchildren survive.

Emil H. Wiebe, Emmaus Church, Whitewater, Kan., was born Oct. 30, 1893, and died Aug. 26.

Mrs. Pierre Widmer died August 24. Pierre Widmer is one of the Mennonite leaders in France.

LETTERS

FORGOTTEN AMERICANS

DEAR EDITOR: The article "Reapers n Our Fields" by Senator Williams Sept. 4) was both informative and mely. Apart from the fact of the migrant laborer and his plight lies he greater tragedy of the general pathy of the churches and the communities in which the migrant, ften temporarily, resides.

Recently the Mennonite Central ommittee concluded its fourteenth ummer of migrant service in New ork State. One of the challenges faced by the twelve young people who participated in two projects this past summer was to involve as much as possible community people in the camp program. They were partially successful and gave expression to the satisfaction experienced by people as they participated in the camp programs and became acquainted with the needs and often dire situations of these farm laborers.

In addition to service programs such as these in which young people can participate, and there are many of them, unmet needs continue. As concerned Christian people, each of us can do our part by possibly being alert to needs in our own geographical areas and becoming involved in migrant ministry programs or possibly even initiating them. Here is a great area of need that the church needs to be responsive to. Additionally, we can write to the proper persons in our nation's capital, urging passage of the legislation which will improve the lot of these "forgotten Americans." Presently there is legislation before the committee on education and labor, which if passed, will certainly improve the lot of these farm workers. The chairman of this committee is Adam Clayton Powell.

Churches and communities will also benefit by the use of the film, "Harvest of Shame." *Claude F. Boyer, Mennonite Central Committee, Akron, Pa.*

Mennonite Men in Bethlehem

MENNONITE MEN assmbled three times on Saturday of conference week in Bethlehem, Pa. They met at Hotel Bethlehem for a prayer breakfast in the morning, and again for a luncheon meeting at noon. The business session was held at 2:30 p.m. in Prosser Auditorium at Moravian College.

About 40 men were present at the breakfast meeting with Abraham High of Norristown serving as chairman. He asked those present to tell the group what Jesus Christ means in their lives. A number of men responded with some fine testimonies.

Menno Schrag of Newton was then asked to give a report on the activities of Mennonite Boys League. He reported that the League is now ten years old with 30 active local boys' clubs. He also reported that the Boys League Handbook is being revised and will soon be available. The responsibility of Boys League is now being promoted by the Director of Youth Work under the Board of Education and Publication. Schrag indicated that according to the handbook, Mennonite Boys League has a three-fold purpose: (1) To establish an activities program for boys. (2) To induce boys to become active church members. (3) To bring boys into a saving relation to Jesus Christ.

Ben Krahn, chaplain of Mennonite Hospital, Bloomington, Ill., led the men in a brief worship service. He then introduced Arnold J. Regier, chaplain of Bethel Deaconess Hospital, Newton, Kan., who had prepared a paper on "Hospital Visitation." A copy of this paper was given to those present since there was not sufficient time to make a formal presentation.

At noon about 60 men assembled for the luncheon. Richard Rosenberger served as chairman. An address was presented by Leon Sullivan, a layman of the Baptist Church. Sullivan is a broker from Philadelphia, and is chairman of the Christian Businessmen's Committee of that city.

The triennial business session was called to order by the president, John Schrag. Devotions were given by the vice-president, Carl Ens. The secretary-treasurer's report was presented by Maurice Stahly. The following is a summary of the financial report:

Receipts	
Balance 1959	$1,463.95
Receipts in 1959	6,283.35
Receipts in 1960	3,935.69
Receipts in 1961	3,708.65
Total receipts & Balance	$15,391.64

Disbursements	
Administrative Expenses	$ 353.84
Boys League	531.75
Paraguay Roadway Project	8,851.15
Mennonite Men Handbook	574.71
Yeotmal Water Project	200.00
Bible Distribution Project	118.93
Total Disbursements	$10,630.08
Balance Conference 1962	$ 4,761.56

Jakob Duerksen, Filadelfia, Paraguay, was asked to report on the completion of the Trans-Chaco Roadway project. He extended a hearty thanks to all who helped and made available contributions through the Mennonite Men's organization. He reported that transportation costs are reduced to one-third of the former rate, and the time of travel has been reduced from one week to one day between Filadelfia and Asuncion by use of this completed roadway. This means better pay and faster delivery for all products. The roadway has also opened up isolated communities for spiritual fellowship and the possibility of mission work.

The delegate body responded to Brother Duerksen's expression of thanks by passing a resolution instructing the secretary to convey a word of greeting to the Brethren in Paraguay.

The delegate body adopted the recommendation of the executive council to accept a budget of $15,000 for the next three years. Specific projects have not been definitely determined. Definite decisions will be made by the executive council, which consists of General Conference officers and one representative from each of the district conference organizations. These are some possibilities:

Administrative expense	$ 2,000.00
Boys League	1,500.00
MDS national office at Akron, Pa.	4,500.00
Vocational Trainee from South America	1,000.00
Agriculture work in Congo	?
Assist in training foreign students from G. C. mission lands	?
	$15,000.00

A panel consisting of a representative of each district discussed the topic "Ministerial Recruitment and Support." Those participating were William Juhnke, Western; John J. Eitzen, Northern; Alfred Heer, Pacific; Carl Ens, Canadian; Stanley Hostettler, Central; and Abraham High, Eastern.

Officers elected by the delegates for the next triennium were president, Paul Zerger, a schoolteacher from McPherson, Kan., and secretary-treasurer, Herbert Regier, a businessman of Buhler, Kan. Carl Ens will continue as vice-president.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

YOUTH

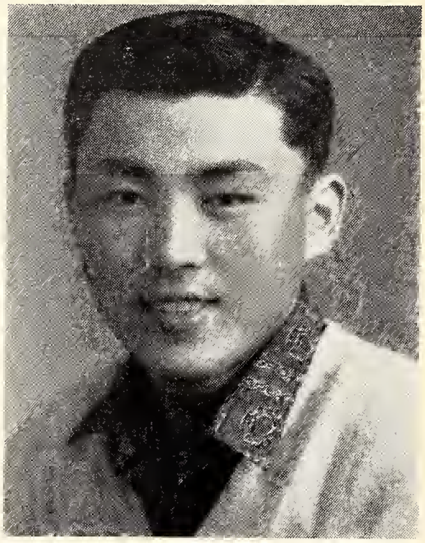
Story of a Korean Boy

Chung Chung Suk's life was filled with sadness until —but read his story for yourself.

I WAS BORN in Poh Hahng, Korea. It was a beautiful city with a small harbor in front of it and mountains in the back covered with tall, thick oaks.

Since my house was very close to the mountain, I thought it was the best place for a house, because I could have my unique toys—acorns —whenever I needed them. When my toys were all robbed by the rats, I climbed up the mountain to pick up more. As I stood looking up the tall oaks I felt myself to be a dwarf. It had been only seven years since I opened my eyes upon this world at that time, but I had an affirmation that I would grow up as tall as oaks someday for I thought human beings could grow without any restriction.

This was my part of innocent childhood. I was a stranger to the sadness and grief that was in my father's and my twelve year old sister's hearts. I just satisfied myself with my favorite job that was picking up the acorns and walking about the tall oaks. I had to fix my lunch by myself. There was nothing to do beyond getting a spoon and chop-sticks out of the shelf and a bowl of rice, piece of fish and some kimch. Kimch is made of cabbage, mixed with pepper, garlic, and salt. It's delicious but makes foreigners cry when they taste it the first time, for it's hot. My sister (who had been a kind cook for me and my father) had gone to school every day but Sunday. It had been more than six months since my mother had been sent to the hospital, so it made Sook Hee, my sister, a veteran cook.


Chung Chung Suk

My father had been engaging himself in a newspaper office as a reporter, but he seemed to have given everything up to take care of my mother at the hospital. As I recollect upon that time, he was the most miserable and forlorn one. He had neither a brother nor a sister who could help my mother at the hospital while he was out for his work. He married my mother because she had a big family; unfortunately, they all had moved to Pyung Yang which is the capital of North-Korea today. When my mother had become ill, it was too late to send a telegram to my grandmother. A strange idea, created by a strange man, had already spread all over North-Korea and had divided this small peninsula into two pieces permanently. My father's parents had passed away a long time ago before I was born. He had nobody to be part of his arm. He had used up all his savings to heal my mother's disease and had to sell our land that he inherited from my grandfather.

Whenever my father returned home in the evening from the hospital, he made no conversation. The only impression of him that is still lively in my memory is the gloominess upon his face that never seemed to disappear and turn into bright morning.

When I was nine years old, I was aware of my mother's disease.

Boys working in the metal shop

She had tuberculosis and had been in the hospital for two years. I was forbidden by my father to visit her, but one Sunday, I went to the hospital without my father's knowledge. I nervously went into the hospital, looked around every direction but I had no idea how to find her room. After a few minutes of hesitation in the long passage, I began to peer through the chinks of every room. While peering at a door that bore "Internal Medicine" on the window glass someone opened the door from inside. I got a small wen on my forehead. As I stepped backward rubbing it, a little stoutish man who looked like a doctor shouted at me. I thought it was bad luck to get a wen from a doctor, but it recovered soon. Peering at another door, I felt a tap on my back and looked up with amazement.

"What are you doing here?" asked a young nurse, holding a chart and a pencil.

"I-I am looking for my mother, madam," said I stammering over the words.

"Who's your mom?" she asked stooping a little.

"I don't know whether you know my mother, madam, but she has been in this hospital for two years." I returned with my head down.

"Oh! she, yes, I know her. I am afraid you can't see her, little boy," said she, making gesture as if she would go for her business.

"No, madam, please don't go. Please let me see my mother. I have not seen her for two years." I implored, crossing her path.

She looked down at me piteously and said, "Come along," holding one of my hands.

After we made a good deal of steps in silence, she stopped at a door that was at the end of the long passage, stopped herself, and whispered to my ear that I shouldn't go close to my mother and that I mustn't stay so long.

I hesitated for a moment. After I screwed up my courage I opened the door slowly, pushing in my head first before I moved my feet. I found my mother laying flat on her face with her long black hair upon her back. I walked in quietly and sat on a chair that was for the doctor or nurses. I fixed my eyes upon my mother's bed and then looked all around the room. When I was about to look at her bed again she was looking at me lying flat on her back now.

"Suhgee! Aren't you Suhgee?" asked she faintly with astonishment, calling me by my nickname that she was so fond of.

"Yes, it's me, Suhgee, your son," I returned, rising myself to my feet from the chair.

"You have grown up out of knowledge, my son, and look so healthy too," said she, smiling about her dark eyes as faintly as a raindrop upon a big pond.

I could make no compliment to her in return for she was so pale and bony. I just dropped my head down because I felt my eyelids so hot.

"Don't do that, my son. I won't die. I am much better than a couple of months ago. I am sorry I can't help anything for you now, but the moment I am discharged from this hospital, I will take you to the beach and zoo in Seoul," she said softly.

At this, I cannot express how happy I was.

"When would you be released from here?" I asked sitting on the chair again.

"Soon," she returned. "How's Sook Hee, you sister?"

"She is fine. She is a wonderful cook now," I replied, smiling at her.

"She has been here a couple of times, but it was so painful to me to leave all the house works to my little daughter's care," she whispered helplessly.

"Don't worry about that so much. I can help her now with anything. I am not an innocent boy now," I said giving myself airs.

"Yes, sure you. . . ." She was interrupted by someone's knocking at the door. I sprang up to my feet and as I answered the door, I recognized that it was the identical young nurse. She winked at me as a sign for me to come out of the room.

"Goodbye! mother. I hope you get restored soon and take me to the beach and zoo." I said, closing the door gradually.

"Yes, I will, my son, I will. Goodbye dear, and do help your sister," said she, waving her long and bony hand.

I nodded at her, closing the door completely. The moment I made a few steps I heard her sobbing. That distressed me so much that I had forgotten to say goodbye or thanks to that kind and amiable nurse. I rushed out of the hospital for I couldn't stop the tears in my eyes.

When I got home I found my sister standing on the floor leaning one of her shoulders against a post. Something was going on in her mind. Before she was questioned by me, she related that my father had disposed of our house and we would be living in a rented room.

I fell into low spirits to think of moving and farewell to my lovely home that my father inherited from my grandfather. My father had such a wonderful house for his father was a wealthy man. But he made up his mind to change it with money to save my mother as his final endeavor.

When we moved to our new rented room the most pitiful thing to me was missing the sweet persimmons of that year which were hanging on the tree in our backyard. I had been waiting for November to pick them, but we had to move in September.

Life in a rented room located in the middle of the city was so monotonous. I had been lonesome for my mother, the murmur of the oaks, and my sister. She had gone to my uncle's house since we settled here. I did not know I had an uncle until my sister happened to go to his house. My father and I had eaten at our owner's house since she left.

The cold and tedious winter lapsed away. As spring drew closer I was so happy in expectation of calling on my mother and stopping off at my old home on the way to the hospital. However, my father never

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permitted me to call on her and sternly turned a deaf ear to my solicitation. It is still strange to me why he did so.

In the end, the war had broken out by the communist aggression on June 25, 1950. It made great disturbances all over South Korea. Partings between sons and parents were made everywhere and the army trucks and jeeps scampered the street up and down.

In this great turbulence far and wide, the bereavement that had come to me and my father was my mother's death. My father dedicated all his effort, savings, land and, for his final exertion, our house to save her. Everything had come to nothing. He seemed no longer a normal man for since her death he walked all round our room tearing all our family pictures. He went out suddenly, and I cried all day. When he returned in the evening, he had gotten drunk and laid upon our floor. I stopped crying and the funny thing that occurred to me at that moment was that I must have had a small spring in my head for I couldn't stop the flood of tears.

After a while, the dins of bombardment neared our ears, stirring the peaceful air of this peninsula. The policemen announced, running their cars slowly along the street, that all the citizens should take refuge in two days and warned of cruel slaughter of the communists.

On August 16 my father and I took shelter to Taegu by train that was terribly crowded with refugees. I was almost smothered by squeezing. My sister and uncle had already gone to Pusan since my mother's funeral. In Taegu I was taken to an orphanage by my father. In the orphanage he hugged me once, whispering that he would be back someday, and disappeared releasing me gradually.

I received my primary education at the orphanage. They did not send me on to school and I envied wealthy boys who were attending school. I sobbed alone at night and the ineffaceable scar upon my heart that I got from my parents as their inheritance to me made me a gloomy boy.

A conversion of my life had come in Mennonite vocational school. I had an examination to enter Mennonite Vocational Middle School and I passed. It was an agreeable place to me at my first sight. It seemed so peaceful enclosed with small mountains and short pine trees on them and houses and buildings with tiled roofs. In this wonderful place my closed eyes upon the world of Christianity began to open and I found my Shepherd, nay, I was found by Him and given the vision that I could see the path to heaven. As I was inspired by the pastor's sermons and hymns in morning devotions, the ineffaceable sorrowful thing in my heart had begun to disappear out of my heart gradually. It was replaced by the great, great happiness that the blind of soul are unable to feel. Now my sorrow vanished away.

The Mennonite Vocational School has many projects for the boys. Chung Chung Suk graduated from the School in 1960. After graduation he worked under the Mennonite Central Committee in Taegu, Korea.

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CONTRIBUTORS
In his article Heinz Janzen notes that though 'Calvary' is not an acceptable translation for the site of the Crucifixion, this does not make it necessary for a church that has adopted this word as its name to make a change. One such congregation is the Calvary Mennonite Church, Washington, Ill., of which he is the pastor. He is also a graduate of Biblical Seminary in New York.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

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EDITORIAL

Each day in the little red schoolhouse began with the reading of ten verses from the Bible and the reciting of the Lord's Prayer. The school was called Church School. It was really a public school. It took its name from the large Reformed Church that stood nearby. In my primary days I assumed that it was because of the church that we had these opening religious exercises. But this was the traditional Pennsylvania practice.

Until recently the schools in New York had a similar ritual. It was an exercise defined by state law which asked that the following prayer be said aloud by each class in the presence of a teacher each school day: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."

Today it is three months since the United States Supreme Court handed down the most recent of its landmark decisions. The protest against the Court which has ruled against racial segregation and rural-dominated state legislatures has been little short of hysterical. Said the New York *Mirror*: "Now that the U. S. Supreme Court has legislated against God, it has achieved the finality of its power and might."

Is this what the Court did? I think not. It underlined two important principles. The first is the meaning of the separation of church and state. And then it also pointed out (though indirectly) the responsibility of the church and all Christians for the religious life of our nation.

We are not strangers to this idea of the idea of separation of church and state. This principle is planted firmly in the First Amendment of the United States Constitution through the blood of our Anabaptist martyr forefathers. They died in Europe four centuries ago because they believed that the state could not rule in matters spiritual. They believed that Christ's way of life could not be imposed on an unregenerate society.

New York used the might of its public school machinery to force a religious form, in itself frail, upon its pupils. The very act of praying a meaningless prayer hid the greatest danger. For here is the beginning of a kind of public school religion that satisfies many because it is harmless and means nothing. We would lament this kind of teaching in the church, but it is doubly dangerous when done in school.

But it is the use of force that needs to be taken seriously. We who have felt the sting of a public school teaching militarism in congregations where we are attemping to teach Christian love need no further lessons.

When the Supreme Court ruled against New York's brand of public prayer it did a favor for the Christian church. It is a decision that can only strengthen our gospel ministry. We do not need the state to validate our religious experience. We who witness in the name of the Holy Spirit do not need the force of governments and their police departments to assist us. For me the choice is so clear, that I can only feel guilty because I have coveted in the weakest of my weak moments the token approval of men for my Christian faith. June 25 was a bright day for the Christian church because the Supreme Court told us to stop expecting governments to be evangelists for us (as if they ever could be). If repent we must, let us repent that we deserved to be told.

77:39 October 2, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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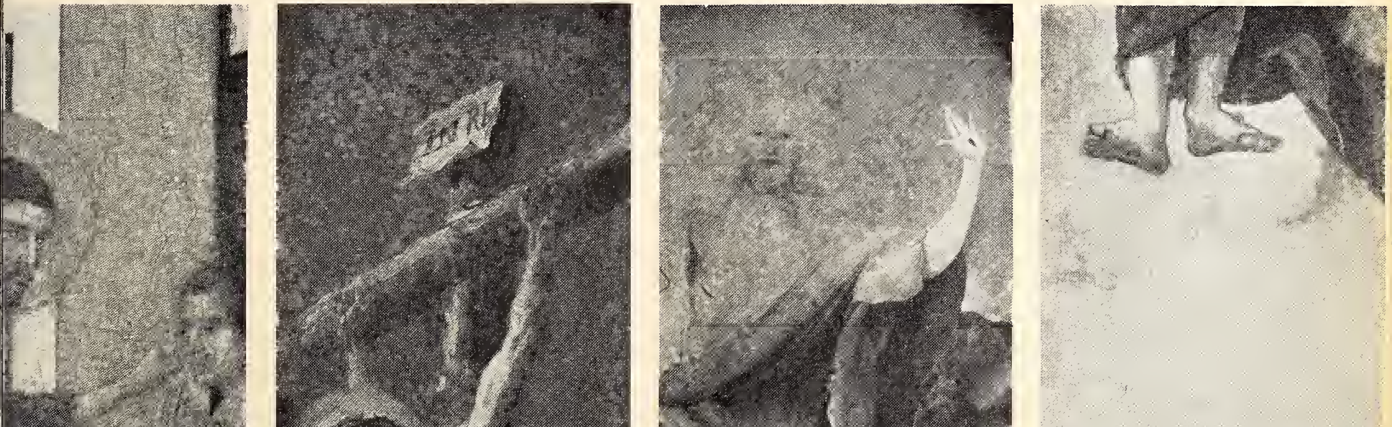

ESUS CHRIST IS LORD

The Message of the Seventh World Conference

To the Mennonite Congregations of the World

The Seventh Mennonite World Conference assembled in session at Kitchener, Ontario, August 1-7, 1962, sends its greetings of love in Christ Jesus to the Mennonite congregations in all lands and to all fellow Christians everywhere.

With gratitude we acknowledge that we have experienced that God's Spirit was with us and was uniting us in brotherly love and understanding, thereby building up our world-wide Brotherhood.

We have been encouraged to strive for this unity of the Spirit in the bond of peace. We have been made aware anew that we as Mennonites have a specific contribution to make to the entire church of Jesus Christ in its total mission. Also that there is need to cultivate this consciousness of our responsibility.

Having considered in these days the meaning of the Lordship of Christ for us who have accepted Him as Saviour and Lord according to the Scriptures, as well as its meaning for the world as a whole, we unitedly declare our faith by the following message

"Jesus Christ is Lord.

He is the Eternal Word, the only Son of God, who entered into history to become man, took upon himself the form of a servant, identifying himself with us sinful men in all our need. By His life, His atoning death, and His glorious resurrection He has reconciled us to God, redeemed us from our sin and its consequences, making us, by grace, new creatures, and calling us to a life of holiness, discipleship, and service.

We acknowledge Jesus our Saviour to be the Lord of our lives in everything. We accept His call to full discipleship. We pledge our obedience to Him and His Word, and dedicate ourselves unreservedly to His cause and Kingdom. We commit ourselves to the way of life which the gospel and His teaching require, believing that we are to walk in the resurrection and to be transformed into His image, so that the life of God shall be made manifest in and through us His children.

We believe that it is the will of God that all men should come, through repentance and faith in Jesus Christ and by the power of the Holy Spirit, to the fulness of a new life in Christ. It is therefore the chief mission of the church to be the instrument of this redemption through the proclamation of the gospel, pressing the claims of the Lordship of Christ.

We believe that Jesus Christ is now by the appointment of God as the risen and living Saviour, Lord of all men and the universe reigning at God's right hand. He is Lord even over those who do not now acknowledge His Lordship. He by His death and resurrection has defeated and is defeating all His enemies. This is a victory which remains to be realized in the lives of His people and will be culminated at the consummation of all things.

For the Church, the body of Christ, this means that His Lordship must be achieved practically in the life of the Christian individual, family and church. We confess our failure and shortcoming in reaching this divine goal, and call upon our congregations everywhere to repentance and a genuine renewal of faith and life, so that our confession that Jesus is Lord may be made real and effective. We pray also that the day of Christ's ultimate Lordship over the world may be hastened, that God's Kingdom may come, and His will be done on earth as it is in heaven.

We believe that the only hope of the world to be saved from its lostness, futility and bondage, from its perverseness, wickedness and self-destruction, is to repent and believe in the Lord Jesus.

We accordingly accept Christ's divine commission as binding upon us to proclaim the good news of the gospel everywhere and to make disciples of all nations. We confess our great failure hitherto in carrying out this commission and pledge anew our commitment to it, for the gospel is the power of God unto salvation to all who believe.

We believe that by deeds of love for the alleviation of the needs of the world we are responding in gratitude to God's love for us and His call to a life of compassion and that thereby a climate can be created in which the world may become more receptive to the gospel.

We believe that our recognition of the Lordship of Christ over all men will help to prevent us from falling into the sin of racial and cultural discrimination.

We believe, according to the promise, that the time will come when Jesus will appear, that every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

In this hope we call upon our congregations everywhere to stand firm in the faith, to evangelize and to abound in the work of the Lord, for we know that our labor is not in vain in the Lord. "

Who Is the Lord?

In this excerpt from his opening address to the Mennonite World Conference on August 1, Harold S. Bender introduced the theme, "The Lordship of Christ."

He who lived and walked upon this earth and taught men how to live in relation to God and to each other under the royal law of love is the Lord.

These teachings are a part of His Lordship. "If ye love me keep my commandments." If we confess Him as Lord we make His teachings our way of life.

It is also He who called men to be His disciples in utter loyalty and complete abandonment, to follow in His way, working with Him in His cause, witnessing to His saving love, calling men to come after Him. Lordship means this discipleship. If we confess Him as Lord we must be His disciples.

It is also He who calls men to go into all the world, to preach the gospel to every creature to make disciples of all nations. If we confess Him as Lord this becomes our great commission—the ensuing passion of our lives.

It is also He, who gave the example of compassionate love in humble service to all men's needs in doing all manner of good works, who made the towel the symbol of humble service. If we confess Him as Lord, we also enlist in humble service to all men.

It is also He who calls us to follow Him in tribulation, to suffer unto blood, to drink the cup to the end, to stand before the authorities and say what the Holy Spirit says to witness against the unrighteousness, hate, greed, exploitation and injustice to one another, and to do so in the name of Christ. If we confess Him as Lord we may not shrink from this prophetic mission.

It is also He who said that those who are the peacemakers shall be called the sons of God (Matthew 5:9). If we confess Him as Lord we must become peacemakers in a world of conflict and strife in the name of the Prince of Peace; nonresistant suffering love following in the steps of the Lord "who left us an example that we should follow in his steps" (1 Peter 2:21). This is what we say when we confess Jesus as Lord. This is the answer to the question, "Who is the Lord?"

We have the promise that if we confess this Lord before men He will confess us before His Father in heaven, but that if we deny Him He will deny us in the Last Day. (See Luke 12:8, 2 Timothy 2:12.) All the "Lord, Lords" of a hypocritical confession of a purely nominal additional religion will be of no avail.

The world did not recognize Jesus the Lord in A.D. 30 or they would not have crucified the Lord of Glory (1 Cor. 2:8). He is *incognito* now, His glory seen only to the eye of faith. He is known as Lord only to those who love and serve Him. The world will not recognize Him until the last great day when He will be revealed in all His glory and those who are not of His will cry out in anguish before His judgment.

Nevertheless He is now the Lord of all, the head of all things, the ruler of all principalities and powers, the supreme Lord of the universe, the cosmos. He is not Lord of this unbelieving enemy world in the same sense that He is Lord of His obedient and faithful people, but He is still Lord. The world is not out of His hands nor His Father's hands. He will determine the course of history and He will seek to the end to save it.

This is our Jesus whom we confess as Lord of all.

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Vhat They Said About the World Conference

OUR FIRST report on the Menno-
e World Conference (Aug. 21
ue) we quoted reports on the
nference as made by the news-
pers. In this report we turn to
aluations of church publications.
cause of the limitation of space,
st items have been condensed.

EN COMMUNION

NNO SCHRAG in the *Mennonite*
ekly Review: Nothing quite like
s had ever happened in the mem-
of anyone present. In all of
Church's history no such occa-
n is recorded, although an inter-
nnonite Communion on a smaller
le did take place at the last
rld Conference in Europe. Here
ny hundreds from at least a half-
zen leading Mennonite groups in
rth America were in attendance.
ny Europeans were there. Chris-
n brethren from Africa, India,
d Indonesia were there — some
ping distribute the bread and
cup.

itherto the fifteen to seventeen
erican Mennonite groups had
d we can work together in Men-
ite Central Committee, Mennonite Disaster Service, and mutual aid. We could work together in community projects of various kinds. We could even worship and pray together. But as to the question whether we could commune together around the table of our common Lord, the answer always was a resolute no.

At Kitchener seven churches — and with them the World Conference—openly took their stand to say yes. It was a heart-warming experience.

Up till now we had rubbed shoulders and put our hands to mutual tasks. Now we are beginning to take each other into our hearts.

LOW ON FELLOWSHIP

WALDO HIEBERT in the *Christian Leader* (Mennonite Brethren): The theme of the conference, "The Lordship of Christ," was most appropriate, and served as an anchor for all the messages and discussions of the conference. The messages as such were positive and reflected sincere efforts to remain true to the Bible. The conference as such was too heavily loaded with theological papers in the public services of the conference. It seemed to me that many people tired of the heavy presentations which were not always easy for the people to follow. Public services lacked inspiration. It seemed that the conference as such did not have enough occasion to come to "feel and experience togetherness." While the conference seemed to be strongly intellectual, it did not afford the large gathering messages that are practical to life situations. And it may be added that several of the evening services were too long.

SYMBOL OF A WISH

WALTER QUIRING in *Der Bote* (General Conference): The Seventh Mennonite World Conference is not only history, it has also made history. Whoever wants to criticize it, without a doubt would have a lot to say. But whoever is prepared to overlook some organizational neglects and shortcomings of this rather young institution and to consider the total impact and result, will acknowledge with gratitude that this conference was a great success, a mighty step forward. To what extent a success? To that extent that it demonstrated and symbolized the wish and desire of the most participants, to bring a halt to our undesirable divisions, and to work toward unity and unanimity, indeed a gradual reunification.

ONE FAMILY

E. J. Swalm in the *Evangelical Visitor* (Brethren in Christ): The Brethren in Christ Church, which is one of the smaller branches participating in the Conference, was very courteously accepted by the group. Their personnel was generously used on the platform with at least eleven of our number placed on the program in addition to the Messiah College Choir.

One of the great blessings of this splendid occasion was the communion service held on Tuesday morning. To accommodate the vast number of communicants, services were held in the three nearest churches. The interest in this sacred event was such that it became necessary to have two commemorative services, one at 8:00 and one at 9:00 in each church. What a moving scene it was to see Indonesian, Dutch, German, Chinese, French, Swiss, Africans, English, and American brethren in the Lord coming as one family to the Lord's table. It compelled one to yearn for the day when they shall come from the four quarters of the earth and surround the Marriage Supper of the Lamb.

TOO LITTLE, TOO LATE

Frank H. Epp in the *Canadian Mennonite*: The impact of the Seventh Mennonite World Conference will be felt for years to come. It proved to be an uplifting and invigorating spiritual experience for many of the thousands who attended. It served to increase understanding and appreciation among the various Mennonite groups. It helped to bring into new focus some of the cherished and fundamental doctrines of the church. It broadened the area of Mennonite interest and involvement. It opened new windows to the world through the rather extensive coverage of the mass media. It cleared the channels for accelerated inter-Mennonite activity on many fronts. It defined the responsibility of the total Mennonite brotherhood to the total world.

There is only one shadow cast over this remarkable development in the Mennonite world. This we may not ignore lest we become satisfied with present achievements and complacent in our new status. The facts are that whatever happened in Kitchener, wonderful as it was, was too little and too late.

If the Seventh Mennonite World Conference would have met in Kitchener in the 19th century we could have asked nothing more. But this was the second half of the 20th century, in which time the Christian church was facing major retreats and defeats around the world, in which time the world, through modern communications and transportation, had become frightfully small and interdependent, and in which time international tensions were threatening the end of civilization.

For the kind of world we live in and the time in which we live, the Kitchener meeting was much too comfortable. It was a juvenile assignment to come together for fellowship, inspiration, and visiting, when the world situation demanded prophetic witness and concrete action. Likewise, it was somewhat elementary for Mennonites to seek each other in fellowship when at this stage in history other Christian communions should have already entered the orbit of Mennonite conversation and fellowship.

This is not to say that we are not moving. We are indeed, thank God! But let us not assume that we have already arrived. Like the United States space agencies are making spectacular advances, so also is the world Mennonite brotherhood. But no advance can hide the fact, that we, like the United States space probes, are behind the times.

NEED FOR SEPARATENESS?

Rudy Wiebe in the *Mennonite Brethren Herald*: In stating these facts, I have already begged the question raised by many at the conference: if we can have communion together, surely we should unite as one church. I cannot see the matter quite that simply.

In various countries and continents I have met many persons together with whom I would gladly have remembered our Lord at His table. With some I did. That these people were, variously, Roman Catholic, Plymouth Brethren, Anglican, German Lutheran, Pentecostal, Mormon, and others, in no way tempted me to either join their church or urge a merger between theirs and mine. From what they personally told me of their beliefs and what I saw of their lives I had no reason to believe that they did not acknowledge Christ as Lord. We all realize that no one church has an exclusive claim to Christian members. Therefore, it would seem to me that in our modern age church membership and union depend on something more than the profession of Christ as Lord and a willingness to eat communion together.

According to our Master, the work of the church is to bear witness concerning Him to the ends of the earth, preaching, baptizing and teaching. That there has been little uniformity in approaching this witness is seen even in the New Testament church: Paul and Barnabas did not long work together. Rather they both went the way they were called of the Lord, witnessing and establishing churches each in his peculiar way, because they could get more done that way than by minimizing their (probably largely human) disagreements under the umbrella of we-have-to-present-a united-front-to-the-world-because what-will-it-think-of-us-if-we-divide our-witness. The latter is, probably the ideal way; the question is, does the ideal way get things done? Much can be expounded in paper and seminary which will not work in the local church. As Jesus said when John reported that someone was casting out devils in His name "He that is not against us is on our side." Yet the Bible does not record that Jesus ever tried to join forces with this apparently unknown follower.

The Mennonite Brethren Church is often considered to have a standoffish attitude toward other Mennonite churches. If this reputation has been gained because of pride on our part, the attitude, and we with it, already stand condemned. If, on the other hand, the reasons for the Mennonite Brethren reformation in 1860 in Russia still exist, then there is reason for our connued existence and separate witess. Can we, as a separate church, itness more completely on the asis which the 1860 reformers took: ne Bible as authority, the personal oliness and witness combined with hurch witness and discipline? If o, there remains a need for our eparateness; if not, then we beter begin talks on unity.

ISTURBING FACTORS

BEN EIDSE in *Missions Informer* Evangelical Mennonite Conference, leingemeinde): with Harold Ben-er, president of the conference, we gree that "the conferences have ontributed to brotherhood all over ne world." We also concur that here has been a "renewal of spirual life of the church and reewal of faith."

There were, however, several dis-urbing factors that should be noted. number of delegates openly dis-greed with the evangelical view hat the Bible is the authority. This as expressed in the well-worn liché, "The church is an authority; ne Bible is an authority; experi-nce is an authority" (implying hat the Bible is just one of sev-ral authorities). However, we reply hat the Bible must ever remain the nly final authority for the believer.

Another negative factor was the ndorsement of the ecumenical ovement by some of the delegates. ur answer is that believers dare ot sacrifice spiritual principles for rganic unity—and this would be nvolved. This writer could not en-orse the messages that urged Men-onites to get into politics.

In view of the benefits we may erive from such united efforts, and he contributions we can make, I onsider it profitable to participate n these conferences. However, we ust be sure to remain true to the Vord, theologically.

ENSE OF UNITY

JOHN DRESCHER in the *Gospel Her-ld* (Mennonite Church): The spirit f oneness in the conference could ot go unnoticed or unfelt. Certainy there were differences. Without a oubt it was difficult for some to see eyond these. However, our com-non faith in Christ, our common esire to know more and more of His lordship in all of life, and our common heritage all contributed to a sense of unity in the bond of peace.

VALUE OF PROCLAMATION

J. N. HOSTETTER in the *Evangelical Visitor* (Brethren in Christ): Reckoning with certain allergies to Mennonitism that exist with a percentage of our readership, these columns have no purpose to convince otherwise by using plaudit and encomium for the World Conference.

The strength of the World Conference is its purpose to allow truth to speak for itself. Some themes are presented in proclamation.

It occurs to the writer, this method holds real possibilities for solidifying the Christian cause. The ability to think is enhanced when there exists a willingness to be confronted with varied thought patterns, while foregoing the predetermined conclusion. So-called truth that cannot bear analysis will eventually come to nought regardless of how vigorously it may be defended.

Finite minds, so long as they are finite, will never come into a full knowledge of the truth. The pressing, searching, disciplined mind will continually be rewarded with new shafts of light, a further unfolding of divine wisdom.

Could it be that most church conferences are too eager to make decisions? Would the Lord's cause be better served if Christians talked and fellowshiped more without the ingredient of decisive attitudes concerning those who may not see eye to eye with our concepts?

REGRETS

EDWIN GERING in the *Steinbach (Man.) Post*: It is to be regretted that the Sommerfeld Mennonite Church was not represented for according to statistics of 1960 there are 8,418 members in Mexico and 357 in British Honduras. Why do these people withhold their support from MCC, from participation in world conferences, and from mission work and other projects of the total Mennonite brotherhood? Surely they have their reasons which should not be condemned outright. It would be good if the brethren in Mexico and British Honduras would give serious consideration to this question.

FEAR OF RESPONSIBILITY

H. F. KLASSEN in *Der Mennonitische Rundschau*: The publicity was most favorable to the Mennonites. Will we justify the new image by our 'walk in the world but not of the world'? This stepping out before the whole world, however, also increases the responsibility of all those who carry the name 'Mennonite.' Is it possible that it is the fear of this responsibility, which causes some of the ultra-conservative Mennonite groups to stay away from such world conferences, from foreign missions, and from cooperative undertakings such as the Mennonite Central Committee?

IN BUT NOT OF THE WORLD

LEROY E. KENNEL in the *Christian Century*: Not only "not of the world" but "in the world" was a major theme of the conference. Mennonites were called not only to greater unity but also to greater involvement in the problems of mankind and in the mission of the Christian church. Special reports were made by "Pax" men serving around the world. ("Pax" has become for North American Mennonites a household term designating the ten-year-old service program which constituted one of the forerunners of the Peace Corps.)

LONG RANGE IMPACT

DAVID KUCHARSKY in *Christianity Today*: Mennonites are often thought of as a rural people and very separatist. Yet they have a strong cultural interaction, particularly in education and art. Percentage-wise, Mennonites are well-educated; earned doctorates abound among church leaders to an extent which matches or surpasses that of larger denominations. Mennonite artists are also a distinguished lot, and their works are exhibited in no fewer than 19 major U. S. Museums. A representative art exhibit was a feature of the Kitchener conference.

The happy fellowship and avoidance of controversy at Kitchener will doubtless have a wholesome long range effect upon the Mennonite brotherhood. But no one seemed willing to predict immediate merger talks among the separated groups, of which there are more than a dozen in North America.

NEWS

Warns Against Unwise Giving

A Mennonite home missions secretary says that Mennonites have been giving "multiplied thousands [of dollars] to religious rackets, fake and deceptive preachers, healers, evangelists, and so-called faith programs which really do not operate by faith any more than a denominational program, nor use their money conscientiously."

Nelson E. Kauffman, home missions and evangelism secretary for the Board of Missions and Charities, cited Dan Gilbert, Upland, Calif., as one who had deceived many Mennonites. Gilbert's murder on June 1 led to the exposure of his questionable moral and financial dealings. Besides appealing for money under false pretenses, he was involved, according to court testimony, in extramarital relations with a former employee, the wife of the man currently being tried for his murder.

PAXMEN TEACH ENGLISH Gary Ratzlaff, Orienta, Okla., and Peter Toews, Homewood, Man., went to Congo to help African Christians construct new church buildings. After hours they are teaching English to a number of Congolese, eager to learn a new language and about things beyond their own border. The churches in Luozi where they serve are related to the Swedish Covenant Church.

Said Kauffman in a article in the September 13 *Mennonite Weekly Review*: "It is lamentable to think that Mennonites were among those who furnished him money to carry on, and secure the long list of real estate, securities, deposits, etc., that may total half a million dollars or more."

In an effort to discredit the Revised Standard Version, Gilbert wrote a pamphlet called "Debate Over the New Bible." This was supposed to be a record of a debate between Gilbert and a defender of the Revised Standard Version, George R. Stevenson. Stevenson is made to admit all the false charges against the version including one that it was produced to please the Communists. But no such debate ever took place. There was never a man named George R. Stevenson. Efforts to find this person, including a $500 reward offered by Thomas Nelson and Sons, have produced no results. All indications are that the whole debate was a hoax and an outright lie.

Others who have appealed heavily to well-meaning supporters were Samuel Doctorian and Fred Jordan. Operating a one-man program called American Soul Clinic, Jordan dominates the organization through a board which he controls by changing its membership frequently. He recently divorced his wife in order to marry his secretary.

Kauffman also indicated that many religious promoters have indulged in the questionable practice of withholding financial statements from contributors. A request to Oral Roberts brought this reply: "In the past we have 'opened our books' . . . however, we soon discovered . . . only the income figures were used and a serious misrepresentation resulted."

Advised Kauffman: "If any organization will not publish a report of finances, we should not contribute to it." He also warned against organizations dominated by one man, a practice he called "unwise and unsafe. Any large operation using church funds should be responsible to a board which has authority to take action contrary to the leader. All our church boards operate this way."

Kauffman lives in Elkhart, Ind., and is a member of the Mennonite Church.

WESTERN DISTRICT NEWS

Vol. I, No. 6, October 1962

Western District Conference

The Seventy-first Session to Convene October 19-23, at the Alexanderwohl Mennonite Church, Goessel, Kansas

LEXANDERWOHL HOSPITALITY will be emonstrated as delegates and visiors come to this community for the Vestern District Conference. The hurch is one of the largest in the istrict with a membership of 847. he present building was dedicated n 1928 and enlarged in 1961.

The name "Alexanderwohl" is aid to have originated as a result f a short visit of the Czar Alexaner I with Mennonite immigrants n Warsaw on their way from Prusia to South Russia in 1823. He wished them well as they went to he Molotschna Colony in South Russia. When the Chief Justice, adejew, heard of this greeting, he alled the colony "Alexanderwohl," ecause he said, "the Czar (Alexnder) has wished you well."

The origin of the church goes ack to the Netherlands when in 1560 hundreds had to flee because of severe persecution. They settled around Amsterdam. Early in the 17th century many of them migrated to Prussia. Church records go back to 1661.

The village Alexanderwohl was established near Halbstadt, Russia, in 1821 by 21 families. In 1874 about 800 of these people came to America. Goessel, Lehigh, and Tabor churches have branched out of this group.

Aaron J Epp, pastor of the church, reports that meals will be served in the church during the conference. The noon meal will be catered and will cost $1.50. The evening meal will be served by the church for $1.00. The first meal to be served is Saturday noon.

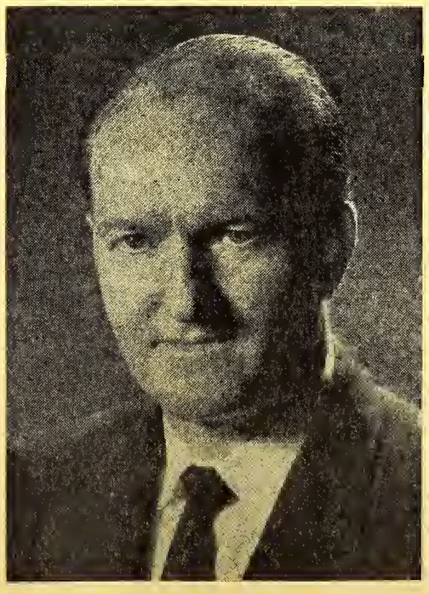
The church will furnish lodging to all interested in staying over night. Contact Mr. and Mrs. Gus Unruh or the pastor at Goessel, Kan. Non-delegates will be registered this year. Randolph A. Schmidt is the general chairman of all local arrangements.

The church is located on highway 15, one-half mile east and one-half mile north of Goessel.

CONFERENCE SPEAKER

George Groening, pastor of the Bethel Mennonite Church in Winnipeg, Man., will be the conference speaker. Before accepting his present charge in 1954, he served as pastor of Lowe Farm and at Morris. He has served as chairman of the Mennonite Pioneer Mission, chairman of the Manitoba Missions Committee, and since 1960 has been chairman of the Canadian Mission Board.

lexanderwohl Church, host to the Western District Conference



George Groening, Conference speaker

Conference Program

Oct. 19, Friday evening
6:30 p.m. Registration
7:45 p.m. Evening Worship Service
Conference Sermon, Ralph Weber, President

Oct. 20, Saturday morning
8:30 a.m Registration
9:30 a.m. Address, George Groening
Business Session
Reading of Minutes
Appointment of Temporary Committees
Presentation of Delegate Certificates
Reports of Executive Committee
Election of officers

Oct. 20, Saturday afternoon
1:30 p.m. Address, George Groening
Report, Historical Committee, Election
Report, Charity Committee, Election

Oct. 20, Saturday evening
7:45 p.m. Program by Mennonite Men

Oct. 21, Sunday afternoon
2:30 p.m. "Our Task," Elmer R. Friesen
The Work of the General Conference, Erwin C. Goering

Oct. 21, Sunday evening
7:45 p.m. Young People's Rally
Short talks by young people on "Factors of influence that affect youth's choice of vocations."
Address, Dr. Albert Meyer

Oct. 22, Monday morning
9:30 a.m. Address, George Groening
Report, Peace and Service Committee, Election
Report, Welfare Institutions Committee, Election
Report, Mennonite Biblical Seminary

Oct. 22, Monday afternoon
1:30 p.m. Address, George Groening
Report, Education Committee, Election
Report, Retreat Committee, Election
Report, Bethel College
Memorial Service

Oct. 22, Monday evening
7:45 p.m. Women's Missionary Organization Program
Worship Service, Mrs. Verney Unruh
Address, Verney Unruh

Oct. 23, Tuesday morning
9:30 a.m. Address, George Groening
Report of the Board of Trustees and Election
Report, Resolutions Committee
Unfinished Business
Close of Conference

Liberal -- Our Next Mission Advance

The Home Mission Committee has designated Liberal, Kan., as our next major advance in mission work. The Mennonites of this thriving western Kansas community have seen a great challenge on their doorstep. For a number of years they have waited with hopes and dreams of what could be accomplished. The committee has now set October 1 as the date for beginning construction of a new church building.

Historical Beginnings

Southwestern Kansas and the Oklahoma panhandle have been the home of a number of Mennonite families for the past 60 years. These families engaged in farming and established the rural congregations of Kismet, Kan., and Turpin, Okla. As the economy of the land changed, farms grew larger, rural population sparser, and people moved to larger urban centers. It was only natural that certain towns should become the new centers of activity and thus the city of Liberal began a steady growth.

During the fall of 1957 a survey showed that there were over 100 families in Liberal having some Mennonite background. Members of the Pleasant Valley Church of Kismet visited these families and found that many had joined other protestant churches, but there were others who had not found a church home.

Early in the spring of 1958 the first meeting was called in the new county courthouse. This proved so successful that the group agreed to continue meeting twice a month on alternate Sunday evenings. During the following summer the Seventh-Day Adventist Church became available for rental. This has been the meeting place ever since.

In the fall of 1958 Harold Jantzen and the small rural Kismet congregation joined families in Liberal to begin regular church services and Sunday school in Liberal. As the handful of worshipers grew the desire became more apparent to establish an organized church. On April 12, 1959, fourteen months after the first fellowship meeting, the Calvary Church was formed with twenty-two charter members.

The Liberal Community

Liberal, seat of Seward County, is a city with a population of near 15,000 and a continued annual growth of approximately 800 persons. It is located in the rich wheat and milo maize growing area of southwestern Kansas and also the vast Hugoton gas field. There are some 8,000 gas wells producing over one trillion cubic feet of gas annually. Within 50 miles of Liberal there are 1,000 oil wells producing 20,000 barrels of oil daily. It is the headquarters of some 180 oil, gas, and allied service companies. There are also a number of manufacturing and processing industries located here. At the present time there is under construction in the Cimarron River basin the world's largest helium plant.

The public school system, holding the highest rating given in Kansas, has six grade school buildings, two junior high, and a senior high building, a vocational building, a ecial education and a speech cor-ection center. In the last school ear it had the largest public school nrollment of any Kansas city west Hutchinson. There is also a odern 53-bed hospital and a li-rary.

The divorce rate is the highest of ny city in the state. This is due part to the large number of teen-ge marriages which take place in earby New Mexico and which do ot show in the records in Liberal. ince the percentage of people aiming church affiliation is well elow average and many of them e mobile and transient, the city so has a high crime rate for its ze.

Members of the church write, Although there are 31 religious de-ominations represented here, there e many unchurched children and dults to be reached for Christ in is rapidly growing city. We as church feel a compassion for ose living without Christ. The ty mission field here is white unto arvest."

They have also written that they ng for a place of worship which ey can call their own. It is very fficult to invite people to some-e else's house. "Our group is not rge," they say, "but we are ex-eriencing God's blessing and are owing in the Lord."

A few of the activities which eir church program includes are hristian Endeavor, Bible study, mmer Bible school, family night llowship, and a Women' Mission-y Society.

uilding Site

After searching for three years r a suitable building site and in-uiring about six different plots ground and two church buildings, e Lord led to a site at the corner New York and Pine streets in utheast Liberal. At this spot a ctangular plot of ground approximately 5 acres in size was for sale for $9,500. The Western District gave $1,500 for the purchase of this property and the local congregation gave $5,500. A loan of $2,500 remains.

There are two highways which cross Liberal and divide the city into four quadrants. The quadrant where the new church will be located has only one other small church. Immediately south and west of the church site are 150 new homes. The area to the east and northeast is under development with 700 home sites plotted.

The new building will seat 250 in the sanctuary and overflow. It will be constructed mainly of concrete with lamenated wood arches. There will be a full basement under the church. Donated labor will be used as much as possible to lower the costs with Sam Ediger and Franzie Loepp in charge of the construction work. Further information will be given at the District Conference by display and report.

SUNDAY SCHOOL CONVENTION

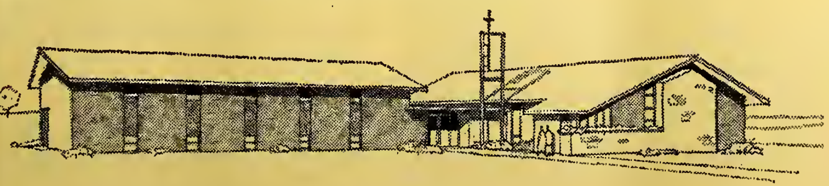
The Western District Sunday School Convention will be held in the First Church, Newton, Kan., on Sunday, October 7. The afternoon session begins at 2:30 with Wilbert Schmidt presiding.

The afternoon session includes a brief business meeting and various discussion groups. Lamont Woelk will lead the discussion for superintendents. Stanley Bohn is in charge of a discussion on evangelism in the Sunday school. Martha Miller will have the junior superintendents. Robert Carlson will lead a discussion on meeting the needs of young people. Esther Groves and Elfrieda Funk will lead groups on activities in children's classes.

The evening session begins at 7:30 with Omar Voran presiding. Music will be furnished by the Goessel grade school. Elmer R. Friesen, district minister, will speak on the subject, "Multitudes, Multitudes, in the Valley of Decision."

Lunch will be served between the two sessions. Everyone is cordially invited to be present.

oposed church building in Liberal, Kan. Construction is to begin Oct. 1 the right wing. The left wing is to be built in the future.



ORGANIZATIONAL MEETINGS

The Ministers' Conference will be held Friday afternoon, Oct. 19, in the Faith Church, Newton, beginning at 2:30 p.m. Arnold Nickel will bring a communion meditation and Victor Sawatzky will be in charge of the communion service. There will also be a Bible study and business meeting. The Faith Church will serve a fellowship meal at 5:30 p.m. All ministers are invited to be present.

The Youth Fellowship will have their annual business meeting Saturday afternoon, Oct. 20. This will be followed by a banquet in the Goessel Grade School at 7:00 p.m.

The Mennonite Men will have their business meeting at 4:30 on Saturday afternoon. Important items for consideration are reports of salary sub-committee, disaster committee, and retreat camp Development. The proposed budget will also be acted upon. A men's supper will be held at 6:15 p.m. Meeting places will be announced later.

The Women's Missionary Organization will be at the Eden Church, near Moundridge, Kan., on Friday, Oct. 19, 9:30 a.m. Larry Voth, pastor of the Markham, Ill., Church, and Esther Mae Andres, missionary from Taiwan, will be the main speakers. The offices of president and treasurer will be voted on during the business meeting. There will be a sack lunch at noon. A nursery for preschool children will be provided.

The Verney Unruhs will report on Japan Monday evening in the Alexanderwohl Church. This meeting is sponsored by the Women's Missionary Organization.

All the women of this district have been asked by the District Advisor to "pray daily at 9 o'clock." Each society member received a copy of the tract, "Pray Ye Therefore," which is a call for prayer support for missions. It is published by the General Conference Board of Missions. "Owing to the urgent nature of the challenge before us in missions today," Rev. Andrew Shelly says, "we feel that the concerted prayer of our people is very important."

MINISTERIAL CHANGES

The Herold Church of Cordell, Okla., has extended a call to C. B. Friesen to serve them as pastor. He will be serving for a term of three years.

Henry Isaac has accepted a call to serve the Lehigh Church for this year. He is a graduate of Canadian Mennonite Bible College and has been serving the Grace Church in Brandon, Man. He is at present a senior at Bethel College.

Gary Stenson was ordained as an Elder on Aug. 19 in his home church, in Carlock, Ill. Ralph Weber, president of our District Conference, officiated at the ordination service. Gary Stenson is serving as pastor of the Pawnee Rock Church.

Donovan Unruh will continue to serve the Zion Church of Kingman for another year. He is also a part-time student at Bethel College and is working in the Mennonite Book Store in Newton.

FRIENDSHIP CAMP

Forty-one campers from the cities of Wichita, Hutchinson, Topeka, Kansas City, Newton, and McPherson spent the week of July 2-7 at Camp Mennoscah as the special guests of the Western District Youth Fellowship.

One of the highlights of the camp week was the Thursday evening campfire meeting when the youngsters (age 10-14) registered their responses to the theme of our week: "God Cares About Us." The staff found this week a challenging, but gratifying experience. Gary Stenson led a Bible study from Exodus 1-20. The camp setting helped the stories come alive as they made bricks, baskets, earthen vessels, crossed the river to portray the Exodus and acted out various scenes of the stories before the camera which recorded the whole story. Wilbert Schmidt led a nature study, Leonore Friesen gave missions and Christian living lessons; and Amelia Mueller was in charge of crafts. Camp pastor was P. K. Regier who quickly won the interest of the children with his tricks. Floyd Bartel was program director.

Abe Krause (left) and Walter Klaassen (right) at the Oklahoma Peace Rally.

OKLAHOMA PEACE RALLY

Twenty-five Christian young people of college age, gathered on the Mennonite retreat grounds, Hydro, Okla., on the week end of July 21 and 22. The young people had gathered here for a Peace Rally sponsored by the Oklahoma Retreat Committee, and the Western District Peace and Service Committee. Abe Krause, a member of both committees, and pastor of the Eden Church, Inola, Okla., served as program director for the rally. Walter Klaassen, professor of Bible at Bethel College, served as the speaker. He discussed topics such as: "The Biblical Basis of Non-Resistance"; "The Historical Basis of Non-Resistance"; and "The Practical Application of Non-Resistance in the 20th Century World." Wilfred Unruh, representing the Board of Christian Service, and Walter Neufeld representing the W. D. Peace and Service Committee, took part in some 'role-playing' presentations of various concerns in the area of Peace and Service.

The young people displayed genuine interest, and a desire to learn of this aspect of the work of God's love. In the discussions, they spoke up with conviction and keen interest. Klassen, in his messages, reiterated again and again that our nonresistance must be truly Biblical and deeply saturated in the Scriptures, if it is to be like that love which was revealed in Jesus Christ.

In his closing message he gave
several suggestions as to what Men
nonite youth need to do in our
world today: 1. Each must give evi
dence of genuine concern for others
as persons. We must make friends
and be friends. We must live the
life of love in our personal rela
tionships. 2. We must regard al
men as equal children of God, ir
respective of color or nationa
boundaries. 3. We must let it b
known that we stand upon th
peace position. 4. We must vigor
ously oppose all reckless and irra
tional nationalism, and refuse t
become a party to any person o
organization who is in the busines
of sowing seeds of suspicion an
mistrust. This is the work of th
devil. 5. We must witness to churc
councils and other denominations o
our total rejection of war. 6. W
must use the various avenues of ex
pression available to witness to ou
government. 7. We must participat
actively and eagerly in voluntar
service, Pax, and in other works o
love and reconciliation. 8. Each or
must courageously and with convi
tion refuse to serve in the arme
forces of any nation.

At the close of the session
Sunday afternoon, one young p
son came up and said, "Thank y
for having this retreat. We must
this again sometime. It helped us
very much."

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insert in "The Mennonite" the first Tu
day of the month. Editor, Elmer
Friesen, Western District Conference M
ister, 722 Main Street, Newton, Kans

OCTOBER BULLETIN THEMES

Communion, stewardship-harvest, the fine arts, and the Reformation are themes for the October bulletin covers by Church Bulletin Service. Featuring the "Head of Christ" by Doubek, the first bulletin is intended for use on World-wide Communion Sunday or on any other Sunday. A second bulletin cover with a picture of women in India grinding grain is intended as a stewardship-harvest piece, which may be used for a harvest festival or missions program. "For All the Poets" speaks of the role of the fine arts as well as the relationship between youth and age. The final bulletin of the series features Peter Waldo, leader of the Waldensians in the twelfth century, in recognition of Reformation Sunday. Church Bulletin Service is sponsored by the General Conference. Maynard Shelly is the editor.

CONFERENCE POLITY

The Commission on Church Polity, appointed in 1959, reported its action at the 36th session of the General Conference at Bethlehem in August.

The purpose of the commission was to make a study of church polity for the local congregation, the district conference, and the General Conference, and to clarify the relationship of the member conference and the General Conference.

The commission was composed of a representative elected by each district conference, plus additional members chosen by the Executive Committee. The report of the Commission on Church Polity included basic principles of General Conference polity. Among these was the affirmation that the local congregation is the basic organizational unit of the General Conference; and is a living organism in and of itself; the right to final decision resides at this level.

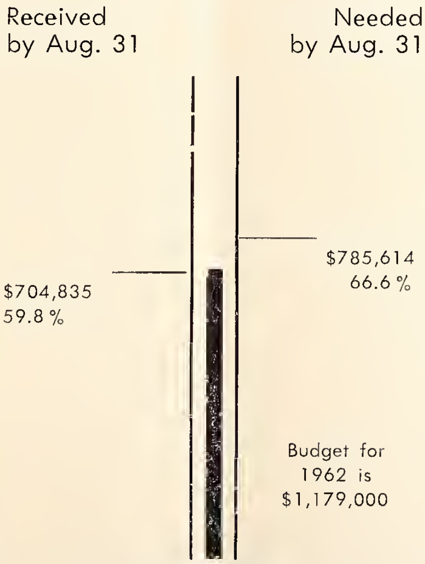
Since the work of the General Conference is as much a part of the responsibility of the local congregation as that of the regional conference, the regional conference should be so ordered that they would promote those aspects of the General Conference program that directly relate to them.

Likewise, the General Conference should look to the regional conference committees to carry out certain programs. Once a congregation has united with a conference, it has a responsibility to be loyal to it and to support the work of the Conference.

The Commission also gave twelve recommendations to the Executive Committee for their further consideration. Seven of these recommendations had to do with the General Conference sessions.

The one recommendation of the Commission which brought response from the Executive Committee was the suggestion that each district be represented on each of the four General Conference boards and that this representative be an "ex officio" member of the district committee which parallels the particular board.

CONFERENCE TREASURER'S REPORT



Receipts for July and August have been gratifying though there is some evidence of a "summer slump" as in past years. Budgetwise, we should receive an average of $98,300 each month. Receipts in July totaled $81,679 and in August $72,713. In January and in April we exceeded the average. In all other months we fell short. Nevertheless, while at this time last year we had received 47.3 per cent of what was budgeted, this year to date we have received 59.8 per cent. With 66.6 per cent of the year gone, it is evident that we will need heavier receipts during the fall months. Will this be probable? You and I hold the answer. *Wm. L. Friesen, Conference Treasurer*

SPONSORS FOR REFUGEES

The Mennonite Central Committee is seeking sponsors for refugees who have fled from Cuba and are waiting in Florida until they can be relocated in new communities and settle down to independent occupations. Since the takeover of Cuba by Communistic forces, thousands of Cubans have been taking refuge in the United States. Their port of entry is Miami, Fla., which is now housing approximately 100,000 refugees on an emergency basis. They are continuing to arrive in Miami at the rate of 2,000 per week. Many of these people are urgently hoping to relocate in areas where they can hold permanent jobs. Several Mennonite churches have already adopted refugee cases. In collaboration with the Church World Service, MCC is aiding in the resettlement of many Cuban refugees. Through the resettlement program many individuals and families have been welcomed into communities of sponsoring groups, and have become established in permanent employment.

A former Mennonite missionary to Cuba, Henry Paul Yoder is working with Church World Service in Miami, and will assist in the selection of cases which shall be accepted for placement in Mennonite communities. Resettlement does not involve any legal responsibility, but does involve the moral responsibility to provide housing and temporary employment until the family or individual can get on his feet again. This normally takes several months. Mennonite congregations or families wishing to participate in this sponsorship program should write to Mennonite Central Committee, Akron, Pa., for information on families ready for resettlement. CWS arranges travel to sponsor.

NEW COLLEGE BUILDINGS

New dormitories have been and are being built on the Bluffton College campus at Bluffton, Ohio. The first two floors of the three story new Bren-Dell Hall are in use this fall. Mrs. Martha Rhoades of Rockford, Ohio, is the head resident of the dormitory which will eventually accommodate 98 women students. Construction began during the summer months on Hirschy Hall, which is to house 100 men when finished.

Opened Eyes on the Printed Page

October 14 has been designated as World Literature Sunday by Evangelical Literature Overseas. Helen Kornelsen, missionary to India, writes of the challenge of the literacy program throughout the world. Miss Kornelsen has helped the cause of literacy in India through her extensive translation work.

LITERATURE SUNDAY WILL be observed by many churches around the world on October 4. The realization that "a frightening horde of millions is bursting into the light of opened eyes to the printed page" will challenge many Christians to special prayer for the ministry of Christian literature.

Millions are learning to read. In India, schools are overcrowded. Empty lots in cities are utilized to conduct schools in tents, and in the villages classes meet under trees and on other people's verandahs.

In Africa, education is the symbol of political freedom and power over the white man.

Tens of thousands of college students are driven to universities by an impelling hunger for new ideas and knowledge. Over forty thousand foreign students are studying in Great Britain, and tens of thousands of overseas students are working for degrees in Canada and the United States.

On the village level, too, there is unrest. A keen desire to learn to read has gripped the villager. He wants to leave the ranks of the depressed illiterate and become a part of the literate responsible society struggling to solve its problems.

"Now I can sing, and I can read the words of my Bible," said a woman in an Egyptian village. "I know the stories the minister tells in his sermon. I am part of the service. I am a person."

Another woman had been taught to read very late in life. One day, as she was struggling to read a verse from the Bible, a friend offered to help her. She was missing many words, and the friend feared the old woman was not getting the full meaning of what she was reading.

"Grandma," the friend said, "let me read it for you. You are making many mistakes."

The old woman protested. "Oh, no! Let me read it. I know I am like a baby that is learning to feed itself. I know, too, that I am dropping a lot of crumbs, but what I am getting tastes very sweet."

Millions are now open to the influence of the press.

An old man had been a Christian for many years, and knew many Bible verses by memory. Then he learned to read. One day he found the verse: "For God so loved the world. . . ." He came running to his friend, and exclaimed excitedly, "Listen, listen, listen to this wonderful piece of news: God so loved the world that He gave His only begotten Son!"

"You have known that for a long time," his friend answered. "You have recited this verse many, many times. You have heard many sermons on it. Have you just now discovered how wonderful it is?"

The old man replied, "Oh, yes, I have heard it before. I have known it for a long time. I have often recited it. But now that I can read it, it has a different taste. It is as if I am hearing it for the first time."

Miss Lily Quy, Secretary for Adult Education in India, shared the following experience she had had in a village in Orissa. A group of new Christians, fishermen, very poor, some of them lepers, gathered every night in the back yard of a Christian woman's home, learning more about Jesus. They had accepted Christ as their Saviour because of the miraculous cure of one of their number.

When Miss Quy found them, she asked them, "Would you not like to learn to read, so that you can read the Bible, the book in which God speaks to us? If you would like to learn to read, put up your hands."

They put up their hands, two hands. They had never been to school. They did not know to put up only one hand. Up above their heads went both hands.

Classes began that very evening, and were continued every evening after that. Each day a new Bible verse was learned.

"This verse is part of the Word of God," explained Miss Quy to her group of interested learners. "The Word of God will be bread for your souls. It will be nourishment for you to feed upon. Think of this verse all day tomorrow. Think of it as you go fishing, as you live in your homes, as you pull rickshaws. Think of it, and feed upon it, because it is bread."

One night, an old man, hearing that he was to learn another verse from the Bible, exclaimed with shining eyes and smiling face, "You mean, we are going to have two breads?"

Yes, two breads. A different taste. And that taste was sweet. To another it meant being a person, a part of the Sunday service.

To the student, books mean wisdom; to the laborer, rest; to the aged, comfort; to the child, hope.

World Literature Sunday brings the Church face to face with opportunity, a missionary opportunity. It is an opportunity to actively participate in the great battle for the minds of men and women, youth and children.

Millions are learning to read. Millions are now open to the influence of the press. Christian missions have, for years, invested in, and developed, educational systems, but they have not, with the same vision and zeal, planned for the production of Christian literature. The Church must face this tragic fact, and do something about it.

Literacy and literature must go hand in hand. Literacy is impossible without reading materials, and liturature is useless until people are literate. World Literature Sunday is the Church's opportunity to become better informed of the large opportunity and urgent need in the literature arm of missionary enterprise.

CHURCH RECORD

WORKERS

Mary Ann Epp, Newton, Kan., will serve as a nurse in Bolivia in the Foreign Relief Program under the Mennonite Central Committee.

Marvin H. Ewert, administrator of Bethel Deaconess Hospital, Newton, Kan., became a member of the American College of Hospital Administrators on Sept. 16.

Martha Keeney, Bluffton, Ohio, has entered voluntary service and will work in Laurel, Maryland.

Ronald Flickinger, Darrell Krehbiel, and Monty Zerger, members of Eden Church, Moundridge, Kan., have entered 1-W service. Their address is Capri Apt. 222, 9.307 Washburn Crossing Rd., Downey, Calif.

Peter and Clarie Harder, voluntary service workers from Grace Church, Lansdale, Pa., are now in Mexico after spending two months as advisors to a youth caravan program among American Indians in our mission fields. Their address is Apartado 133, Cuauhtemoc, Chihuahua, Mexico.

Franklin and Anne Laemmlen, members of the First Church, Reedley, Calif., and the Methodist Church, San Leandro, Calif., have been assigned by MCC's Teachers Abroad Program to teach junior college in Kantanto, Kenya, Africa.

Katharine Nickel, Rosemary, Alta., left Sept. 1 for Brook Lane Farm, Hagerstown, Md., where she will serve under Mennonite Central Committee for one year.

Peter Neufeldt, Laird, Sask., and *John Slotter,* Souderton, Pa., have been accepted as Paxmen. Neufeldt is assigned to Europe while Slotter will serve in Korea.

Paul Norr, Berne, Ind., has entered voluntary service at Boys Village, Smithville, Ohio.

Helen Peters, Coaldale, Alta., has entered voluntary service. She will be a nurse at Prairie View Hospital, Newton, Kan.

Kenneth Peters, Henderson, Neb., has gone to Hoopa, Calif., for voluntary service work.

Edward Smith, Dublin, Pa., has been assigned to Kings View Hospital, Reedley, Calif. He is in the voluntary service program.

David Suter, Columbus Grove, Ohio, will work in voluntary service at Akron, Pa.

Laura H. Weaver has joined the English Department at Bluffton College, to teach Communication, American Literature and Introduction to Literature. She taught at Eastern Mennonite College for four years.

J. Stanley Yake, a Goshen College graduate, will teach philosophy and ethics, replacing David Janzen at Bluffton College. Mr. Yake has been doing graduate work in philosophy at Columbia University.

MINISTERS

William Chegwin, Sr., was ordained as a minister of the gospel Sept. 2. He is the pastor of the Spanish speaking group which meets each Sunday in the basement of Grace Church, Lansdale, Pa.

Henry V. Friesen, Saskatoon, Sask., will become the assistant pastor at Bethel Church, Mt. Lake, Minn., on Dec. 1.

Harold Graber, missionary to the Congo, will serve as interim pastor of the Hutterthal Church, Freeman, S. D.

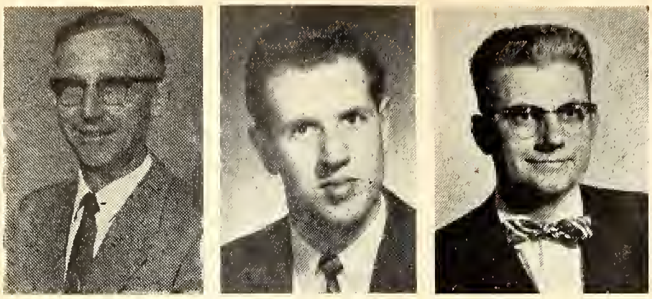
Howard J. Habegger has resigned as pastor of the Grace Church, Lansdale, Pa. He and his family plan to leave early in 1963 for Coasta Rica where they will study the Spanish language at San Jose. His eventual assignment is to initiate and establish a church in Bogota, Colombia, for the General Conference.

Bernhard Retzlaff and *Peter H. Nickel* both of Rosemary, Alta., were ordained as ministers of the Mennonite Church at Rosemary on Sept. 16. Officiating was J. D. Nickel, elder of the Mennonite Church at Rosemary. He was assisted by C. G. Neufeld, elder of the Bergthaler Church, Didsbury, Alta.

Donald Nester, who has served as the summer pastor of the First Church at Sugarcreek, Ohio, has consented to remain as interim pastor. At home in Emmaus, Pa., Nester has attended Mennonite Biblical Seminary for two years and plans to return to his studies after completion of his interim pastorship next year.

WORK OPPORTUNITIES

Help Wanted: A registered nurse to fill position of charge nurse and work with practical nurse on floor duty. Living quarters on



Harold Graber,

Howard Habegger (ministers)

William Klassen (calendar)

grounds. Write: Administrator, Mennonite Home for the Aged, Frederick, Pa.

MARRIAGES

Caron Dick, Bethel Church, Mt. Lake, Minn., and *Edwin Andrews,* Princeton, Minn.

Ola Dean Ellis, First Baptist Church, Iola, Kan., to *Richard Goering,* Eden Church, Moundridge, Kan., on Sept. 14.

Marlyn Fast, Bethel Church, Mt. Lake, Minn., and *Amanda Jean Epp,* Bethesda Church, Henderson, Neb., on Sept. 9.

Willard Friesen, Bethel Church, Inman, Kan., and *Eva Thiessen,* Zoar Church, Inman, Kan., Sept. 16.

Melita Hunter, Bethel Church, Mt. Lake, Minn., and *James Stamm,* on Sept. 9.

Jannoth Rahn, Bethel Church, Mt. Lake, Minn., and *Robert Dwight,* Evangelical Lutheran, Windom, Minn., on Sept. 9.

E. Dean Regehr and *Lois Ann Wedel* both of the Bethel Church, Inman, Kan., on Sept. 14.

CALENDAR

Canadian

Oct. 7—Thanksgiving and Mission Festival, United Mennonite Church, Rosthern, Sask.

Northern

Oct. 14—Sukho Das at Bethel Church, Mt. Lake, Minn.

Oct. 14—Harvest Mission Festival, Bethel Lustre Church, Frazer, Mont.

Oct. 15-21—Fall Meetings, Bethel Lustre Church, Frazer, Mont., Vernon Duerksen, speaker.

Oct. 28—Harvest Festival, Bethel Church, Mt. Lake, Minn.

Central

Oct. 11—Indiana Women's Missionary Rally, First Church, Berne, Ind. Registration at 9:30 a.m.

Oct. 18—Illinois Women's Missionary Fellowship Annual Meeting, Carlock, Ill.

Pacific

Oct. 7—Installation of David Habegger as pastor of First Church, Upland, Calif.

Western

Oct. 7—Western District Sunday school convention at First Church, Newton, Kan.

Oct. 19—Women's Missionary Organization Meeting at Eden Church, Moundridge, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

Other

Sept. 30-Oct. 4—Christian Life Week at Bethel College, William Klassen, speaker.

Oct. 6-7—Bluffton College Homecoming and Parents' Day.

LETTERS

HELP FOR THE FARM

To the Editor: I have certainly appreciated the way you helped to prepare people for the Bethlehem Conference through *The Mennonite.* Articles about conference concerns, the items on Pennsylvania landmarks, and particularly the editorials helped to create a spirit of anticipation, sensitivity, and concern that made us aware of what we could expect and what we would need to be doing at conference.

There was one thing, however, that I missed at this session of Conference. We heard glowing reports both of the progress and the continuing challenge of city church work. I myself was thrilled by them and, but for the fact that I have not felt called to enter that field of service, could easily feel myself drawn toward city church work. At the same time, Leland Harder reminded us that 70 per cent of our people are still rural or small town. Yet there seemed to be no particular concern for the rural church situation or for the problems that the farmer faces.

The modern farmer is finding himself in an increasing economic squeeze. The small farmer in particular finds that he can no longer make an adequate living on his farm and is compelled to take a job in town to supplement his income. Fewer young people are able to stay on the farm because of these pressures and because the cost of beginning farming is almost prohibitive. The small farms are being sold to those who already have larger accumulation of land, thus reducing the farm population. All of these things have a profound effect on the rural church. They cause tension within the family and between church members. And they are causing a decline in the membership of the rural churches.

What is the responsibility of the church to the farmer of our day? What is the mission of the rural church in its present situation? A check list recently published by the Board of Education and Publication indicates that a good Sunday school ought to show a 5 per cent increase in enrollment each year. Our rural churches may well show that much of a decrease each year.

With the majority of our people still rural and with our largest churches still rural it is obvious that the major support for any conference work will still come from these people and churches. Therefore, should we not be as concerned about the challenge and the problems of rural church work as we are about that of city church work? I am not sure upon which Conference Board this responsibility would fall but I would like to see someone take a hold of this concern and give our rural churches guidance in the problems they face. *Lamont A. Woelk, Inman, Kansas.*

Operation

Confidential

Laverne Klotz

IM HURRIEDLY READ the last sheet n the folder and put it back. She was about to put the folder back n the filing case when she heard he office door open behind her. he turned to face the person who ad caught her snooping.

Working in the office of Mason unior High during her lunch hour nd study period was going to be uch fun for Kim Horner. But it wasn't. She felt uncomfortable and ishonest, as though she were prying into the lives of the other kids. he wanted to quit, but she could hink of no reason, other than the eal one, for quitting. To tell the eal reason was impossible.

“Kim,” Miss Finch had said when he told her she had been picked or the job, “I think you will be just ight for the girl to help out in the ffice.”

Kim gasped at the words. Miss Finch was so stern that for her to ust say what she had said was more than Kim could bear. And hen when Kim realized that the words were not only kind, but caried the message that she, of all he girls in her class, had been hosen—well, Kim almost squealed with delight. But one did not squeal n the presence of Miss Finch. It ust wasn't done. You “Yes Mam'd” and “No Mam'ed” but you did not squeal. Not to Miss Finch.

Now, just a few weeks after getting the job, Kim wanted out. Oh, the first few days had been real fun. All the kids had envied her, and she felt so important answering the phone when the clerk was out, saying, “Mason High. Student clerk speaking. May I help you?”

And there was the down-to-the-tips-of-her-toes joy in hearing Cathy Evans, *the* girl in her class say, “Say, I wish I had your luck. I'd love to be in on everything.”

Now Kim would have given Cathy her luck, the job, everything, because being “in on everything” had brought her to the place where she avoided Cathy Evans. She couldn't look her in the face.

Uncomfortable wasn't the right word to describe Kim. The word was miserable. And there was no one to talk to, no one. Kim had never felt so alone, so alone and so very young at a time when she had begun to feel all grown up inside.

It had all begun the second week she was in the office. The clerk was leaving for lunch and a pile of tests were on her desk, waiting to be filed in the students' folders. Up until then, Kim had never done any filing in the case where the students' folders were kept.

“Finish these up for me, will you?” the clerk asked.

“Be glad to.”

As she began to drop the printed forms with the red-penciled checks and scores on them into the folders, she saw they were the achievement tests in reading they had taken the first week of the semester. Since part of being in junior high, according to Miss Finch, was the realization that one was responsible for his own conduct and education as he matured, all of them had been told their scores.

That day it had taken only one lunch period, a gym period, and ten minutes in Herm's Malt Shop after school, and everyone had known everyone else's score. Kids told each other. Kim hadn't done too badly, so she wasted no time looking at their or her own scores.

How it happened, why it happened, Kim did not know, but Cathy Evans' test did not slip into the folder. It caught on something, a clip or a staple. Finally, after struggling for a moment, Kim took the folder out and put it on top of the cabinet. Several papers were

YOUTH

For the first time, she deliberately went to the file, to the records, to pry into someone's life—her own.

crushed down and the fat folder needed straightening. Kim went at it. She smoothed the "Personal History" paper and some words jumped off at her. Mother: Divorced. Father: Lives out of state.

That was it. Kim now knew something about Cathy that no one else knew. Her parents were divorced. It was not the divorce that bothered Kim, it was that Cathy had always told everyone, even when they were in grade school, that her father was dead. According to Cathy, he had been famous and that he died. The fact that Cathy lied tormented Kim.

When the clerk got back she thanked Kim for finishing the filing; but Kim was so upset she couldn't manage a "You're welcome."

Kim began avoiding Cathy. She was so disturbed by the fact of Cathy making up a lie instead of telling the truth, Kim couldn't face her. Then, because she thought of little else for days, Kim began to wonder if maybe Cathy wasn't deliberatly lying. Maybe Cathy's mother had told her the lie rather than tell her about the divorce. This thought, instead of helping Kim feel at ease with Cathy again, made matters worse. Now Kim feared she would make a slip and tell Cathy something she wasn't supposed to know.

Miss Finch was the assistant principal and the girls' dean. Kim longed to go to her and tell her what she knew about Cathy, but she dared not admit what she had done. Miss Finch was so strict.

One study period Miss Finch asked if Kim felt her usual self.

"I'm fine, thank you," Kim assured her.

"Well, if you are, I've asked that you be excused from your next class. The district superintendent will be here tomorrow and one of the things he looks at first are the emergency cards. I want you to see that we have one for each student."

So, room by room, with the class list at one side and the emergency cards on the other, Kim began checking. It was not a difficult job, but it was dull.

"Be sure to see that all the places are filled in. It would be just our luck to have the superintendent pick out one that wasn't complete," said Miss Finch.

Kim backtracked and flipped through the cards she had already checked. She pulled out two where the parents had failed to give a second phone number to call in case of an emergency. Kim placed the cards on Miss Finch's desk and she promptly called the homes to get the necessary information.

The task was lightened for Kim when she reached her home room, since these were not just cards, but cards of persons she knew. Kim was pleased that theirs were all filled out properly. She was finishing the last one, Kevin Witkowski's, when she saw something on his card that none of the others had.

Kevin was a new boy who was not liked by the kids. He was loud and forever mumbling nasty things under his breath about the teachers and the smarter kids. Now, as she looked at his emergency card, Kim knew why he acted as he did. Where his home address should read: Mother—Mrs. Witowski, he had a Mrs. Nyman, Foster Mother. And his second emergency number was the Juvenile Division, Family Court.

Kim dared not look up for fear Miss Finch would see on her face what she knew. Once again she unwittingly found out something about one of the students no one else knew. If only she could tell some of the kids that Kevin was just being kept by someone, that he had no real home, maybe they could help him.

So it went. Kim learned a little bit here, overheard things there, saw things, knew things, until she couldn't take it any longer. But her knowledge of the lives of others was only the beginning of Kim's trouble.

She had been so shocked, then so absorbed by the information she had access to, and then so unhappy with herself, the most obvious thing had never occurred to her until this morning.

What information was there in her file? Perhaps, like Cathy, there was a fact or two about herself she knew nothing about. The more she thought about the file, the more curious she became, until at study period after lunch the desire to look up her record was more than she could stand.

For the first time, she deliberately went to the file, to the records, to pry into someone's life—her own

The "Health Sheet" had little on it she didn't vaguely remember, except the she had had asthma attacks before she entered first grade This was news to her. Her "Scholastic Grades" were nothing special since the sheet was a record of what she had already seen on her report cards. On the "Intelligence-Personality" rating sheet, Kim read carefully. On three separate IQ tests she had never scored higher than 105. Her office experience had permitted her to know that an IQ of 105 was low for Mason High. The shock of finding out her IQ was quickly forgotten, however, as she saw a note, written by her last year's home room teacher. "Kim is a good student, but struggles too hard to do good work. She probably will be all right in high school but should not attempt college."

The door opened as Kim was putting the folder back. She turned to face Miss Finch who stood in the office doorway.

"Was there something you were looking for, Kim? I don't recall asking you to work on the files."

Kim stared at the unsmiling face What could she say to her? For weeks she had longed to tell her her troubles; now she struggled for words.

"I was looking up my school record, Miss Finch."

"Why?"

"I wanted to know what was in it."

"You mean you have been workıg in the office for over a month nd you haven't looked before?" Iiss Finch's voice was pleasant, not ıgry.

"No, I didn't think I should."

"I think you'll be surprised to now that you are the first girl in ll my years here at Mason that asn't looked or asked to look withı the first week they worked in ıe office." Miss Finch now smiled.

Kim took a deep breath, pleased ıat Miss Finch did not think that ıe was doing anything wrong.

"Did you find anything that surrised you?"

One thing about Miss Finch, ıought Kim, smiling or not, she ot straight to the point of everyıing.

"Yes," said Kim. "I didn't realize ıy IQ was as low as it is."

"And what else?" asked Miss inch. "Certainly you know you had ɔ work to get your good grades 'hile others seemed to soak up ıcts with no effort."

"I guess so," said Kim, afraid to ıention the note.

"Did you see the note from your ıst home room teacher?" asked Iiss Finch, getting to and landing n the point—a sore point with :im.

"I saw it."

"It didn't bother you?"

Kim hung her head, tears in her yes. "Yes, it bothers me."

"I suppose you won't plan on colːge now. Now that you weren't orn with the advantages of exceponal mental ability, you'll just not 'y."

"That's not true," said Kim hotly. [won't quit just because someone oesn't think I can do something."

Miss Finch reached out and put er arm around Kim and drew her ose. "I'm glad to hear you say ıat, because that's the kind of girl thought you were. A fighter, not quitter."

Kim softened under Miss Finch's indly words and encompassing rm. Without thinking, she spilled ıt the things that had been torıenting her for weeks.

"And then when I saw Kevin was a ward of the court," Kim said finally, "I just didn't know what to do."

"If I was right about your not being a quitter, then I am also right that you have said nothing to Cathy or Kevin or anyone about what you know."

"Oh, no, I didn't say anything. I didn't dare tell my folks. I thought even I shouldn't know."

"When I picked you for the job, I knew that you would have to find out some things as you have. For as long as we have used student help, we have had to realize that certain things would be found out. I have never had to tell or warn you office girls, since you are all of a type who seemed to know without being told, that when you work in the office you must assume part of the responsibility and the burden of being in the school's inner circle."

"I see," said Kim as the meaning of what Miss Finch was saying got to her. "Then you knew I would find out about the other kids?"

"And I knew that you would not tell the others."

Kim, with those words, regained the grown-up feeling she thought she had lost. She felt four years older, six inches taller, and immeasurably wiser.

"Thank you, Miss Finch, for having such trust in me. By why didn't you warn me not to talk or tell me it was all right to look at the records?"

"I didn't need to. In the same way your last year's home room teacher did not need to write that note. We both would be wasting words."

"I don't understand."

"I guess I haven't been very clear. But this is it. When I pick a girl for this job, I don't look for those with a high IQ. I don't look for popularity. I look for someone who has a rare kind of maturity for a junior high student. I look for someone who has discretion. I found that girl in you this year."

"But about not telling me?"

"You will go to college; no one can tell you to go or not to go. Just as surely, you would not talk about what you learned in the office, whether I tell you to say nothing or not."

"Oh," said Kim. It was a meaningful, "Oh," for all of its simplicity.

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ain, Newton, Kansas.

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EDITORIAL

Have you ever wondered why in traditional Mennonite congregations the men sit on one side and the women on the other? I have. Several years ago I discovered the reason. It was summer time at a church conference. The time came for the annual Communion service. Because the conference met in a tent, the meeting had a rough and ready atmosphere. Families sat together.

The customs of the community called for each worshiper to turn to his neighbor before taking the cup. There was a pause after which the neighbor nodded his head. The unspoken question: "Are we at peace?"

The exercise seemed empty to me. My seatmates and I were strangers. Yet the asking of the formal question in this formal way made me pause. I thought about these men. And I prayed for them in that instant.

Deeper was the contact between the couple seated in the bench before us. Both of them struggled with infants on their laps. When the cup came to him, it became his duty to face his wife with the wordless question. She felt the advantage that the accident of the moment had given her. Had the minister in the other aisle come to their row a moment sooner she would have had to question him. She sensed his pain. But this was her moment and she held him in bondage for an instant while the infant squirmed against her knee. "Am I at peace with you, dear? Say 'yes' and let me go." In the fraction of time, the fights and hurts of family life flooded the small space between those two pairs of eyes. It was a sacred moment and I felt profane to be an eavesdropper to the silent conversation. But then it was all over and he drank from the offered cup. The cruel question had been put aside. She had answered his pleading with the soft trace of a smile that would have roused the Sphinx to a jealous rage.

So it came to me that if we are going to ask these painful (though biblical) questions, it is better that men and women sit in traditional separateness. It is only when we forget the tradition, that we also forget the question.

But no Communion service is complete without that question. When I read again "What They Said About the World Conference" (page 629 in this issue) I noted that it was this question that came up at the Mennonite World Conference in Kitchener. It is the one question which will continue to last.

Were we ready to have Communion together in a formal service with all the ritual? Not everyone was sure. So the Conference officers tried to hide their sponsorship of the Lord's Suppers. These, it was said, are services sponsored by the local churches. But obviously, the Conference had left time in their program for this event so they were certainly co-sponsors. The ruse that deceived no one was accepted. We all wanted it badly enough that we would accept it anywhere.

And it was right. At that moment Mennonites looked into each other's eyes and asked, "Are we at peace?" It was a question we had not come prepared to answer. It was easier to discuss the Bible, race, and politics. Frankly, we had to admit that we were strangers to each other, though members of the same family.

It is a cruel question. It will be sand in our shoes until we stop to shake it out. How soon will that be? Our record for endurance is good.

In asking this question, General Conference Mennonites face other groups with a good deal of smugness. "You are the stubborn ones" we say with our eyes if not with our lips. Our own bucket of peace is too empty to be shared recklessly.

But the question has been asked. The cup of blessing waits.

77:40 October 9, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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Africa's Kikuyu Martyrs

THEY LOVED THEIR MASTER

Elijah Kisanja

I WILL START WITH REVIVAL. What is revival? It is a new obedience to God, just as it is for a converted sinner. The first step is a deep repentance, a getting down in the dust before God with deep humility and a forsaking of sin.

In 1936 revival came into this country. We had churches and Christians—good ones. And we had good preachers but we did not know very much about victory. We wanted to go on as Christians but we were defeated. We began to despair.

A CMS secretary from Kenya was transferred to Ruanda. He was amazed to see how people were different there because they were experiencing revival. He brought a team of these Christians to Kenya. They told us how bad sin was. They said everyone should be saved from sin.

I was pastor in charge of a large church in Nairobi. I said that I knew a lot of sinners who needed help. I was touched in my own heart, but I tried the harder to rule myself. I did not even talk to my wife very much lest I bring a word of offense. Then the Lord said, "You are a sinner." Others had called me a good man and a good preacher, but in 1937 I came to know that I was a sinner. He opened my eyes and I saw Jesus as my personal Saviour. I wept tears of sorrow when I realized that I had been preaching for years without showing people the way. The Lord forgave me and I began to preach to the people to be saved.

I realized that all must be saved, even good people whom you could not pin a sin on. This

"The Mau Mau met these brothers and sisters who had Jesus in their hearts. The Mau Mau wanted them to take oaths." In the Mau Mau oath the taker sits on the inflated intestine of a sheep, sips the blood of a sheep seven times, kisses the eye of a sheep seven times, and swears to do all in his power to harm the white man.

eft the good people in great confusion because hey could see no need for being saved.

This put the missionaries in a hard place. heir African church leaders began to be saved. hey were left sort of alone. But then many of hem took their place as sinners and found the ross to be the place of breaking. At first we ad no Europeans in our conventions because hey did not feel the need to take part, and they vere wary of a meeting entirely in the hands f the Africans. But many were saved in these onventions.

Some missionaries and even the government hought that we were about to break away and stablish our own church, but we had no such esire. The Lord did much in our land in revival.

Then came the Mau Mau which met these rothers and sisters who had Jesus in their earts. The Mau Mau wanted them to take oaths. hey could say, "No, we have been saved by the lood of Jesus." The Mau Mau were very mad t this. They did not even like to talk to these eople. They began intimidating the Christians. hey stole the crops and the cattle of the saved nes. They boycotted their shops.

Then they began to get worse. They decided o kill all of these saved people. The Christians new that they would be killed, but they went n with Jesus.

Many, many of them were killed. But at the urials of these dear ones others who were saved ame to the funerals by the truck load, singing nd praising. These truck loads of people went ight into Mau Mau country without fear, and as they passed they sang the louder, two songs especially, "Praise the Lord," and "Take All and Leave Me Jesus." All the countryside heard this singing. People began asking, "What sort of people are these?" This was a great testimony. The Mau Mau knew that these people had something which they did not have. This is how the Christians stood; they loved their Master.

Others refused to fight the Mau Mau, and they were arrested and sent to jail. This was the way the testimony got into the camps. Even in these jails the Christians were warned lest they be killed for their faith. They said, "All right, then we will go straight away to heaven."

We have a very precious book which records the deaths of some of our brethren. They were poor people. But to us they were very great. The book is called, "The Kikuyu Martyrs."

My niece, who was a young teacher, along with her husband were killed by the Mau Mau. They had given the government soldiers a cup of coffee the previous night. The husband was killed in front of my niece. Then they asked her to take the oath or follow her husband. With the corpse of her husband before her eyes she refused and was killed. Their little child was later found, still sitting in the chair. This child is now at my house, a healthy, growing boy.

Many people died for their Lord. They loved Him very much.

I want to finish by telling you what we need in the church. More than anything else we need revival. Let us pray that the Lord should revive the church.

OUR CHILDREN ARE PART-NEGRO

As she walks down the street with our "white" Negro children, who would guess that Hilda and Eric are her daughter and son as well as mine.

WE LIVE, LIKE IT or not, in a white man's world. Most people, being white, are scarcely aware of the fact until something "racial" comes into their line of sight. So surrounded are we with our whiteness that we have no reason to use the expression "white person" except when there is a Negro present.

But if you happen to be a Negro, there is plenty to remind you of this fact. The way white people talk to you, veiled threats of violence, and the absence of Negro fashion models in the "white" magazines, all make you aware of your color.

If you happen to be white, it would not occur to you to want to change. As for the Negro, the poet Langston Hughes outlines the irony in these verses: I'm going to change my color,/ going to change my ways/ and be a white man/ the rest of my days.

That, both literally and figuratively, is the black and white of it. Is there no in-between area?

Our white man's society scarcely recognizes a frontier area. I happen to be part Dutch, German, English, and Scotch-Irish, all of which adds up to "white." Everyone accepts each of the elements of my ancestry; no one feels a need to consider me as Dutch, for example, with the other elements of my ancestry swept under the rug.

Half of my wife's genealogy is about the same as mine. But the other half is Negro—and even if this were a good deal less than half it would still be enough to tip the scales. Translated into the racial language of America, my wife is not "half-Negro" but "medium-brown Negro" or just plain "Negro."

Our two children, however, pose a real problem of classification. Neither of them is recognizably Negro. Since they have not only a white skin but also a white daddy—and a Negro mommy—it is obvious to them that they are "half-white, half-Negro." It may be simpler for them to shorten this to "Negro." Our society subtly forces this choice.

But many times they find themselves ranked with white children. Thus because of their light skin color they tend to absorb more anti-Negro prejudices rather than anti-white. And yet my daughter, at the age of six, has been known to spike racial slurs among her fellow-white playmates, directed against darker people. She blithely asserts: "That's not so. My mommy is a Negro." It is not the statement of a Negro child but of a white girl whose mother just happens to be a Negro.

We Have Had Little Trouble

As we have felt these contradictions, the comic element in them has been large, but underneath them is a latent pathos which one day may cause pain. Our job as parents is not to shield them from that pain, but to instill in them the Christian courage and resilience — and the wisdom, both factual and spiritual—to meet and overcome it.

Besides, there is the changing social situation, which is likely to continue to open and broaden during the next decade as our children move toward adulthood. But it would require a sizzling optimism to imagine that within their lifetimes that the race question will be resolved. Certainly it is doubtful, to say the least, whether my wife and I could ever go anywhere we chose in the United States and be treated with the same respect that I would receive alone. Indeed, there are many places where we would be greeted with more vicious hostility than in any alien country. In several states the forces of law and order would not only tear asunder what God has joined together, but imprison and humiliate us for "fornication" under their misbegotten miscegenation laws.

In our thirteen years of married life we have kept a certain geographical and social orbit. Neither my wife nor I have suffered as a result of our mixed marriage. On a few rare occasions we have been made to feel uneasy, even menaced—but only for a moment. Living in New York and traveling in New Jersey, Pennsylvania, or the New England states, we have not once been refused accommodations. This may be due in part to my wife's vivacity and warmth. She is almost instinctively friendly toward all kinds and classes of people—much more so than I.

But whatever the reasons, we have had little trouble. In fact, I suspect that in a number of instances people have gone out of their way to be nice to us. Indeed the occasions on which we have felt

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Martin Louw

ost awkward have been those in hich well-meaning white people ave been too effusive, too noisy in eir applause for "what we are oing," as if we had been married order to illustrate a principle xternal to our love for each other.

urprise Is Sure

My wife has always hypocritically aintained that she does not aprove of interracial marriages. For y part I have felt no need to reect my own heritage in embracing lements of Negro culture.

And here is a seeming paradox. aving the experience of *being* a egro without choosing to be one, y wife has been slow to explore er backgrounds until it became ecessary to teach our children omething about Negro history and ulture. This is largely a matter of dividual taste and inclination. I ossess no Slavic ancestry, but have omehow acquired a strong interest Russian literature. In a similar ay, I have been attracted to the tudy of Negro history, African art, nd the music and literature of the ontemporary Negro—so much so hat I have recommended books in his field to my wife.

Having been spared the crippling xperiences of segregation or exlusion that even her mother and ather have had in their lifetime in ew York, my wife tends to assume white" attitudes in much of her hinking about many things, even vents that concern Negroes.

Yet it is not possible to lose one's ace so easily. When my wife is een alone with our children, whites nd Negroes alike assume that she s not their mother but their nurseaid.

Introductions need not be dreaded, but they always are a small barrier at best. We may be average people in many respects, but it is a statistical fact that the average white man is not married to a Negro woman. Whether surprise is mild or violent, it is sure to occur—even if it is pleasant or indifferent.

Interracial marriage is nothing new. Surprising as it may seem, there have been numbers of such marriages for generations even in some parts of the segregated South. Illicit sexual unions, imposed by white men upon dark women, have been so widespread since the early days of slavery that they have lightened the complexion of the average Negro from generation to generation and contributed to a persistent myth about the sexual prowess of Negroes in general. In more recent times, due largely to certain improvements in the Negro's status in America—part of a long struggle that is continuing today — Negro women have been in a better position to defend their chastity, and more of the unions have been open and legalized. As this trend continues, it is to be expected that there will be more interracial marriages. As in earlier generations only the most courageous individuals did so. In the future more people will find such marriages more socially acceptable.

Amalgamation—Far and Near

In the small town in which I grew up, dating between boys and girls of "American" and Italian parentage was frowned on by parents of the dominant "American" group. Accordingly it was also discouraged by parents of Italian ancestry because they knew there would be problems. But time has softened these attitudes as the Italians became Americanized. Does this mean that in a few generations the two groups will be fully "amalgamated," as the racist expression has it? It would take a fantastic number of generations for this to occur. Consider that there still exist in the United States today families of pure English or pure Irish extractions, despite a long-existing openness between these groups and others.

On the other hand, as a result of the enormous interbreeding during the days of slavery, together with the strong pressures in a white man's world that induce many persons of part-Negro ancestry to pass for white, it has been estimated that as much as one-fourth of the present United States *white* population harbors at least a few Negro genes in its ancestry, usually unknown to the present generation thanks to the silence of a borderline grandparent.

The Bloody Shirt Has Faded

The question of interracial marriage is a minor one. Its waning importance is indexed by recent legislation in several states removing antiquated statutes that prohibited it. It continues to be used as a bloody shirt by the more rabid segregationist orators. But even the bloody shirt has faded. My wife and I readily won acceptance by friends born and reared in the South—and not solely those whose liberation from Southern prejudices caused them to become refugees in the North. One of our best friends lives in a Georgia town and witnesses in a modest way to the truth that "in Christ there is no Negro or white."

Yes, the question of marriage is

marginal but it is not irrelevant. It is a point of meeting, of linkage and interchange, as is true in any marriage. As such it is a frontier between the divided races. I think that one important result has been that by having a day-by-day awareness of the Negro through my wife I am able to communicate a truer picture of the Negro whenever the subject arises among the white people with whom I associate. But this is only a small part of the larger picture of "race relations"—an unfortunate term which retains its validity so long as we do not have comprehensive integration and a real change of attitudes, primarily by white people and consequently by Negroes.

In my ten-year work life I have seldom worked in an office where Negroes were employed on the same footing with myself. This pattern is slowly changing. One sees more Negro clerks, engineers, advertising men, and other professionals.

But there are still wide gaps and much stratification. I do not know how many white Americans there are whose daily routine never brings them into contact with Negroes at all. For them the Negro is only an incidental part of the landscape. They see no incongruity in a motion-picture street scene consisting solely of white persons. They automatically assume that Dr. Smith is white because all the doctors they have ever seen have been white, even though among the Negro tenth of our population there are thousands of Negro physicians.

What It Is to Be a Negro

My wife is both a teacher and an attorney. As she walks down the street with our "white" Negro children, who would guess it? Who would ever imagine that Hilda and Eric are her daughter and son as well as mine? Interracial marriage is not the problem. The problem is a society so deeply racial that the word "interracial" is far from obsolete. But the answer is not simply tolerance, nor is it simply "color blindness"—as if to imply that Negroes are really "white" after all.

No, the answer—if we are talking of answers—lies in a much more complex process. Part of it is learning to know what it is like to be a Negro. James Baldwin's book *Nobody Knows My Name* or Saunders Redding's *On Being Negro in America* can be helpful on this point. It will also be helpful to get a historical perspective such as you have about your own background. John Hope Franklin's *From Slavery to Freedom* will get you off to a good start and you may want to supplement it with Margaret Just Butcher's *The Negro in American Culture.*

Negroes are not "just like anybody else"; they have been subjected to experiences quite different from "anybody else." You will establish the common human bond more authentically if you understand and appreciate these differences, which are by no means always unfortunate. Being a Negro has unmanned some and ennobled others, as hardship does to all people. But most of all — and not excluding these more immediate things — you will want the Great Commandment of our Lord: to love others as He has loved you—and the occasion for making it real rather than hypothetical. That is the understanding that comes from the heart. The understanding that comes from factual knowledge can help to keep the heart from the sin of condescension and ignorant sentimentality, the bane of reconciliation.

Autumn Leaves

Ida B. Lehman

I look into the autumn grey
And wonder why so soon the day
That we must part with leaves again?
Their time was but a little span
Then quick they turn to Mother Earth
And feed the soil that gave them birth.

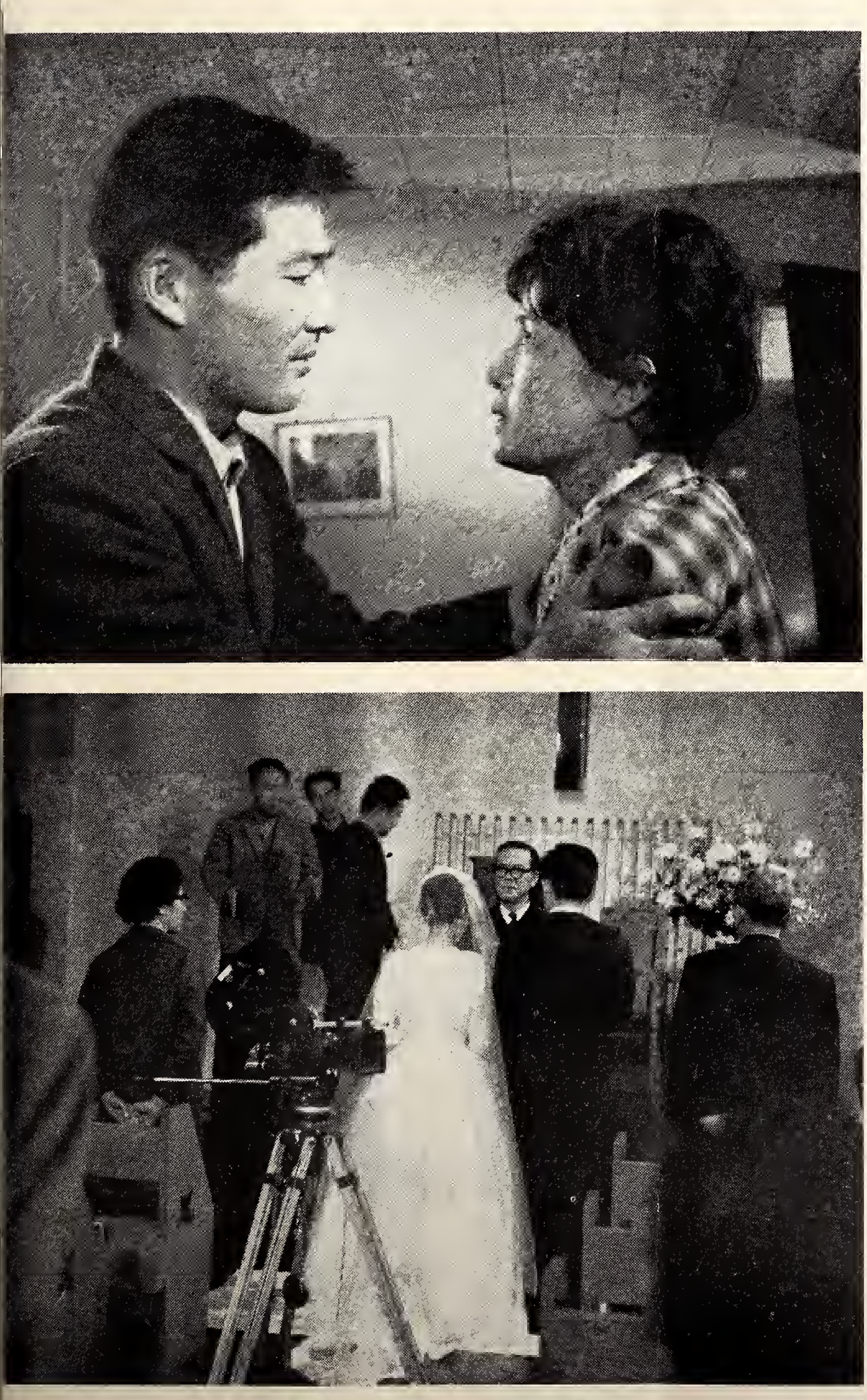
Ah! playful treasures free from care,
They cheer the pilgrim everywhere.
He rests beneath their quiet shade,
They gently fan his weary head.
They lull to sleep the birdies small,
Which huddle in the treetop tall.

When chill October breezes blow,
The coat of colors on will go;
Before they bid us all adieu
They bless us with a gorgeous hue
Of every color every stain,
Ere' they return to dust again.

Alas their splendor brings a thought
Which draws us closer to our God.
They teach us that we too may give
To others pleasures while we live
Contented be whate'er the tide
Before we die—be glorified.

NEWS

Christians in Japan Do TV Play



'Love of Life'' brings the Christian view of death and resurrection to Japanese television.

Television towers dominate the Tokyo skyline; antennae spring from almost every household roof. It would seem that the cross and the church tower are being obscured, but the church *is* in modern Japan, even in the great Tokyo tower.

Missions have a new look; Christianity a new audience. The message of the love of Christ falls not only on the ears of the limited few who line up in front of the church pulpit on Sunday morning, but comes as well to the ears of more than 30 million who sit before their television sets not only on Sunday, but every day.

This year Japan's TV audience, most of them non-Christians, will be introduced to the Christian concept of death and resurrection, an important element in their consideration of the Christian faith. The age-old problem of how a loving and all powerful God can permit His children to suffer will also be met in contemporary terms. The means for putting across this message is a dramatic film produced by Japanese Christians working with the Audio-Visual Activities Commission of the Japan Christian Council.

The 40-minute film entitled "Love of Life" is one of a series of 13 films planned for TV presentation. Each film presents the Christian gospel through the lives, witness, and problems of present-day Japanese.

A great deal of planning has gone into preparing the series. A research department has been set up to develop script ideas submitted by another committee made up of Japan's Christian leaders.

Out of the first five ideas suggested, three were rejected. One of the ideas accepted was slated for a Christmas film. The other was developed into the story for "Love of

Life," by a Disciples missionary who has served in Japan for many years. After the first treatment, the story was checked by the research department and then put into the hands of a Japanese writer and director. They made further refinements and turned out a finished shooting script.

At this point the committee under the direction of Mathew Ogawa began to search for talent and for funds. A cameraman, actors and various other crewmen were selected from among professionals of long experience in the production of TV and other dramatic films. An appeal to the churches of the United States through the Division of Foreign Missions of the National Council of Churches brought funds to purchase raw stock film and to pay the crew's salary.

Only six months had elapsed between the time the script idea was accepted and Mr. Ogawa and others were "sitting on needles waiting for the rushes." "I'm sure the film will require further work," he wrote, "but by two o'clock tomorrow we'll know whether we got the basic message across and if the acting is convincing."

A short time later another letter came along with a series of still pictures from the film. "The photography is excellent" Mr. Ogawa wrote, "and it looks as if the film will be a success."

The real test of the power of the film will come with its first showing on television. This will probably be next Easter season. If it goes over well, an English version may also be made so that the film can be put to use in all of the Asian countries. Meanwhile work has begun on the second film in the series and negotiations for regular air time are being made with the Tokyo government network.

Nearly 80 per cent of the total families in Japan are now in a position to receive telecasts from one of the 131 stations, commercial and government. By 1965 it is expected that there will be 10 million sets in use in Japan.

NEW BOOKSTORE

Mennonite Bookstore in Rosthern, Saskatchewan.

Mennonite Bookstore in Rosthern, Saskatchewan, has relocated. The store, owned by the General Conference Mennonite Church and managed by David D. Reimer, took possession of its new building on the main street of the town on August 17.

Begun in April and completed in August, the 31 by 120 foot one-story, full-basement, concrete block construction plus lot cost approximately $40,000. The quoted cost does not include labor donated by the community. Peter Hooge, local contractor, was in charge of the building project. The store currently takes up two-thirds of the building, leaving a third for rent as office space.

Dedication services are scheduled for October 11. Willard Claassen, executive secretary of the Board of Education and Publication, and Walter D. Unrau, business manager for the board, with offices in Newton, Kansas, are expected to participate in the celebration.

The only General Conference store in Canada, the bookstore serves not only the local community, but Mennonite congregations in all provinces of Canada. A large percentage of its business is done by mail order. Besides religious books in English and German, the store merchandises records and players, gift items, public school textbooks, and school supplies. The store also houses an audio-visual library, which is under the direction of the manager.

SEVENTY-FIFTH ANNIVERSARY

The *Evangelical Visitor* celebrates its seventy-fifth anniversary this year. This magazine is published by the Brethren in Christ who have a membership of 8,500 in the United States and Canada.

The paper has had ten editors. The present editor, J. N. Hostetter, has served 15 years, a term exceeded by only one other person.

Formerly printed at Abilene, Kan., and Harrisburg, Pa., the paper has been printed at Nappanee, Ind., since 1918 by Evangel Press, the church's publishing agency.

BASIC CHRISTIAN BELIEFS

The October, November, December quarter this year offers the Sunday school an opportunity to study basic Christian beliefs. James Waltner, writing the *Youth Bible Study Guide,* says in his Introduction, "What do we believe about God, Christ, the Holy Spirit, man, salvation, the church, etc.? We study these great themes of the Bible in order to grow in our understanding of what God does for us and so that we can better share our faith."

Leo Miller writes the *Adult Bible Study Guide.* He says, "It is important to know what we believe so that when someone asks we will be able to give an answer for the hope that is within us." Writers for the German quarterly, *Bibel Studien fuer Erwachsene,* are George Janzen, P. A. Rempel, and H. C. Scheffler.

Besides the Sunday school lesson helps, another quarterly publication of the Board of Education and Publication is the family worship magazine, *Our Family Worships.* Published for families with small children, this quarter's daily devotionals were written by Helen Kruger, Geraldine Harder, and Winifred Waltner. Articles are "Friendship with Our Children" by Mrs. John

R. Schmidt, "Your Child in the Sunlay School" by Cay Siebert, and 'Redemption" by Willard Claassen. 'Advent Worship Services" are writen by Robert J. Carlson to be used n family worship for the four Advent Sundays and on Christmas Eve, vith suggestions for making an Advent wreath.

ECTURES POSTPONED

Due to guest speaker, James Hastngs Nichols' being appointed a delegate to the Vatican Council in Rome from October through Deember, the annual Bethel College Menno Simons Lecture Series has been postponed until January 27th o 30th, 1963. Presently a professor t Princeton Theological Seminary, Nichols is also editor of the *Journal f Presbyterian History* and minster of the United Presbyterian Church. He has taught at Macaleser College, the University of Chiago and was visiting professor at he University of Frankfurt. At Bethel College he will speak on the opics, "Biblical Foundations," "The Church in the Pagan Empire," "The ystem of Medieval Penance," "Lutheranism," "Anabaptism," "The Reformed Churches," "Puritanism nd Pietism," "A Church Without Discipline?"

EXAS CHURCHES MERGE

Two congregations, one a member f the General Conference Mennoite Church and the other a memer of The Mennonite Church, have ecome one congregation. The original congregations were at Waka, Texas, and Perryton, Texas, respecvely. The official merger will take lace at Perryton on October 14, lthough the members have been worshiping together for a number f Sundays. Ralph K. Weber, presient of the Western District Conerence, will participate in merging eremonies at Perryton. Pastor of he new congregation is Wallace antz. The church will be officially ffiliated with the conference of the Mennonite Church and will commuicate unofficially with the General onference.

UBLISHING COMPANY FORMED

he Canadian Mennonite Publishig Company was organized in Winipeg on September 15. The group ill take over the publication of the *anadian Mennonite* formerly published by D. W. Friesen and Sons, Altona, Man. The purpose is to provide an inter-Mennonite periodical not directly related to any Mennonite body.

Chairman of the board is David Schroeder, Winnipeg. General Conference members besides Schroeder are Ted Friesen, Altona; and Jake Hildebrand, St. Catharines, Ont. Other groups represented include the Mennonite Brethren: Vern Heinrichs, Toronto; Walter Kroeker, Winnipeg, D. E. Redekopp, Winnipeg; Mennonite Church: Harvey Taves, Kitchener, Ont.; Brethren in Christ: John Garman, Saskatoon, Sask.; Old Colony: Jacob Rempel, Blumenort, Man.; Evangelical Mennonite Mission Conference (Rudnerweide): Diet. Gerbrandt, Morden, Man,; Evangelical Mennonite Conference (Kleingemeinde): Peter J. B. Reimer, Rosenort, Man.; and Evangelical Mennonite Brethren: C. Wilbert Loewen, Winnipeg.

Editor of the *Canadian Mennonite* since its founding is Frank H. Epp.

MINISTRY IS UNLIMITED

"I have stayed in pastoral work because its scope of service to people is almost unlimited. The pastor is able to serve all age groups; he can preach, teach, help, counsel, share, intercede, and be a Christian friend to many."

Thus says Arnold Nickel, pastor of the Eden Mennonite Church, Moundridge, Kan., in an article in the October *Builder*. Nickel is one of a number of pastors quoted by Edward Stolzfuss in his feature article, "These Pastors Stayed On." He had written an earlier article for the July issue, "Why Do Some Mennonite Pastors Leave the Pastorate?"

Other articles in the October *Builder* are "How We Promote Missions" by Allen S. Diller, "How I Became a Sunday School Teacher" by Elizabeth K. Wedel, "Let Me Teach Rascals" by Naomi K. Yoder, "Responding to Hostility" by Dan West, "Intermediates Can Become Young Recruits" by Verna B. Troyer, "Biographies Set Examples for Youth" by Elaine Sommers Rich, and "Presenting the Call to Mission" by Robert M. Stetter.

The *Builder* is published jointly each month by Mennonite Publishing House, Scottdale, Pa., and Mennonite Publication Office, Newton, Kan.

DUTCH PROFESSOR OPENS SEMINARY J. A. Oosterbaan described the tension between philosophy and theology in an address to the student bodies and faculties of the Associated Mennonite Biblical Seminaries on September 17. Oosterbaan is professor at the Amsterdam Mennonite Seminary and at the University of Amsterdam. He said that theology finds truth in Jesus Christ. Members of the Associated Seminaries are Mennonite Biblical Seminary, Elkhart, Ind., and Goshen College Biblical Seminary, Goshen, Ind. Also taking part in the opening services were: Paul Mininger, Goshen president; S. F. Pannabecker and Erland Waltner, dean and president of Mennonite Biblical Seminary; and Harold S. Bender, Goshen dean. Bender died four days later on Sept. 21.

Argentine View of Vatican Council

On Octber 11 the Vatican Council opens in Rome. Called by Pope John XXIII, this Second Vatican Council or Ecumenical Council will discuss church unity as viewed by the Roman Catholic Church. A number of major Protestant denominations have been invited to send observers. Most of the invitations have been accepted.

Writing in *El Discipulo Cristiano,* Ernesto Suarez Vilella, Buenos Aires, warned that cooperation with Roman Catholics would restrict Protestant freedom. While admitting that there are no problems where there is a Protestant majority, he cited restrictions suffered in South America.

In announcing the Council, Pope John said, "We know that many of these children [Protestants and other non-Roman Catholics] are anxious to return to the unity and peace according to the teachings and prayers of Christ for His faithful. We know that the announcement of the Council, not only has been received by them with pleasure, but also many promised to offer their prayers for a happy development."

Said Vilella in his editorial, "The object of these paternal words undoubtedly, are the millions of Anglo Saxon Protestants. These, who did not have to suffer in their own flesh the wrath of the *most papist of the Popes,* represent a more receptive audience for such exhortations.

"Where these words of the Pope appear incomprehensible and a trifle sarcastic, is in the Evangelical environment of Latin America. What do the Spanish and Portuguese-speaking peoples of the Americas and Europe think of these words? People who for centuries have been suffering intimidation, pillaging and killing at the hands of a Roman Catholic majority which has been trying to combat those whom Pope John XXIII now calls 'children'?

"Anglo Saxon Protestant leaders living in countries where Roman Catholic minorities enjoy every liberty, should examine the conditions under which evangelicals must live, in countries where the State is in the control of strongly Roman Catholic leaders, *friends* of Pope John XXIII."

South American Protestants are not treated as children by the Catholics, said Vilella. Rather they are the subjects of restrictive legislation based on the assumption that "error does not have rights." He continued, "This type of legislation carries in it the implicit exclusion of evangelicals from public office, benefits of state sponsored higher education, lack of recognition of marriages outside the Roman Catholic, the virtual obligation that their children study Roman Catholic religion taught in public schools, the impossibility of propagating their faith through the use of radio and television, street meetings, etc., and finally, the impossibility of receiving burial rites in public cemeteries."

El Discipulo Cristiano is a cooperative project of the Mennonite Church and the General Conference Mennonite Church.

WORLD CONFERENCE SITE

Officers of the Mennonite World Conference will not choose a site for the 1967 Conference until next year. Intensive study will be made of possible meeting places in the Netherlands, Brazil, and Paraguay.

Three considerations will guide the decision: (1) The location must be such as to make possible a true World Conference with as wide an attendance as possible from the Mennonite churches in all areas, and a good representative range of speakers. A conference without such a representative attendance and program then ceases to be a true World Conference. (2) The facilities for holding a Conference must be adequate. This means an auditorium for the main sessions, additional rooms for discussion groups and sectional meetings, all without too much expense, and adequate lodging and dining arrangements. Adequate here means primarily size. The decision between Winnipeg and Kitchener for the location of the Seventh World Conference finally fell to Kitchener chiefly because of inadequate auditorium and dining facilities in Winnipeg, this in spite of the large Mennonite community in that city. (3) The local Mennonite community where the Conference is to be held must be able to furnish leadership and personnel adequate for providing the local arrangements.

BREN-DELL HALL Dedication and open house for this new women's residence was held at Bluffton College, Bluffton, Ohio, on September 23. The building was named for Naomi Brenneman, professor of English, emeritus, and M'Della Moon professor of biology, emeritus. Both retired from the College faculty in 1961 Dorothea Wolcott, professor of Christian education at Findlay College, Findlay Ohio, gave the dedicatory address. The building will house 98 students.

CHURCH RECORD

UBLISHED

'*he 1962-63 Guide to Mission Study* as been published by the Women's Iissionary Association. It contains suggested programs for missionry societies, with worship services repared by Conference women." 'hemes for this year's mission tudies are "The Christian Mission n the Rim of East Asia" and "The 'hurch's Mission and Persons of ;reat Need." The focus of the Asia tudy is on four countries: Korea,)kinawa, Hong Kong, and Taiwan. 'ersons of great need are given as he young and old, those with physial and mental handicaps, those sufering because of their race, the nigrant, the poor, and the prisoner. 'opies may be obtained by writing o the Women's Missionary Associaon, 722 Main, Newton, Kan.

ARRIAGES

Mary Regehr and Merle Franz, f Bethel Church, Mt. Lake, Minn.

Beverly Snaer, Trinity Lutheran 'hurch, Mt. Lake, Minn., and *Rodey Quiring,* Bethel Church, Mt. ake, Minn., on Sept. 9.

Alfred Walde and *Elvera Boschiann,* both of the Mennonite hurch, Rosemary, Alta., on Sept. 2.

Harriet Louise Yoder, Silver treet Church, Goshen, Ind., to *erald Ray Kunce,* Portland, Ind., n Sept. 22.

/ORKERS

Martha Dyck, Abbotsford, B. C., as entered voluntary service in Atnta, Ga.

Tina Dyck, Altona, Man., has gone Newfoundland where she will rve as a nurse under the volunry service program.

Charles Muhelo from Nyanga in e Congo, has been enrolled at aylor University, Upland, Ind., r the current school year. He ew up in the Nyanga territory d received his education in the ongo Inland Mission schools.

Marie J. Regier, missionary to Taiwan, is scheduled to arrive at Whitewater, Kan., in October. She left Taiwan on furlough in May and has been traveling in Europe en route to her home in Kansas.

CALENDAR

Canadian

Oct. 25, 26—Saskatchewan Conference, Drake, Sask.

Central

Oct. 11—Indiana Women's Missionary Rally, First Church, Berne, Ind. Registration at 9:30 a.m.

Oct. 18—Illinois Women's Missionary Fellowship Annual Meeting, Carlock, Ill.

Eastern

Oct. 12-14—Missions meetings, Hereford Church, Bally, Pa. Speakers: Helen Kornelson, Lubin Jantzens, Peter Falks.

Northern

Oct. 7-12—Verney Unruh to speak at United Church, Wolfpoint, Mont.

Oct. 14—Sukho Das at Bethel Church, Mt. Lake, Minn.

Oct. 14—Harvest Mission Festival, Bethel Lustre Church, Frazer, Mont.

Oct. 15-21—Fall Meetings, Bethel Lustre Church, Frazer, Mont., Vernon Duerksen, speaker.

Oct. 16-20—Verney Unruh to speak at United Cheyenne Churches in Montana.

Oct. 28—Harvest Festival, Bethel Church, Mt. Lake, Minn.

Western

Oct. 10-14—Missionary Conference, First Church, Pretty Prairie, Kan.

Oct. 19—Women's Missionary Organization Meeting at Eden Church, Moundridge, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

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Roy Dale Unruh, 753 E. Simpson, McPherson, Kan.
Ralph Watts, Rivera Ave., Titusville, N. J.
Mrs. Alma Williams, RFD No. 2, Box 157, Chillicothe, Ill.
Don Yoder, 10629 D Bobbie Downs, St. Louis 34, Mo.

WORK OPPORTUNITIES

Wanted: Supervisor for medical record department. Medical secretarial experience not mandatory. Will train competent person having secretarial ability. For full information contact Administrator, Bethel Deaconess Hospital, Newton, Kan.

Help Wanted: A registered nurse to fill position of charge nurse and work with practical nurse on floor duty. Living quarters on grounds. Write: Administrator, Mennonite Home for the Aged, Frederick, Pa.

Wanted: Qualified doctor to assist the medical staff in India, short term. Contact the Board of Missions, 722 Main St., Newton, Kan.

BAPTISMS

Bethel Church, Marion, S. D., on Sept. 23: Arlan Epp.

Community Church, Fresno, Calif., on June 10: Lynda Hagler, Rebecca Epp, Judy Weinbrenner, Sharon Horn, Jim Hagler.

DEATHS

Marian Croman, East Swamp Church, Quakertown, Pa., born May 5, 1913, and died Sept. 2. Her husband, Clarence, survives.

Harry Friesen, Community Church, Fresno, Calif., born July 9, 1919, and died July 15. His wife and daughter survive.

Jacob J. Friesen, Community Church, Fresno, Calif., born Aug. 23, 1893, and died July 17. Survivors are his wife, one son, and one daughter.

Susanna Friesen, Bethel Church, Mt. Lake, Minn., was born Nov. 28, 1899, and died Sept. 5.

Mrs. John B. Harder, First Church, Mt. Lake, Minn., was born Nov. 15, 1883, and died July 26. Four daughters survive.

John J. Kaufman, Eden Church, Moundridge, Kan., was born May 22, 1881, and died Sept. 12. Survivors are his widow and nine children.

John G. Ratzlaff, Burrton Church, Burrton, Kan., was born March 24, 1889, and died Sept. 10. He is survived by his wife, two daughters, and two sons.

Michael R. Rohrer, First Church, Wadsworth, Ohio, born Aug. 8, 1882, died Sept. 6. Six children and four step-children survive.

Mrs. Mary Unruh, Grace Hill Church, Whitewater, Kan., was born Sept. 15, 1877, and died Sept. 12. She is survived by seven sons and six daughters.

Jacob F. Voth, Newton, Kan., born March 28, 1888, and died on Sept. 15.

Benjamin Zerger, Eden Church, Moundridge, Kan., was born Jan. 16, 1892, and died Sept. 9. Survivors include his wife, nine children, and twenty grandchildren.

LETTERS

A FAVOR TO CHRISTIANS

Dear Editor: I wish to compliment you on your editorial (*The Mennonite,* Sept. 25) recognizing that, in its recent ruling on the New York formula prayer for schools, the Supreme Court was not taking potshots at God, but was doing Christians a favor by reminding them that the responsibility for religious education rests in the home and in the church, and that enforced religious practice in the typical public schoolroom too easily becomes empty form or a travesty of genuine devotion, doing far more harm than good. *Phyllis Bixler, Box 53, Kidron, Ohio.*

PACE IN THE MENNONITE

Dear Editor: We have found *The Mennonite* very educational and inspiring. Our prayer is that as its editorial and technical qualities continue to improve, the spiritual qualities would also keep pace. Although we personally do not find your "catering to college level," as was criticized at the General Conference (*The Mennonite,* August 28, page 554,) a problem, we do feel that you should be more sensitive to the needs of those with less education. We would also support the idea of combining all Conference publications into one semi-monthly paper. *Ivan R. Unger, 1910 Main Street, Saskatoon.*

CAPITAL PROBLEM

To the Editor: I have read the editorial on the outside cover (no page) of the back sheet of *The Mennonite* (Sept. 11) by Leo Driedger. It strikes me as being a masterpiece of confusion. I believe it will confuse many. Some of the readers will suffer needless pain because of the serious complex Mennonites have regarding sin.

One of the things that is wrong with that editorial is that the terms used in it are not defined and convey different meaning about as often as they are used. "The capitalistic system with its many evils" is a horrible deceiver as it stands there. It needs definitions and clarifications both. In itself the capitalistic system is not evil—not even *once* and is not *many* evils, at all. It is no more evil than water is evil. The *many* evils as termed there are contaminations, just as contaminations in wholesome water fouls it up and makes it unwholesome. Looked at it this way makes the capitalistic system so simple and pure that even I, a boy from the farm can understand it. Basically man lives by bread but not by bread alone. For detail, read your Bible. *Henry J. Johnson, 7418 Liberty Ave., University City 30, Mo.*

Migrant Conversations

overheard at malley's juke

Dave Widmer

An agricultural migrant camp is necessarily a crowded and infinitely lived-in place. But one building is always more crowded and more lived in than the others—this is the juke; every camp has one. And Malley's camp in the vegetable country of New York state is no exception.

The juke is the social, commercial, and often religious center of the camp: teen-agers and children meet here for social outlet; families exchange their hard-grasped bean tickets for basic groceries; and visiting fundamentalist missionaries or resident chaplains offer a few minutes of diversion.

Naturally, this is a place for talk; the restive youth, the acquiescent adult, share their thoughts with anyone who will give them a listening. In place of free lodging in shacks, with people next door who are not their neighbors, with free surplus food and health service, they speak of children in school (who are not being educated), of Saturday nights without Sunday mornings and of a change in occupations, which few can or will strive to realize.

Their philosophy is revealed in these comments:

"It's a lot of fun when you're makin' money, but it don' pay a man to come up here and not work. Some got families at home—heap a bills pilin' up—that's no good. Worst season I ever seen—it's been bad all around—tomatoes in South Carolina 75% ruined. . . . We come up here in July to work in cucumbers—but it's too dry—doesn't take thirteen men long to go over 23 acres. . . . We worked yesterday, today, an' probably half a day tomorrow — God knows when we'll work next!"

"Thanks for holdin' my baby—didn't work yesterday, but had to today. Children's gotta eat — she's two an' the baby's nine—no seven months. No one to take care of 'em —that woman over there looks at 'em sometimes—don't like to leave 'em alone, but gotta have food for them."

"I don't hate it and I don't like it. . . Sure, it's [migrancy] a problem, but I haven't known anything else. I was born in January and was up here in June—that's about 19 times except for 1963. I'm here to be with my family—my grandfather was a crew boss, now my uncle is. I'm going to Tennessee A. and M.—but what good's a B.A.? I may go on if I can—architectural engineering. . . . Some guys'll stay in Utica and get married. Yeah, I think the freedom rides have done some good —I'll choose the South, because I know it. Here, people allow you because the law requires it—but they resent it. I don't like to be in places where I'm not wanted. At least in the South you know what to expect."

"Buy you a beer, too? No, I don't have to—I could send home a lot

YOUTH

more if I didn't—it's a habit. My folks is pretty well off, but I don' want to live off 'em—somethin' to do is somethin' to do—it's honest work, I s'pose, but I'm not comin' up again if I can get other work. . . . Say, you do me a favor—you read me somethin'? I'm gonna get a Bible. . . . Now you read me somethin,' anything you want to—go ahead, help yoself. . . . Some people around here believe somethin,' some don' believe nothin'; it's crazy. . . . But me—I believe every word of it—I may drink and talk,—(pardon my language,) but now I believe it an' I remember it! I don' read so good—I only finished the sixt' grade—it may seem funny to you, but I enjoy it, I really do—I appreciate it to the highest! . . . You're a Menno—that don' make no difference—it's all the same—we got the same Father. . . ."

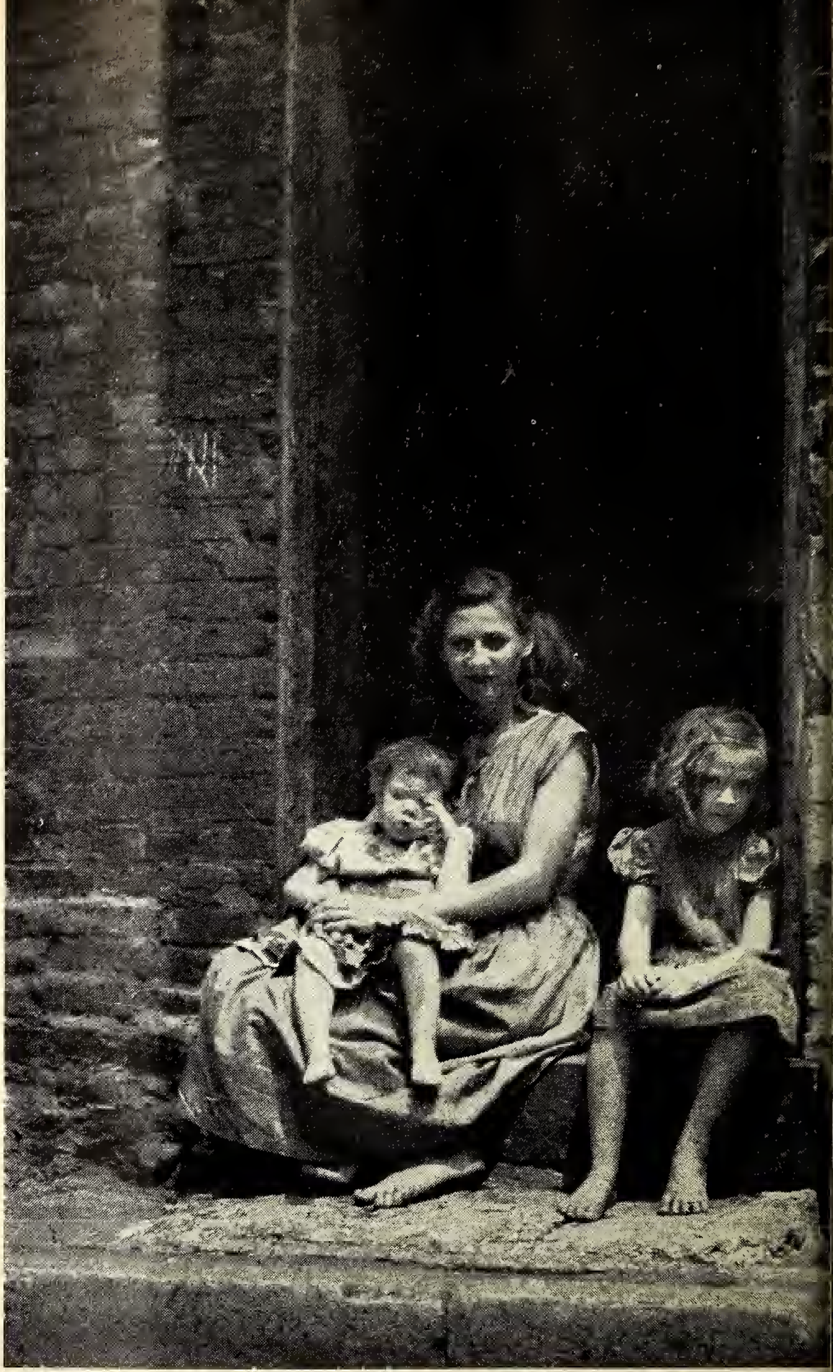
"Whatever you learn, you got to get yourself. Our teachers are young—20-21-23—they don't care if you learn anything. I don' want to be no dunce—I want to learn somethin', I want to be somethin' in the worl'—I want to be a nurse. Every test they have they flunk you, but at the end of the year, you're promoted. Look at Ronnie Lee—he's dumb—can't hardly read, but they promoted him. My parents don't complain—they haven't had much school—they don' know—There's no teachin' at Orem Haven."

"I quit school in the ninth grade—I didn't quit exactly—I got expelled for fightin' this other guy, and never went back. Yeah, I thought about goin' back to school, thought about it plenty. Maybe I'll get out and do somethin' else—I'd like to drive a truck."

". . . Got another daughter—she lives in Florida— She's got a little girl—born in November. She wrote me 'n' said she be gettin' married—No, I don' know the boy— Should be gettin' married sometime dis month."

"I'm no beanpicker—I just came up here for the summer for any kind of work to earn money for a car—I won't come up again if I can get other work. . . . There's not much to do in Florida in the summer—a lot of people come up. I haven't made $30 since I've been up here—I can't work fast like the others — sometimes not even ten hampers a day—I'm not doin' any good here. My brother's at school in Syracuse — has a scholarship — going to be a coach. I'd like to go there too, be a lawyer, help people . . . . I don't like it in Florida. We're going to school together this year for the first time—we'll have a better school—better everything.

"I like it fine—used to be a doorman, but I like this. I been all around the country since the war—I like it—nothin' to worry about . . . . They bring us up here, give us a place to stay — take us into town when we need to go— Yes sir—nothin' to worry about at all. . . ."


"We don't always have to go off searching for folks to help. They may be right there down the block or around the corner, waiting for us, needing us."

change your ocus

Maxine Johnson

/HEN I WAS ABOUT fifteen, news of ie German persecution of the Jews ooded newspapers and magazines. was filled with indignation at the trocities I read about. Oh, if I could nly *do* something!

An elderly German couple moved ıto a small, old house in our block. he Schleitzers had been in our ountry only a few years. They ore shabby, odd-appearing clothing nd were bewildered at the new orld in which they found themelves. Breaking ties with her failiar past had been especially hard or the woman and she sometimes nagined there were people in the ees, trying to get at her and do er harm.

My mother was an uncritical, unerstanding woman who made iends easily. She knew well a lesn I was about to learn. She sort adopted the Schleitzers, sending e over with vegetables from our arden and jars of home-canned uit.

They came to our home about vice a month, to sit and talk, paetically eager to please, so eviently enjoying their new found iends. They were especially inrested in me and in my activities. hey hovered over me and directed l their attention my way when I as in the room.

I didn't like to be around the hleitzers and couldn't understand y mother's friendliness with them. I knew they were coming, I hured to visit a friend. If they came nannounced, I would go to my om as soon as possible to "study."

My mother never said anything me about my actions but I knew e realized what I was doing, and d not approve.

One evening when only our fam was in the living room, I was ading in a magazine the story of a worker in the French underground. There was one particularly moving, close-up portrait of a man and woman who had been helped to escape to freedom from a communist-dominated country.

"Oh, Mother," I burst out, "if I could only go over there and help them, too!"

My mother looked right at me. I can see her now, pure exasperation in every line of her face.

"They need help after they get here, too," she said. "That could be a picture of Mr. and Mrs. Schleitzer."

That was all she said. But as clearly as if she had spoken I knew she meant, "What are you doing to help *them*?"

I was surprised and shocked. It had not occurred to me that *ordinary people,* like the Schleitzers could need help, too. But now I could see that same look of need in the Schleitzers that was on the faces in the pictures.

After that, I tried to spend an hour with the Schleitzers each time they came. I listened when they talked of life as it used to be for them, and I told them about what we were studying in history and how we put together the school paper and what I wore to the last party. That's all they seemed to ask of me but we all gained from it. I could see it in their faces as they talked, the life they got from the contact with youth. For me there was an inner warmth from seeing their pleasure.

I learned that the people who need us aren't necessarily, or even usually, the ones who are easy to love or even pleasant to be around. That we don't always have to go off searching for folks to help. They may be right there down the block or around the corner, waiting for us, needing us—and sometimes all they need is something as small as a smile or someone listening while they talk.

OUTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner, 722 ain, Newton, Kansas.

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COVER
The days wane and the nights grow longer. Autumn, the forerunner of winter is here.

CONTRIBUTORS
Elijah Kisonja, a leader of the church in Kenya, gave the testimony of the Kikuyu martyrs to first African All-Mennonite study conference on discipleship when it met in Limuru, Kenya, March 28 to April 1. (See "The Mennonite," May 1, page 297.) Martin Louw is a name assumed by a former contributor to our pages who prefers to be anonymous in this discussion of interracial families. Dave Widmer is from Bloomfield, Iowa.

CREDITS
Cover, Penny Vanture; 643, World Wide Photo; 653, Jay Shelly; 654, Daniel J. Ransohoff; 647, National Council of Churches; 648, Wiebe's Photo.

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EDITORIAL

by S. F. Pannabecker

With many efforts—both older ones and new ones—facing us, what is God's will for the General Conference Mennonite Church? The answer to this question is complicated by two facts: first, the rising costs of all operations, and secondly, the multiplication of other valid causes which demand attention. The increasing budget does not represent an increase in work as much as an increase due to inflationary cost of doing the same work. To a degree this is balanced by inflationary receipts also.

The multiplication of causes to support is a different matter. We can expect a further expansion of the demands on our giving. The day is past when an alms box on the back wall of a Mennonite church can take care of its benevolences. Foreign missions was the first cause that emptied that charity box and required further special contributions. For awhile it was the only major cause. In 1900 missions receipts constituted about one-fourth of General Conference total giving. Ten years earlier, in 1890, it was about one-third of the total. Today probably mission giving is less than 15 per cent.

It is perfectly obvious that with the coming of salaried pastors, organs, carpets, bells, and Sunday school equipment, home expenses have increased enormously. At the same time new institutions have been founded with ever expanding needs. Our homes also have expensive equipment never dreamed of by our grandfathers. This last of course is not taken from the church charity box, but frankly should the other be taken from the charity box? It remains a fact today that missions persists as the one outstanding cause which is as nearly unselfish as anything for which we give. Really, how many of the expensive additions and equipment which we put into our places of worship are properly chargeable to God's share of our tithe? Or, in other words, are we building things for ourselves and charging it to God's account?

There is another very simple approach to this problem of mission support. It says, briefly, we have admitted that there are outmoded projects and overbalanced institutions as well as unfruitful churches competing with new growing projects and strategic possibilities. Solve the whole problem by simply slashing off expenditures for the unfruitful endeavors and applying the funds released to new and productive causes. Both simple and logical. To a certain extent this has been done and further steps along this line will be taken, but there is something in this that disturbs me. Not only does it provide too easy a way out of a situation where we welcome ease rather than effort, it also reminds me of a story told by Jesus. The farm manager of an estate found fruit trees which bore no fruit and was preparing to cut them down because of their needlessly cluttering the soil. But the owner—the Lord—stayed his hand. Fertilize them once more, he said; then only after they had had every chance should they be destroyed. This is God's way of working.

We are withdrawing missionaries who have been supported by thousands of prayers and replacing them by qualified nationals, but who is supporting them similarly in prayer? If we withdraw funds and spiritual support and lose interest what can we expect to happen to the work which our fathers and mothers suffered to found. There must be some answer that preserves contact and fellowship and challenges us to a sympathetic, suffering witness.

My answer is that God's work is one piece; it is a total program though woven of different threads. There is only one mission; it is the carrying forward of the revelation of God in Christ until it is known, appreciated and accepted by all men.

Only total support can suffice for such a total program. It is not an appeal for finances primarily. What is required of us is the full support by all available resources, of *all* believers, for *all* work in the name of Christ, for *all* time. No one is excepted, no section of his resources is reserved, and there is no terminus to the obligation.

The words of Paul are still the key to our responsibilities: "Let this mind be in you which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of a servant, being born in the likeness of men . . . and became obedient unto death" (Phil. 2:5-8).

Only let us take Christ seriously. The real question for us is not what *can* we do, but what *should* we do. *Excerpt from an address given to Genera Conference, August 9.*

77:41 October 16, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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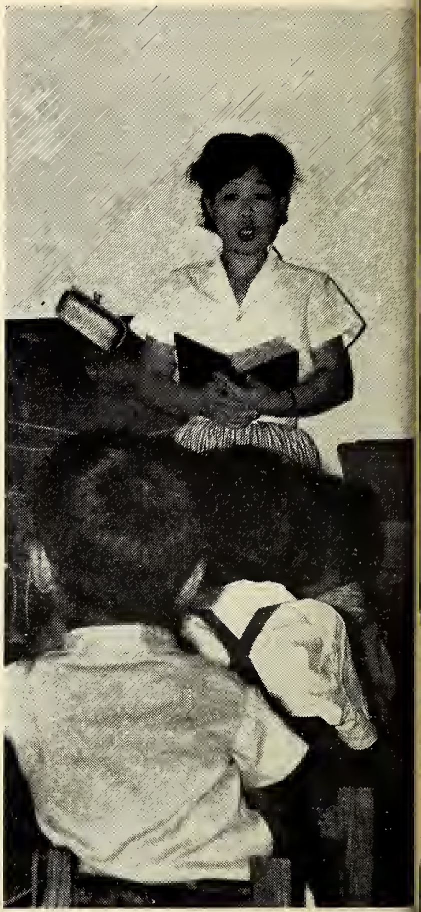
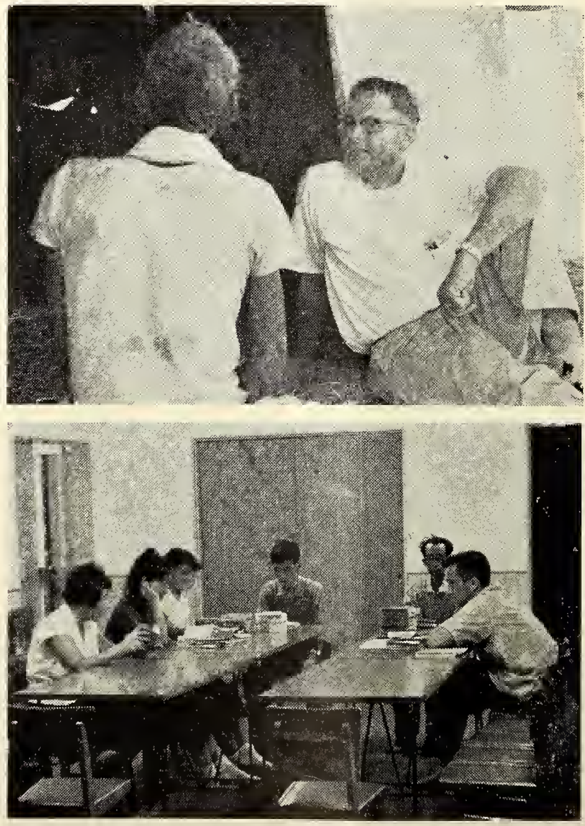
There are many bright spots in the work of the church. S. P. Pannabecker told the General Conference in its meeting at Bethlehem, Pennsylvania, about some of them.

THE SPIRIT'S UNEXPECTED WORK



"Devoted Christians have been captured by the spirit of Christ and give themselves without aspiring for position or prestige."



"The missionary becomes a friend. As a fellowship group develops it is possible to discuss the help that comes from Christ." Kenneth Bauman converses in India; Robert Ramseyer teaches an English class in Japan.

E SHOULD ADJUST ourselves to ex- cting the unexpected from God. om the force of circumstances hich we have not made, nor would e choose, there appears fresh tes- nony to the power of God's Spirit rough forward moves in the owth of His church.

The testimony of unyielding pas- rs like Wang Ming-tao could only possible in a totalitarian state e Communist China. Imprisoned r refusal to surrender the Chris- n gospel to Marxian interpreta- n, he was brainwashed to the int of making a confession of ror and submission. Released and ee to think clearly he repudiated s confession for reasons of con- ience. He was returned to confine- ent and died in prison. His words w stand as living witness to an bowed spirit supported by the nd of God.

rom our own field in China comes e story of a faithful evangelist, r. Kuo. I heard it from his own n in Taiwan. He never tires of peating his last memories of his ther. Opposed in preaching the rd, Kuo continued to circulate nong small Christian groups in e country, encouraging them by ble reading, exposition, and ayer. For this he was imprisoned. t he continued reading and medi- ing on God's word. He was event- lly judged to be mentally unbal- ced because of persistence in such unreasonable conduct and was released. As mentally unbalanced, which indeed he may have become, he still passed the time in nothing but reading the Scriptures and muttering testimony of his faith to those who would listen.

I asked the son what he knows of his father in more recent times. His reply, briefly, "Nothing. It is not possible that he is still alive."

An incident of the unexpected moving of God's Spirit in quite a different setting is related by Francis P. Jones in his book, *The Church in Communist China*. Here he tells about the stand taken by K. H. Ting, a Chinese bishop. Ting has apparently accepted the Communist interpretation of life and at times appeared violently anti-American and anti-missionary. Yet in the short time of free intellectual expression allowed in what is called the "One Hundred Flowers" period, he made a powerful statement for the existence of God and the validity of religion as something other than the "opiate of the masses." This was directed specifically against current official dogma and indicates a spirit still unbound, even if compromised at certain points. There may well be among those who have publicly bowed to authority in China many whose spirits rebel and to whom God is speaking in ways that we do not know or understand.

In our work in Japan, again, we have the illustration of a live church unsupported by institutions or outward pressure. Missionaries from fields with a more traditional approach have asked, "How does a foreigner with feeble language attainments express himself? How without the help of paid evangelists, does he go about preaching effectively?" I, too, have wondered.

The Inspired Friend

The answer is, he becomes a friend—a friend inspired by the spirit of Christ—and as a friend develops a fellowship group where it is possible to discuss on free terms the problems of life and the help that comes through Jesus Christ.

Already as students in language school, our young inexperienced missionaries opened their garage for an informal gathering of those who were interested. And they took some trouble to get people interested. This first fellowship has never yet become a full-fledged organized church, but it has provided more consecrated Christian workers than any of the other congregations.

So in introducing the gospel in other places in the field it has been through some visitations, cottage prayer meetings, English classes, personal interviews, as well as preaching and Bible study that small fellowship groups have developed and grown into congregations.

group of Christians welcomed us with singing and dancing. This primitive village comes rer the kingdom of God than our cities with all their products of modern civilization."

"With a dozen other mission agencies, we train Indian pastors at Union Seminary, Yeotmal."

None of them are large, but they seem vital and growing.

In India also, where the background is more cluttered with extraneous institutions and salaried workers, one is thrilled to find the devoted Christian who has been captured by the spirit of Christ and gives himself sacrificially without aspiring for position or prestige or financial reward. These are the hopes of the church. Such a person may as well appear in the guise of a leper, schoolteacher, or engineer in one of the new industrial plants, as likely as a church pastor.

A Primitive Response

In two special areas of our India field there are developments of unusual interest. One is that of the Oraons, a tribal people in the extreme north, untouched by the gospel until after Indian independence. The other is an area of farming people in the south who have over a longer period shown unusual response to the gospel.

The church of the Oraons is unlike anything you have ever seen. They live in very primitive conditions back in a clearing in the jungle surrounded by hills and accessible only by trails that could not be called roads. They till the ground in simple fashion, live in little homes with walls of dried mud, wear clothes consisting of a long strip of cloth wound skillfully about themselves. They have no shoes, no shirts, no coats, no furniture, no radio or television, not even a telephone or a newspaper.

When we approached one of these villages the people came out to meet us. They were almost all Christians. A group gathered to express welcome. This they did by singing and dancing to the rhythm of a drum. As they circled around they praised God and thanked Him for our coming. Singing and dancing like this they led us all the way through the village to the church yard. Here we sat on rough benches while two of the women washed our feet of the dust of the road and massaged them with oil. I never felt more welcomed anywhere.

This was followed with more singing and dancing in characteristic rhythm and expression of joy and thanks to God. In the worship service all was earnest and sincere.

In this village no one had the things we regard as essential to comfort and happiness. Yet no one lacked sufficient clothes or food or a place to live. All felt cared for and recognized their dependence on God. In my mind this simple, primitive village comes nearer to the kingdom of God than our great cities with all their products of modern civilization. Is it not possi
that in some such simple situati
we can recover the sense of ba
needs and the fundamentals of Go
moving among men?

Working Together

Yet another category of unexpec
and gratifying workings of
Spirit of God is found in the
operative efforts not only amo
Mennonites but between Mennoni
and other Christian groups.

One's thought readily turns to
Union Biblical Seminary at Yeotm
India. Here with a dozen ot
mission agencies we train Ind
pastors. This again suggests Mo
video, where our two North Am
ican Mennonite groups engage w
South American Mennonites in s
inary education.

In Tokyo there is a United M
nonite Church with members fu
cooperating yet drawn from at le
three related Mennonite grou
Most amazing of all, perhaps, is
union effort in the Indian steel c
of Bhilai. Thousands of Indi
are drawn into Bhilai to its Russi
sponsored steel plant. Christians
perhaps ten different groups fr
north and south have formed
single church organization. T
have been assisted and advised
representatives of six neighbor
missions including our mission
that of the (Old) Mennonites.

These, along with joint relief
forts through the Mennonite C
tral Committee and Missions-
projects indicate new and fr
fields into which the Spirit has
often in most unexpected ways.

Then at home we have seen in
last ten years a most surpris
interest in the developing of
churches, with young men pre
ring to devote themselves as
tors to these small but poten
points rather than to accept m
stable and remunerative posts.
untary service units and the beg
ning of an honest effort to w
creatively with the Negro repres
other sacrificial endeavors in
spirit of Christ.

These are bright spots in the
ture. God is at work and His h
has been revealed.

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The Unfinished Sermon

st year during the first days of vember, J. M. Pauls, Winkler, nitoba, sat down at his typewrit- to write what he knew might be last sermon, for he was seri- sly ill. He wanted to speak to his gregation about eternity. But he d on November 21, at the age of leaving the sermon and its notes finished. Following, as translated m the German by Henry H. Funk, the sermon as he wrote it with notes.

DEAR CONGREGATION: Today I uld like to speak about the two alities, the two places which the le assigns to us for eternity. ese are heaven and hell. In one these two places every person l spend eternity.

have actually never preached out this so directly before, but the rer one gets to eternity, the ater this topic becomes.

he decision, the choice as to ere we will be, we make now, in e for eternity. Why do many ple postpone this decision? Do y not know that by not directly iding for heaven, one has al- dy decided in favor of hell?

he Lord Jesus says, "He that is with me is against me; and he t gathereth not with me scat- eth abroad" (Matt. 12:30). And l a man thinks he can remain tral; that he can carry the load both shoulders; that he can limp ng on both sides. No, the Lord us says, "No man can serve two sters: for either he will hate the and love the other or else he l hold to the one and despise the er. Ye cannot serve God and mmon" (Matt. 6:24).

t seems as if people do not want spoil things with anyone; neither h the world nor with God. In nes 4:4, however, we read very rly, "whosoever therefore will be a friend of the world is the enemy of God." Is that not a terrible thing to be—God's enemy? Who would want to be that? But that is what a man is if he makes himself a friend with the world.

There are only two gates — the wide gate and the narrow gate. There are only two ways—the broad way and the narrow way. There are only two destinies—heaven and hell. But there are also two powers that are trying to win us—one evil power and one good power; the devil and the Holy Spirit. Actually, it should not be difficult for a man to make the right decision here.

But indecision has made many people very unhappy, as everyone well knows. A man is determined that now he is finally going to take the step.

"Now I am going to start out on the narrow road," he says. However, because he wants to do this by his own determination he does not succeed, and things remain as they were. Eventually it becomes too late for him. Suddenly the Lord has snatched him away and in such a case halfheartedness and indecision have meant hell—to be lost; because no halfhearted and undecided people belong to God.

J. M. Pauls

We now want to go on to a consideration of these two places and I would like to read a text from Revelation 21:1-8 in English. Here both of these places are revealed to us and briefly described and we now want to consider hell first of all, based on this text and other references.

Notes on Hell

1. *Abyss*: i.e., a depth—and if God is "the most high" then this is the opposite, therefore the widest separation from God. "Above" and "below" — does not mean so much below on earth and above in heaven. Rather much more important truths are contained. The Abyss is the prison of the devil and his angels for 1000 years.

2. "Lake of Fire"—pool that is burning with fire and brimstone. "Lake of Fire" — this expression occurs 6 times in the last chapters of the Bible. Abyss—prepared for the devil and his angels. Two things Jesus said here: No hell was made for people; Created for the devil. Therefore a fire that cannot be compared with our fire, but rather it is an eternal fire—for spirits.

Mark 6: Gehenna; hell; the worm does not die—fire is not quenched. The fire in the Lake of Fire is the wrath of God—and was tasted by Christ when He hung on the cross and cried out: "My God, my God. . . ." This fire was prepared before man was created, for the devil and his angels. Why a "Lake of Fire"?

Do You Mind Your Church Manners?

Have you ever been in a church where the organ or piano prelude is accompanied by a chorus of loud whispers as the members of the congregation get caught up on the past week's gossip?

Or have you noticed an irreverent jingling of coins as the pastor prays before the offering is taken?

Have you helped sing new songs in church, when half of the congregation stood there with stony faces, never opening their mouths except to yawn?

Have you sat in a noisy adult Sunday school class when the teacher needed to reprimand those stage-whispering among themselves for disturbing the others?

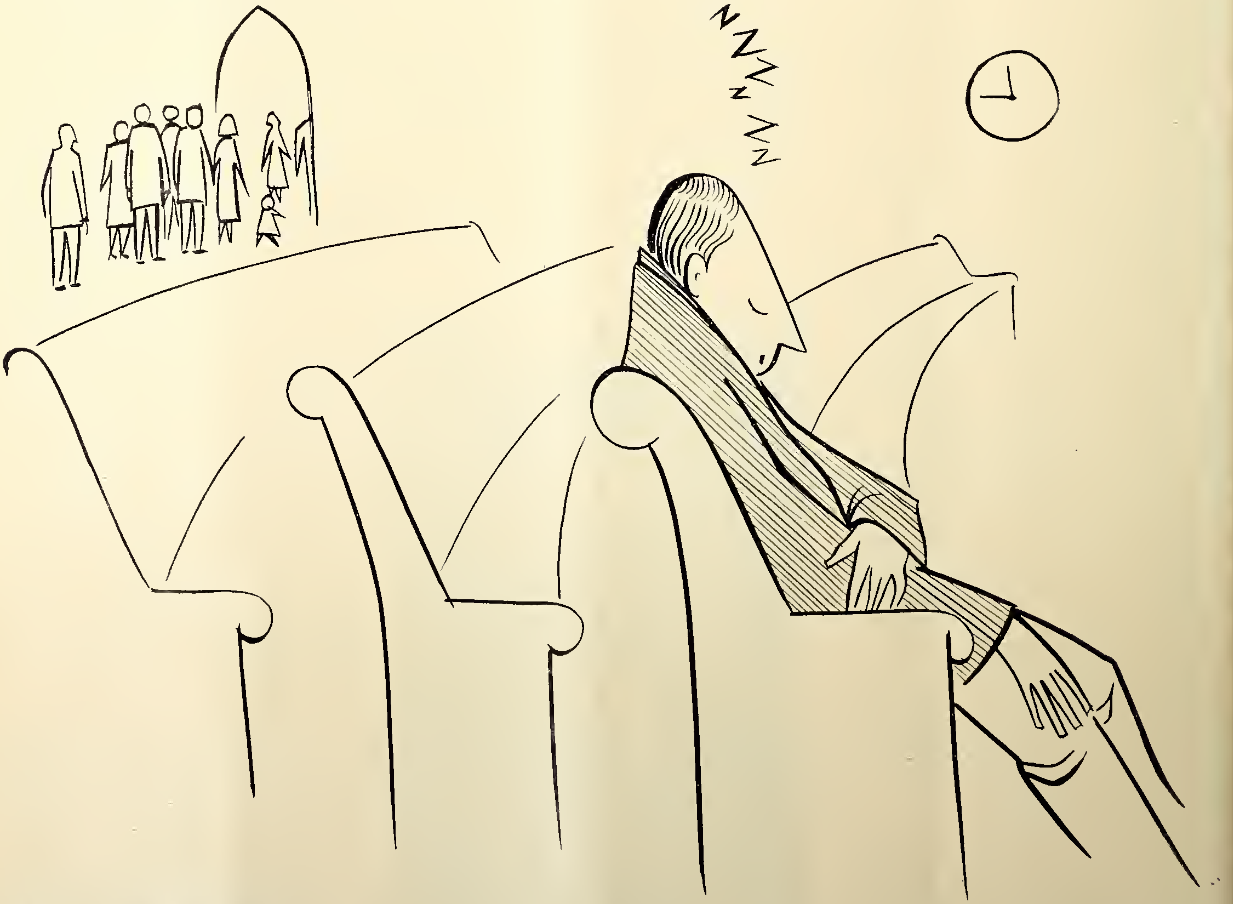
Was your attention drawn away from the sermon by parents who busily talked with their children and constantly smiled at others around them because their children did such "cute" things?

Was the last song interrupted by an undercurrent of noisy folding chairs being busily folded away and stacked against the wall?

Sounds fantastic? It shouldn't, because *each one of these has happened repeatedly in our Mennonite churches!*

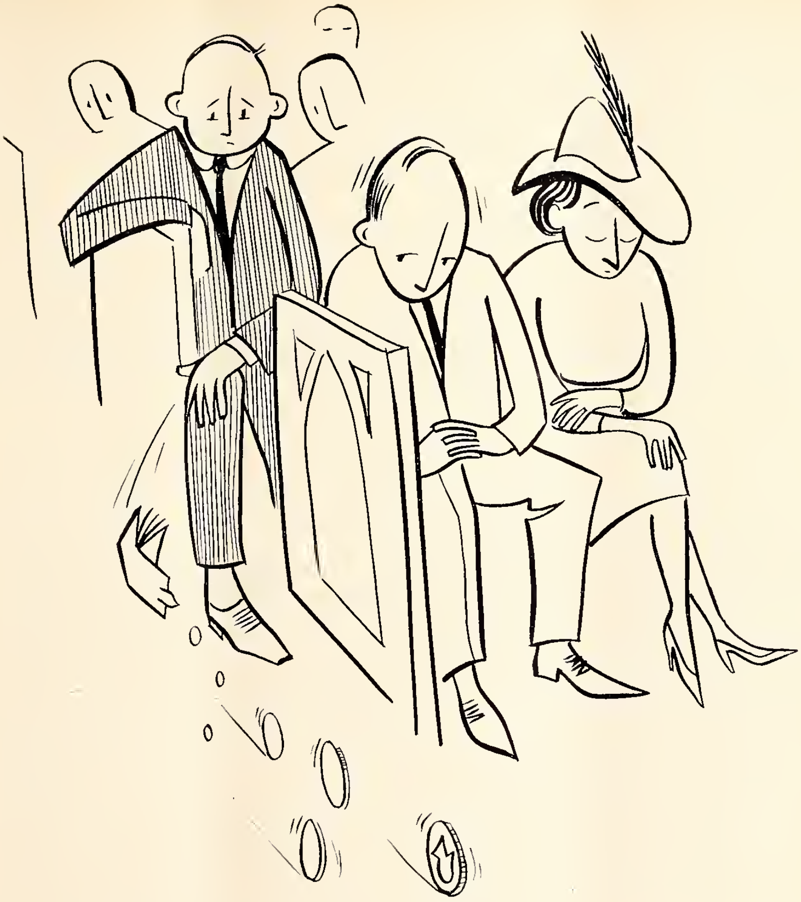
It is odd that the same person who would never consider interrupting the conversation of two friends

Cartoons by Robert Regier



Day of all the week the best,
Emblem of eternal rest.

Iary Ann Kooker



Take my silver and my gold;
Not a mite would I withhold.

ll time after time think nothing
interrupting his friends' com-
union with God with such irrele-
ncies as, "How do you like
adge's new dress?" or, "Did I tell
u what Bill told me the other
y?"

Young people growing up in the
urch take their cue from their
ders. When they see adults put
eir heads together to discuss ris-
g farm costs, they feel it's all
ght for them to rehash last night's
g date during the sermon. After
l, the sermon can't be so impor-
nt that it should be *listened* to!

Perhaps some people feel that a
ngregation should get used to
ises and should be able to con-
ntrate on what the minister says
gardless of the racket. This is
e, up to a point. But bear in
nd that the noise you make is
ways disturbing to someone.

Disregarding such can't-help noises
accidentally dropping a book, or
ughing, or telling your child "for
e hundredth time to *hold still!*"
y noise that you make, that keeps
yone from a full communion with
d is totally unnecessary and
uld even be considered unchris-
n. If we are so concerned with
e Africans or the Indians that we
nd missionaries to their countries
help them worship God, why can't
start at home and help those in
r own churches to worship God
a better way? It doesn't cost
ything and it takes very little
ort to maintain a worshipful at-
ude during our church services.
heck yourself on your own church
nners by answering "yes" or "no"
these statements:

. During Sunday school I listen
efully and thoughtfully to the
cher and enter wholeheartedly
o the lesson, leaving personal
nversations until another time.

. I begin the church service in a
yerful attitude, rather than craning my neck to see who's there.

3. I worship instead of whisper during the organ or piano prelude.

4. I help sing all songs, new and old.

5. Since I know an offering is taken every week, I have my money ready ahead of time so that I will not need to finger and count it during the offering prayer.

6. I give my full attention to the sermon.

7. I maintain a reverent attitude at the close of the worship service, leaving such things as putting on coat, gathering together papers and so forth until the service is definitely over.

If you can truthfully answer "yes" to each of these, then your manners are next to perfect. However, if you must answer "no" to any of the statements, your church manners could stand improvement.

My God and Father, while I stray....

NEWS

Western District Conference

Last year the Western District Conference was held in one of the youngest churches in the metropolis of Kansas City. This year it meets in one of the largest churches of the district, as well as one of the oldest, and in a strictly rural environment. The conference will convene Oct. 19-23 in the Alexanderwohl Church near Goessel, Kansas.

The name "Alexanderwohl" had its origin when Mennonites were migrating from Prussia to South Russia in 1823 and stopped for a short visit with Czar Alexander I in Warsaw. When the Czar wished these people well the Chief Justice called this colony of people "Alexanderwohl."

The origin of this congregation however, dates back much farther. In the middle of the 16th century hundreds of Flemish people were forced to flee the northern provinces of the Netherlands because of severe persecutions. They first settled around Amsterdam and later in Prussia and in 1821 in a village soon to be known as Alexanderwohl, Russia. In 1874 about 800 of these people migrated to America because of compulsory military service. The records of the church go back to 1661. Its present membership is 847.

Changing the setting of the conference from Kansas City to the rural community near the small town of Goessel, should be an experience of real merit. It will speak about the needs of the country as well as of the city. It will speak about the economic problems and the tensions of the farm today. It will remind us that we cannot close our minds to these real issues faced by so many of our people.

The Western District is still predominantly rural. Of the sixty-nine churches, forty-six (67%) are found in the open country or the small town of less than 500 population, ten churches are in cities of less than 10,000 population, and thirteen churches are in the larger cities.

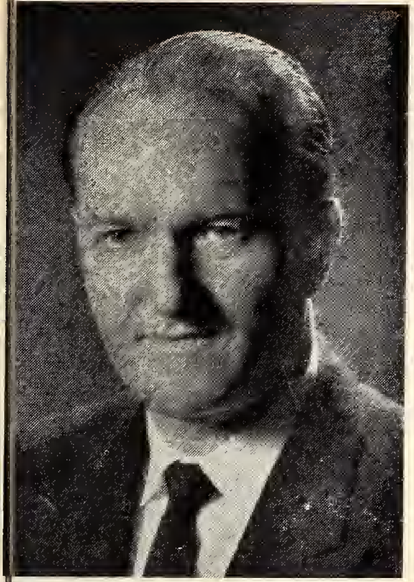
In the last five years, thirty rural churches have reported a loss in members while ten had a gain and six remained the same. In these five years three churches in smaller cities had a loss, six had a gain, and one remained the same. In the larger cities eleven churches had a gain and two reported a loss.

In the past twenty years the thirteen city churches have more than doubled their total membership. These churches have accounted for an increase of 1492 of the total increase of 1768 members in the district. This is again an indication of the general movement of our people from rural to urban environment.

Church extension in the cities will continue to be a major item of business at the coming conference. During the past year a new church building was completed and dedicated in Topeka. The Home Missions Committee has already broken ground for a church building in Liberal. Liberal is a western Kansas city with a population of 15,000 and an annual growth of approximately 800 persons. This city is a great challenge to the district and the major thrust of the missions committee will center here during the next year.

A total budget of $85,000 is being proposed at the coming conference session. This is a slight increase over last year's budget. Of this amount $57,000 is designated for the work of the Home Missions Committee.

Alexanderwohl Church, host to the Western District Conference



orge Groening, Conference speaker

Another area of concern is the
ort tenure of the pastor. Out of
ty-nine churches in the district,
hteen received a new minister
ring the year and eight more
ostly small churches) are con-
uing their search for a minister.
e Mennonite Men of the district
ve made a study of the minis-
ial shortage, vocational decisions,
image of the ministry, and the
nister's salary. They will be mak-
some recommendations concern-
this at the conference.

nference Highlights

eorge Groening, Pastor of the
thel Church, Winnipeg, will be
conference speaker. His five
ssages will be based on the book
James.

riday, Oct. 19, the Women's Mis-
nary Association will have their
iness meeting in the Eden
urch, Moundridge. Lawrence
h and Esther Andreas will bring
ssages. A play "17 Ages of Wom-
' written by Ruth Unrau will
be presented. The Minister's
ference will be held on Friday
ernoon with a communion serv-
Bible study, business meeting,
fellowship meal. This will take
e in the Faith Church, Newton.
he first session of conference be-
s on Friday evening, Oct. 19.
s will be a worship service with
ph Weber, president of the dis-
t, bringing the conference ser-
entitled "Renewal of Faith."

aturday, Oct. 20, is the first busi-
session with reports by the executive, missions, historical, and charity committees. George Groening will speak on "James, the Servant of God" and "Class Prejudice." There will be dinner meetings for both the Young People and Mennonite Men. The evening service is sponsored by Mennonite Men.

Sunday afternoon, Oct. 21, is an inspirational program with messages by the District Minister, Elmer Friesen, and Erwin Goering, General Conference Executive Secretary. Both will be speaking on "Our Task." The Eden Men's Chorus will also present a brief musical concert. The evening service is a youth rally with Albert Meyer, Dean of Bethel College, as the speaker.

On Monday, Oct. 22, reports will be given by the Peace and Service, Welfare Institutions, Education, and Retreat committees. Mennonite Biblical Seminary and Bethel College will also present reports to the district conference. George Groening will speak on "Beware of Your Tongue" and "Strife Through Selfishness."

The closing session is on Tuesday morning, Oct. 23, with reports of the conference trustees, and resolutions committee. The message by George Groening is entitled "God in Your Business."

HONG KONG TYPHOON

Relief worker Merrill Hunsberger reported from Hong Kong that Typhoon Wanda was responsible for the island's greatest postwar disaster. Mennonite Central Committee distributed food and clothing to many people who lost their homes and possessions in this catastrophe.

A ten-foot tidal wave hurled junks and logs into the market area, destroying most of the shops and buildings, and injuring many people. Underestimating the force of the typhoon, many of the fishing families remained on their boats, and thus lost their lives in the storm. The Sept. 5 report listed 75,000 persons as homeless and over 120 dead.

Mennonite Central Committee goods of over $8,000 in value, including soap, clothing, food, and quilts, were distributed through the cooperation of World Vision, Inc., and Fisherman's Cooperative. In cooperation with the Rural Committee, MCC gave hot soup to homeless people staying in the public school and others living in makeshift shelters.

SCHOOL ENROLLMENTS

Bluffton College, Bluffton, Ohio, leads the General Conference schools in number of students enrolled this fall. It has 524 students as compared with Bethel (North Newton, Kan.) College's 484 students. Both schools have increased their enrollments.

Canadian Mennonite Bible College, Winnipeg, has 93 students. Other figures are Freeman (S. D.) Junior College, 51; Freeman Academy, 76; Rosthern (Sask.) Junior College, 174; and Mennonite Biblical Seminary, Elkhart, Ind., 64. Bethel Deaconess Hospital School of Nursing, Newton, Kan., has also enrolled 16 in its freshman class.

Bethel College has increased its enrollment by 10 over last fall. The freshman class shows an increase of 15. Class breakdown is: Freshmen, 166; sophomores, 105; juniors, 82; seniors, 90; and special students, 41. In the total are also 54 part-time students — those carrying less than a full load of studies.

Bluffton has passed the 500 mark on its student body for the first time. Of these, 478 are fulltime, 46 part-time, and two special. This is a 140 per cent increase in full time students over 100 years ago. Goshen (Ind.) College in reporting its enrollment indicated that their 885 full-time students reflected a 64 per cent ten-year gain.

Bluffton's freshman class is equal to Bethel's plus one: 167. Other classes include: sophomores, 133; juniors, 85; seniors, 91.

Mennonite Biblical Seminary's 64 students include 47 full-time students and 17 part-time. Goshen College Biblical Seminary, the second member of the Associated Mennonite Biblical Seminaries, reports 57 students compared to 36 last fall—a most significant gain.

MINISTERS' BIBLE STUDY

Ministers of the Western District will meet in Newton, Kan., on Friday, Oct. 19, at 2:30 p.m. Main feature of the meeting will be a Bible study followed by a communion service and a fellowship meal.

Taking part in the program for ministers, deacons, and their wives will be Walter Neufeld, Hillsboro; Arnold Nickel, Moundridge; and Victor Sawatzky, Newton. The meeting will be held in the Faith Church, Newton.

Remember the Loaves and Fishes

In a recent letter, members of the General Conference were encouraged to remember the loaves and fishes. The reference was to Jesus' miracle of feeding the five thousand.

In these days we are faced not with hungry thousands, but hungry millions. The immediate response is, "But there are so many. . . . I don't know where to begin. Before one crisis is over in Asia, another is born in Africa."

Writing for the Board of Christian Service, Elmer Neufeld, director of the Mennonite Central Committee for Africa encouraged Christians to give what they had. He saw God saying to Western Christians, "I have not asked you to solve all the evils of this world. I do expect you to be faithful and use in faith what has been entrusted to you. Remember the loaves and fishes. I 'will increase the fruits of your righteousness. . . .' "

The urgency of this appeal is underlined by the need for contributions faced by the Mennonite Central Committee. Rarely has the Mennonite Central Committee been challenged as it has been this year. This is the year in which the doors were opened dramatically for new and expanded programs in Algeria and Burundi and Rwanda. It is the year in which the Teachers Abroad and Indian Resettlement programs got under way in Africa and Paraguay respectively. It is also the year in which the Peace Section extended its peace witness to the Congo.

Dr. Binay Ranjan Sen of India, director general of the United Nations Food and Agriculture Organization recently said, "There are more hungry people in the world today than at any time in recorded history." Dr. Sen went on to point out that between 300 million and 500 million people suffer from undernutrition and that a total of 1,000 to 1,500 million suffer from varying degrees of malnutrition.

At its annual meeting in January, 1962, the Mennonite Central Committee made some reductions, but there was a net relief and service budget increase of eleven per cent over the previous year in anticipation of the many new opportunities for Christian witness.

This year's contributions to the relief and service department have increased over last year's, but only by a fraction as much as needed. The Mennonite Central Committee, consequently, is facing a serious shortage of funds at a time when there are so many demands for its witness. Some of the projects may need to be cut back greatly.

The Peace Section is another department which is facing serious financial troubles this year. At present it has peace workers stationed in Japan, the Congo, Europe, Atlanta, Ga., and Akron, Pa. These ambassadors of peace are carrying on a significant witness in today's nervous, trigger-happy world.

At the end of August, with only three months left in the fiscal year, Peace Section contributions from churches and individuals amounted to 40 per cent of the amount required from the constituency. Nearly $20,000 is still needed to meet this year's Peace Section budget.

The executive committee, at a meeting on September 7 and 8, approved the recommendation that "the constitution bodies be presented with the urgency of the financia situation with a recommendatio that a fall appeal be made . . . t meet the 1962 budget needs for th several sections, placing emphasi particularly on Paraguay Indian resettlement, Algeria, Indonesia, Sub Sahara Africa, and peace witness."

NEW GERMAN TYPE

Beginning with the January, Febru ary, March 1963 quarter, *Bibel Stu dien fuer Erwachsene* will be print ed in Latin typeface. The German language Sunday school quarterl of the General Conference Menno nite Church now in its seventy fourth year, has been printed i Gothic type since its beginning. Th new typeface should make the qua terly more readable and in line wit modern German publications.

Writers for the January-Marc quarter are Walter Klaassen, Pr fessor of Bible at Bethel Colleg North Newton, Kan.; P. A. Rempe retired minister, Altona, Man.; an Hugo C. Scheffler, pastor at Clea brook, B. C.

SELF-HELP IN INDIA In 1961 and 1962 Paxmen in India have concentrated p marily on the development of an irrigation system at Barjora in North Biha The system worked well in providing moisture for seed germination and brin ing the 40 acres of crops through dry spells. The Mennonite Central Committ and the Brethren in Christ are responsible for the farm. Other projects inclu experimentation with silage and introduction of new poultry and poultry metho

CHURCH RECORD

NEW ADDRESSES

Kenneth Fink, 1338 Hamilton St., Allentown, Pa.

Edgar Fuller, Rt. 2, Box 722, Mound, Minn.

Lloyd S. Geissinger, R.D. 3, Box 4, Oak Harbor, Ohio.

Andrew Gingerich, 1021 W. Beards-ey, Elkhart, Ind.

Ralph Goering, 3760 University Way, Apt. 104, Seattle, Wash.

Mrs. Stanley Goering, 345 Prospect St., Apt. 713, Morgantown, W. Va.

Howard Graber, 605½ S. 14th St., Laramie, Wyoming.

John L. Graber, No. 5 Shady Lane Court, Derby, Colo.

Mrs. Harry Gregg, 2304 N.W. 23 Rd., Oklahoma City, Okla.

MINISTERS

E. C. Eymann, 2530 N. 10 St., Phoenix 6, Ariz., has accepted the all to become pastor of the Men-onite Fellowship at Phoenix, Ariz. He ministered to the group during he summer months. Now meeting n a private home, the group is looking for more permanent quarters.

Frank Mitchell, pastor of Pulaski Iowa) Church, underwent surgery n Sept. He and his wife are with a aughter in Chenoa, Ill., until he is ble to resume his work in Iowa.

WORKERS

Donald S. Goering, First Church, McPherson, Kan., has entered 1-W ervice at Rancho Los Amigos Hosital in Downey, California.

Archie Graber writes that nine men graduated from the Congo In-and Mission's Bible Institute at ganda this year. Three of them an to become pastors after further study. One is serving as a pastor this year. Graber also reports n the bookmobile work of a Con-olese evangelist. The number of eople attending meetings, 1445; umber of personal interviews, 135; eople returning to the Lord, 15; ecisions made for the Lord, 29; ible read to people in sorrow or ouble, 140; value of books sold, $281. Christians are asked to pray for this bookmobile work as well as the new workers. Missionaries' children have left home for another school year in Leopoldville. Prayers for them, their families, and Irma Graber who is caring for them, are also requested.

Walter Klaassen, North Newton, Kan., will visit the Ontario University campus Oct. 19-21 in behalf of the Student Services Committee of Conrad Grebel College. A university student retreat will be held on the Conrad Grebel College campus, Waterloo, Ont., on Oct. 20.

MARRIAGES

Karon Amstutes, Pulaski (Iowa) church, to *Jerry Spurgeon,* Christian Church, Bloomfield, Iowa, on Sept. 3.

Ruth Ann Biery and *Richard Kirk Haas,* Hereford Church, Bally, Pa., Sept. 22.

Jeanette Clemens, Zion Church, Souderton, Pa., and *Clarence Snyder,* Telford, Pa., Sept. 8.

Kathleen Kraff, Eden Church, Schwenksville, Pa., to *Harold Bloch,* Upper Milford, Zionsville, Pa., on July 14.

D. Allen Rickert, Zion Church, Souderton, Pa., to *Alicia Lottridge,* Columbus, Ohio, Sept. 8.

Robert B. Schmidt, Faith Church, Newton, Kan., to *Prudence Bolch,* Wichita, Kan., on Sept. 8.

Rebecca Ann Sprunger, Eighth Street Church, Goshen, Ind., to *John Edwin Wetzel,* First United Church of Christ, Goshen, Ind., on Sept. 8.

George Thiessen, Grace Church, Branden, Man., to *Annelie Baerg,* Vancouver, B. C., on Sept. 22.

Audrey Mardell Yoder, Calvary Church, Barlow, Ore., to *Robert F. Hohensee,* E.U.B. Church, Portland, Ore., on Aug. 3.

Gladys Franzen, Goessel (Kan.) Church, to *John Adams, Jr.,* at Wichita, Kan.

Don Oswald, Jr., Bethel Church, Pekin, Ill., to *Marcelle Moser,* Tremont, Ill., Sept. 2.

Joann Krehbiel, member of Pretty Prairie (Kan.) Church was married to *Don Wedel* of Newton, Kan., on June 2.

Carol Krout, member of Zion Church, Souderton, Pa. was married to *William Bromberger,* on June 9.

Betty Jane Pankratz, member of Alexanderwohl Church, Goessel, Kan., and *Robert Keith Ratzlaff,* member of the Goessel Church, were married June 9.

Walter
Klaassen
(Workers)

Janet Lynn Schmacher, member of the Sweet Home Community Chapel, Sweet Home, Oregon and *Bud Steagel,* member of the Assembly of God, Lebanon, Oregon, were married on June 9.

CALENDAR

Central

Oct. 18—Illinois Women's Missionary Fellowship Annual Meeting, Carlock, Ill.

Oct. 28-Nov. 2—Fall Services, Bethel Church, Fortuna, Mo. Speaker, Virgil Gerig, Pandora, Ohio.

Northern

Oct. 15-21—Fall Meetings, Bethel Lustre Church, Frazer, Mont., Vernon Duerksen, speaker.

Oct. 16-20—Verney Unruh to speak at United Cheyenne churches in Montana.

Oct. 28—Harvest Festival, Bethel Church, Mt. Lake, Minn.

Oct. 26—Verney Unruh to speak at Friedensberg Church, Avon, S. D.

Pacific

Nov. 4-9—Young People's Bible Conference, First Church, Aberdeen, Idaho, Vincent Harding, speaker.

Western

Oct. 19—Women's Missionary Organization Meeting at Eden Church, Moundridge, Kan.

Oct. 19-22—Western District Conference, Alexanderwohl Church, Goessel, Kan.

Oct. 28—Mission Festival, Bethel Church, Inman, Kan.

Nov. 4-9—Eden Church, Moundridge, Kan., Fall Services, J. N. Smucker, speaker.

Canadian

Oct. 25, 26—Saskatchewan Conference, Drake, Sask.

LETTERS

KJV FOR CHILDREN

To the Editor: After reading his article "After Ten Years with the Revised Standard Version" (Sept. 25), I must confess that I still feel that the King James Version is very desirable to use with children. . . . Thank you for the challenging articles that you have given to us in the past, and trusting that God may ever lead you, is my prayer. *Paul S. Liechty, Rt. 1, Box 134, Berne, Ind.*

KJV STOOD THE FIRE

Dear Editor: I am deeply concerned about the article "After Ten Years with the Revised Standard Version" written by Heinz Janzen, Sept. 25 issue. I do not agree with his opinion and it is confusing to many who have read and studied the King James Version for years and then to have one say "the Bible has become dull and difficult to use" and that "the King James Version should be discarded entirely except by older people."

In this day when people are to be of a more brilliant mind, we need to have a simpler Bible to read? Seems strange that we can understand all about science, atoms, nuclear bombs, and then we cannot understand the simple truth of the Holy Scriptures.

I do not condemn the Revised Standard Version. It could be used as helps in studying the Bible but to discard the Kings James Version which has stood under fire and tribulation and persecution for over 350 years, and one of the best sellers among books, I am one who is not willing to throw away the verses I have memorized and the many quotations I have made in my King James Version. As a parent I will continue to buy the King James Version for my children. *Mrs. Orval Neuenschwander, Route 1, Monroe, Ind.*

EMASCULATING THE BIBLE

Dear Sir: Let's not have any more articles by Heinz Janzen on the emasculation of the Holy Bible. No article has ever disgusted me worse than that one. This article has done more toward shaking the faith of the weak believer than anything published in recent years. Many a young person will say if the King James is so erroneous then they must all be, and probably the whole thing is just a myth anyway.

The King James Version has been the strength and bulwark of Christians for centuries and will keep on being just that for years to come, unless you modernists succeed in destroying it. There must be rejoicing in the very pits of hell. . . . Janzen says it grieves him when parents give their children the King James Version; well what grieves me is to have a member of the Mennonite church come out against the Holy Scriptures.

I'm not a graduate of a Modern Theological cemetery. No, I did not misspell this word, that is what I meant to write, but I know my Bible and I know it says "in latter days shall come false teachers, misleading many" but I did not think it would come out of our church.

Well this is as much as I dare to write so will close and hope you censor your articles better in the future and remember we fundamentalists love our King James Version and hate to see it destroyed. *Ben Schirmer, Burrton, Kan.*

WARNING OF LIBERALISM

Dear Editor: I just want to let you know that I for one most heartily disagree with the article written by Heinz Janzen, in regards to the Revised Standard Version. The only good that comes from an article like that is that it is a warning to our people, that liberalism is fast making its way into our General Conference Mennonite Churches. . . . May we pray that liberalism will not take over in our Mennonite Conference. *Edwin Nickel, Rt. 2, Cordell, Okla.*

MORE AND MORE CONFUSED

Dear Mr. Editor: When I picked up *The Mennonite* and read about the high praise of the RSV by Heinz Janzen I do not agree with him at all. I have studied both sides. The one for the King James Version and the one against the RSV.

This version came in now about 10 years ago. All this time the past 350 years we have been in the dark. There were over 800 words in the KJV which we did not understand and so many mistakes. Now we finally have the correct one and they are already correcting some of the mistakes they had made.

To go on as the writer says that it was high time that the KJV be discarded entirely. I say no, hold on to the KJV, and that it pained him to see parents buy a KJV for their children. Some one bought two RSV for my grandchildren. Just one thing about that, they could not even find the division of the chapters. I felt sorry for them and bought them two KJV Bibles.

I have just two verses of scripture that I want to quote. John 3:16—KJV has it only begotten son—the RSV leaves out (only begotten) and has only Son. The German has it (*eingebornen Sohn*) also Isa. 7:14. KJV—virgin. RSV—woman. One Greek scholar says the Hebrew word here is *almah* and always means a virgin. And the Word for young woman is *bethulah* and that is not the word found in Isa. 7:14.

There are many other translations in the RSV and many passages and verses left out which we will not go into.

When I attended school Dr. R. A. Torrey always said the KJV was as nearly correct as possible and He was a scholar too. We can use these other translations in our study at home but let us keep the KJV in the pulpit. Otherwise we get more and more confused. *J. P. Glanzer, Dinuba, Calif.*

NEVER NEVER SAY DISCARD

Dear Editor: The article in *The Mennonite*, "After Ten Years with the Standard Version," should *never! never!* have been written and published in *The Mennonite*.

Yes! We can have our Standard Version too along with King James. But *never never* say discard it. This article if read by young people will lead them to say, "Why read or study any? If King James is not right why read or believe any Bible?" Please, please, please do not publish such ungodly articles as this in our Mennonite paper again. I do not want such a paper in my home for my children to read. God will punish all of us if we start discarding Bibles. Sincerely and lovingly *Mr. and Mrs. Dan Striker, Rt. 1, Berne, Ind.*

THE DECISION IS YOURS

Ward Patterson

A SURVEY CONDUCTED a few years ago by *The Grapevine,* official publication of Alcoholics Anonymous, showed that most alcoholics first got drunk between the ages of ten and nineteen. You young people are making decisions about alcohol—decisions that will affect your whole lives. Producers of alcholic beverages are spending millions of dollars to make their product appear socially acceptable and even desirable. They try to impress you with what alcohol will do for you so you will ignore what it will do to you.

There is an old Chinese proverb which says, "A journey of a thousand miles begins with the first step." The drunkard begins with the first drink. He, like thousands of others, feels that he can control his drinking. But often too late, he finds out that he was wrong.

Research has shown that one out of nine casual drinkers becomes a problem drinker. One out of sixteen who drink becomes an alcoholic. There seems to be no sure way of determining who will become an alcoholic and who will not. Avoiding alcohol is the only sure way to avoid alcoholism.

Gilbert Ramsey illustrates it in this way: "Suppose you are about to buy a ticket for a plane trip. As the agent hands you the ticket, he says, 'Sir, you know that on every flight of this plane, one of the sixteen seats drops through the bottom of the plane. We never know which one it will be. It might be yours or it might not be.'" Would you take a plane trip under such conditions, or would you seek other means of transportation? If you had any respect for your life, you would find some other way to travel. If you have any respect for your life, you will not take a chance with alcohol. Thomas Edison said, "To put alcohol in the body is like putting sand on the bearing of an engine. It doesn't belong."

Studies are filled with evidence showing the harmful results of drinking as seen in decaying health, crime, broken homes, lost working hours, immorality, and delinquency. Alcoholism is our fourth most serious health problem. Judge Harry H. Porter of the Municipal Court of Evanston, Ill., and chairman of the National Safety Council's Committee on Tests for Intoxication, gives his personal opinion that alcohol is involved in 40 to 60 per cent of our road accidents.

Alcohol is involved in 28 per cent of the crimes in America, according to recent studies. In San Quentin, liquor was found to be directly responsible in 41 per cent of the cases and indirectly responsible in 71 per cent of the other admittances.

Some authorities say that in two out of three divorces liquor is a major cause. Others make it much higher. Judge Joseph T. Zottoli of the Boston Municipal Court says, "Eighty-nine per cent of the divorces in Boston are caused by alcohol."

The Yale University Center of Alcoholic Studies reported in 1954 that the average alcoholic worker is absent from his job 25 days a year and has an accident rate double that of the normal employee. The alcoholic worker represents a loss to industry of 400 million manhours. This is nearly three times as many hours as are lost by strikes in the whole country. Solomon said, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

Everett Palmer well points out that the moderate drinker is the best friend of the liquor industry. He is the fellow who makes its advertisements appear to be telling the truth. He is bait for the trap. His example tends to give drinking an air of respectability and to make it seem a harmless diversion.

There will be pressures upon you to drink. The liquor industry will spare no expense to impress upon you that liquor is essential to social success and acceptability. But more than this, there may be pressure from your friends and classmates. It may come in many forms, but the essential idea will be: "Drinking is an enjoyable custom. Everybody who is anybody does it. If you don't, you're a freak."

To the contrary, however, the authors of *Drinking in College* point out that if a student refuses to drink, and makes no special point about it, fifty-four per cent of the crowd will have a feeling of admiration, approval, and respect toward him. Forty per cent will be indifferent toward his position. Four per cent will feel resentment and two per cent will feel pity. This means that nine out of ten will either not care or will feel real admiration for the student who does not drink. Just one will feel scorn or pity. As to the girls, the percentages of respect for the non-drinker are even higher. Make up your mind and stand by your principles.

Dr. Robert Moon illustrates an important point with this interesting allegory. "Suppose that there are one hundred and fifty million cows in America. Suppose a thriving industry is producing Old Scarecrow hay by aging it in the cornfield and offering it to the farmers. Suppose this Old Scarecrow hay makes cows do strange things like running in front of automobiles and getting killed and cutting down in milk production fifty million cow-days a year. Suppose that the Old Scarecrow hay is advertised on billboards in every pasture and is sold as the hay for cows of distinction, the hay that belongs and the hay that makes social life more congenial. Suppose for every addict of Old Scarecrow hay cured, ten new addicts spring up in the barn. It would not be long until the farmers of America would say, 'Brothers, that ain't hay' and would banish it from the pasture." Are not human beings of greater value than cows?

From My Desk

We have many choices to make. "Shall I wear my blue socks or brown ones?" "Shall I study my geometry or go to the football game?" "Shall I get my hair cut or let it grow long?" Decisions to these problems may seem monumental at the moment, but they are resolved with a minimum amount of pain. Alcohol presents a problem to some of us. The choice we make here is an important one.

If you would like to do more research on this subject the Peace and Social Concerns Committee of our conference has prepared a temperance packet. The packet would be helpful in planning a temperance program for your youth fellowship, for writing a term paper at school, or simply for your own personal reading. You may obtain the packet by writing the Board of Christian Service, 722 Main, Newton, Kan., and enclosing two dollars.

Our conference audio-visual library has a twenty-eight minute black and white film on the subject of drinking which you also may want to rent for viewing in a youth fellowship meeting. The film, "Far From Alone," tells the story of Bob Eston, captain of the football team, who makes a touchdown that wins the game for the school. His problems start after the game when he is invited to appear on a beer-sponsored television program. A lot of things depend on his appearance, a school endowment, his girl friend, etc. Schedule the film for your group and leave time in your program for discussing it. The film rents for eight dollars. Write to the Audio Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan. Be sure to give several choices of dates.

Temperance may or may not be a problem to you at this minute. Either way it's a good idea to decide what *you* as a Christian young person are going to do with alcohol. We hope the story and facts on these pages and the additional materials listed will help you. *E.B.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite church. Editor, Elvera Baumgartner, 72
Main, Newton, Kansas.

)rinking and Driving

1. In spite of past and present efforts to increase safety ucation and traffic enforcement, too many drinking drivers e still operating on our streets and highways.

2. A drinking driver was involved in at least 30% of all tal traffic accidents in 1959.

3. 26% of the adult pedestrians killed during 1959 had en drinking.

4. In many accident cases, the fact that a driver has been inking is not recorded and is never entered in the driver's icial record.

5. Special holiday studies by the National Safety Council owed that 55% of the Christmas season fatal traffic acci-nts involved a drinking driver.

6. Where drinking or speeding were involved in the fatal iday crashes, half of the drivers had records of previous lations—mostly for speeding or drinking.

7. The social drinkers are a greater menace than commonly ieved, as their critical judgment is impaired with a fairly ' alcohol concentration and they outnumber the obviously oxicated drivers.

8. Alcohol is not a stimulant and is classified medically a depressant.

9. Drinking to any extent reduces the ability of any driver.

0. Small amounts of alcohol reduce judgment, self-control, l driving ability.

1. Loss of judgment and the capacity for self-criticism ur before obvious symptoms of intoxication.

2. It takes at least three hours to oxidize (eliminate) one ce of pure alcohol (about 2 cocktails).

3. Two cocktails (about 0.04% of alcohol in the blood) y reduce visual acuity as much as wearing dark glasses night.

4. Coffee or other stimulants will not offset effects of hol. Only time eliminates alcohol from the blood stream.

5. Pure alcohol leaves no odor on the breath—it is the ors in the beverage that cause the odor.

6. "Under the influence" means that due to drinking al-ol a person has lost (to any degree) some of the clearness nind and self-control that he would otherwise possess.

7. You do not have to be obviously intoxicated to be "un- the influence" and an unsafe driver.

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COVER

Christians who dedicate themselves freely to Christ, "these," says S. F. Pannabecker, "are the hopes of the church."

CONTRIBUTORS

S. F. Pannabecker, dean of Mennonite Biblical Seminary, Elkhart, Ind., a member of the Board of Missions, and a former missionary to China, visited India, Formosa, and Japan last winter. Henry H. Funk who translated the sermon by J. M. Pauls, teaches at Rasthern (Sask.) Junior College.

CREDITS

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THE MENNONITE

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EDITORIAL

Talking About Bethlehem—I. "Were you at the conference in Bethlehem?" I was making conversation in a railroad station. The man on the other side of the suitcase was a pastor from across the continent. I hadn't remembered seeing him in Pennsylvania. My memory is even poorer than my eyesight. "No," he said. No! My eyelids flapped softly. But I wasn't really prepared for the rest of the answer to my idle question.

"The congregation gave me permission to go, but they didn't allow any money. And I couldn't afford to pay my own way."

My tongue fell limply into the bottom of its cradle. My nostrils enlarged and then drew shut. All of a sudden the idea of a general conference smelled foul.

If the people that need the fellowship most can't come to a conference, haven't we failed? And if the people we need most don't show up, how can we really do our work?

Further prying into the suitcase owner's affairs showed that he had not attended the 1959 conference in Bluffton, Ohio. Nor the 1956 conference in Winnipeg. I stopped there. These three meetings covered his active years of work.

When a minister and his congregation miss a conference session, they miss the Spirit that moves in a mysterious way when Christians get together. They fail to breathe the refreshing air of the church in its triumph. A church may send a proxy or read the reports in a church paper, but without even trying to be mean or humble, I must admit that both are pale substitutes.

And if the church without a delegate loses, the conference also loses. The Spirit works wonderful deeds. But one thing He cannot do. He cannot speak through the person who isn't there.

From the Bethlehem conference, 39 congregations were absent plus 50 represented only by a proxy, a total of 89. For Bluffton the total was 63; for Winnipeg 61. As the conference grows, the absentee list also grows. This problem needs special attention.

Of course, the problem is more than money anc long distance. I imagine that for every pastor tha didn't attend because of money's lack there was on that attended in spite of it. But distance and per sonal inconvenience do overwhelm once in awhile But among the 89 are many chronic non-attenders Lack of vision, indifferent leadership, and a break down in communication play a part in the wide problem. These are the lice on the conference body

How can we get broader representation at our con ferences? We need to involve the isolated and for th moment indifferent congregations. We must als improve the depth of the regular delegates. Man are older people and this is good. We need thei wealth of experience. But we need young people als And many delegates come because they can pay thei own way. Could this practice eventually harm us Will the time come when the dominant voices in th conference come from the people who have the mo money? And many churches are represented by to few people. A church of 200 that is represented b only two delegates has as much soul searching to d as the congregation of 50 that has no delegates. An then there are congregations represented only by th minister. What about them? Now, does everyon have enough homework?

But if the congregations have work to do, so do the conference. I know our organization men w say, "Refer it to the Committee on Church Unity And I know they will discuss the matter. I know th will express concern and write letters. But this is problem that needs more than pious words—ev more than my pious words.

For example, on this problem of travel fun shouldn't the conference help? How about an off ing at the time of the conference sessions to he those who have traveled far? Wouldn't this be normal gesture of brotherhood? Yes, I know th solution brings its own problems, but then I thi we're ready for a new set of problems.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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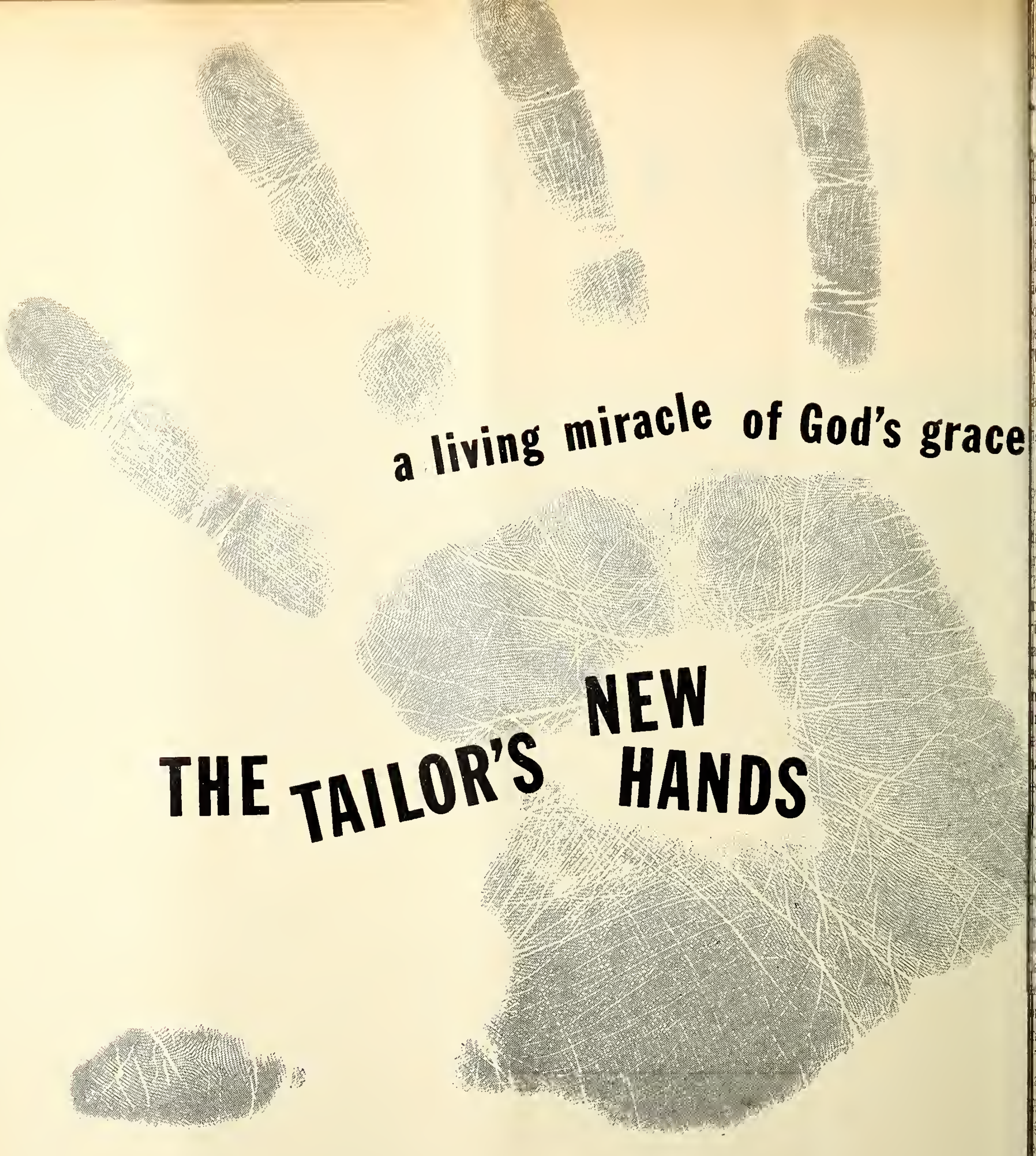
THE MENNONITE

77:42 October 23, 1962

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



a living miracle of God's grace

THE TAILOR'S NEW HANDS

Kathryn Janzen

Arthur D. Thiessen

As he sits at the machine sewing a new dress, Hari is a living miracle of God's grace. This is not the Hari who came three years ago pleading to have his claw hands repaired. This is the new Hari whose life has been redeemed and transformed by the Lord Jesus.

Formerly most patients had very little hope of recovery. Now the vast majority of leprosy patients can anticipate eventual cure if treated.

If the patient begins his treatment early in the course of the disease, he has great hope of bei cured without any deformities. C thing is important — he must faithful in taking treatment. must also continue it for a lo time; not weeks or months, years. A great many patients n lect treatment until the disease comes far advanced. These m eventually be cured, but the dise will likely leave them crippled deformed.

Greatly handicapped by his l rosy-paralyzed hands, Hari cam hampa asking to have Dr. Arthur hiessen repair them. He wanted *ew hands.*

Many leprosy patients are great- troubled by deformities of the ce such as collapsed nose and se eyebrows. Plastic operations ave been devised to repair these eformities and thus relieve much the mental anguish of the pa- ent. But the real crippling in lep- sy is caused by destruction of the erve trunks in the arms and legs. his nerve destruction has two ter- ble results: anesthesia and pa- lysis.

seless Hands

The anesthetic hand or foot has st its sense of touch. This makes ne work difficult, and it also de- roys the sense of pain which is the st line of defense against injury. ne senseless limb, being extremely one to injury must be protected ith great vigilance. Most leprosy tients are careless and fail to pro- ct their anesthetic hands and feet. nall untreated injuries become rty and infected with ordinary rms. Continued neglect allows at secondary infection to spread eper, eventually involving the nes and finally causing destruc- n of fingers and toes.

Paralysis in leprosy typically in- des drop foot (the inability to nd the foot upward at the ankle) d claw hand (the inability to open d close the hand). The latter was ri's affliction. If paralysis of the nd is untreated, the fingers be- me bent and stiff, resulting in actically useless hands.

The modern treatment of leprosy ces great stress on physical ther- y measures for the hand, includ- massage, exercises, hot wax ths, splinting, and electrical mus- stimulation. By these means the gers can be made soft and mo- e, and then tendon grafting oper- ons can be done to bring new ength and normal motion to the gers. Dr. Paul Brand and his as- ciates of the Christian Medical llege in Vellore, South India, have ently devised operations specif- lly for the repair of crippled nds and feet of leprosy patients.

ew Heart Also

aiting for surgery, Hari learned an even greater need—a *new rt*. His life had been ruined by sinful habits. He was a slave of narcotics. Now he heard for the first time the Good News of a God who loves sinners; of a God who sent His Son to die on a cross, that men might find salvation. His heart thrilled as he heard God's Word, and light began to filter into his darkened soul.

Leprosy work in Champa began in 1902 when two beggars came to P. A. Penner's bungalow. They were leprosy patients coming for a handout. When they saw that Mr. Penner was kind and gave them food, they soon returned bringing more of their fellow sufferers. Mr. Penner realized that they intended to stay near him, so he asked them to build huts down by the river bank. These few huts have expanded in these 60 years into the present 40 large brick cottages, hospital, school, church, dispensary, boy's hostel, girl's hostel, office, and staff houses. Bethesda Leprosy Hospital now has an average patient census of slightly over 500, and a staff of 30 workers.

The day came, when after surgery, the cast was removed, and Hari saw his repaired hand. Though weak, yet his fingers slowly opened and closed. A miracle was happening. He had a new hand.

Patients used to come to the "asylum" expecting to remain until they died. Now most patients expect to be cured. The average length of stay in the hospital is now about three years. Some patients have been there much longer, especially those who are maimed and have no one to take care of them upon discharge.

While on his way home, the Lord spoke to Hari. He promised to become a Christian. But back in his village, the sacrifice of breaking with his old religion seemed too great, and he changed his mind.

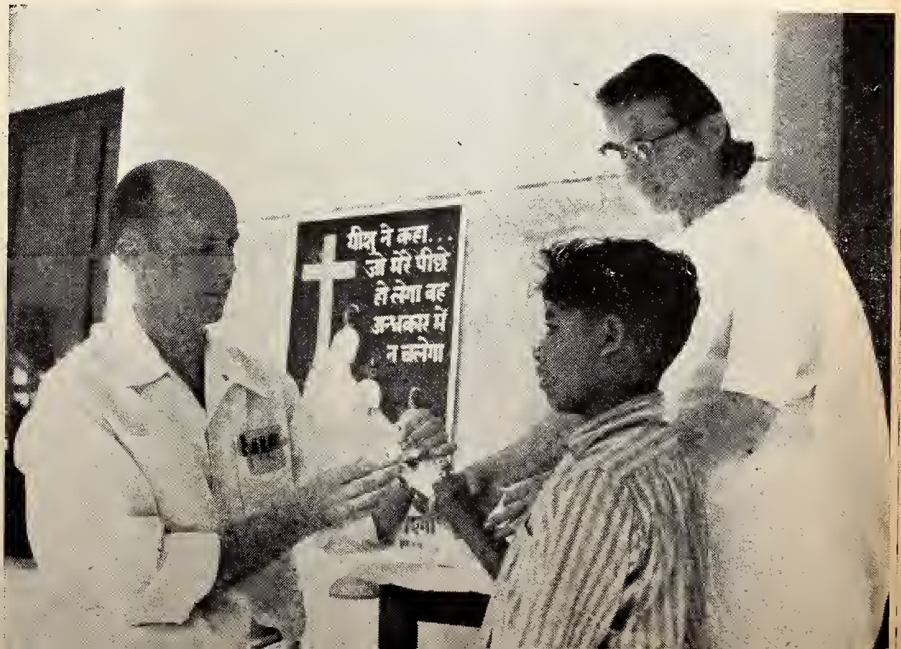
India has an estimated two million leprosy patients. There are hospital faciltities for only about 20,000. Thousands more could be cured if they could get regular treatment in their own villages.

Back in Champa a year later for surgery on his other hand, Hari remembered his unfulfilled promise. Again the battle raged in his heart. Family and religious ties held him in their grip. How could he force himself to break with the past and all he held dear? How could he force himself to break that sacred necklace which was the symbol of his ancestral religion? He had worn it faithfully since the age of nine. Courage failed him. But God understood.

A few days later while bathing, he found that cord, broken, lying at his feet. Surely, this was the Lord's doing! The following week, Hari publicly accepted Christ as His Saviour. On Easter morning, radiant with new life, Hari was baptized.

Hari's life was transformed. This new life has so silenced the angry protests of his family, that they have now invited him to join them again. With new hands, a new trade, new faith, new hope, and a new heart, Hari faces a new future.

Arthur Thiessen treats a leprosy patient's hand.


यीशु ने कहा... जो मेरे पीछे हो लेगा वह अन्धकार में न चलेगा

Prepare Now for Old Age

Otto H. Driedger

YOU WHO ARE YOUNG are not preparing for retirement. Old age seems so far in the future. You are so preoccupied with the present and its activities that you do not even think about it. When there are discussions about old age you say that it is good for others to prepare for retirement. But you feel that you are so well-adjusted or competent that old age will not be a difficulty.

But lack of preparation may be the reason you fear growing old. Old age makes you think of the last stage before death. It reminds you of the fact that in some quarters old age does not have the respect and honor it once had. You may have been heard to say that you would like to die before you become 65 so you would not have to face old age. The sad thing is that you then make no preparations for the likely possibility you may live beyond that age.

The way to meet this problem is not to avoid it but to face it. Preparation should actually begin in childhood. Indeed it did begin in your childhood whether you were aware of it or not.

At birth, God gave you a physical body, the only one you will ever have. It is a treasure God has entrusted to you through which you are to serve Him. This body is to be guarded with great care. Abuse of your body and health may have serious after effects that will show up in old age.

Take into consideration the amount of your regular physical activity. Then prepare for a somewhat similar amount of activity during retirement. If for a period of thirty years you have been accustomed to an active routine of duty and this is suddenly cut off and you become entirely inactive, you are demanding a change which the body finds difficult.

Make Many Friends

Another area of preparation for retirement lies in the field of social relationships. As you grow older the number of persons in your age group diminishes. Many of your intimate friends pass away and one marriage partner may pass on before the other. Try now to develop the ability to make friends in various age groups, not only in your peer group but with persons younger and older.

During life you have changed your roles many times. As a child you were accustomed to your father and mother and grandparents. In young adult life you left your parents and adjusted to a marriage partner. Then you again changed roles and became accustomed to being a parent.

The next great adjustment requires you to recognize that your children have become adults. They have homes of their own. Your role will change again when your children have children of their own and you become a grandparent. It is often true that the concept you had as a child of parents and grandparents will also be the attitud with which you enter these stage of life yourselves. If you had stron feelings of disrespect for older people, then your fear of old age wil be great. If you had a high regar for people older than yourself, you will be in a better position to accep old age.

The adjustment to changing role and the loss of friends goes o throughout your entire life. If you social adjustments have been diffi cult and rigid and if you have faile to make friends in your community then your life after retirement ma be quite unhappy. If however, yo have been able to make new friend readily, then your social life wil likely be more healthy.

Broaden Your Interests

Another important preparation fo retirement is in the field of activ ties. This is especially important you live in a city or if you expe an abrupt retirement. You shoul begin to think now about the activ ties you would like after retiremen This may depend somewhat on th type of your lifework. If you are a accountant or businessman active i the church, you may perform valu able service to the local church i these areas.

I know several men who aft retirement spent their full time work of this nature for the churc One gentleman in our communi was active in the John Howard S ciety after retirement. He becan president of this society and d much work assisting in the reh

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Think now about the activities you would like after retirement.

litation and re-establishment of rolees and ex-criminals. A lady in r community who with a pleasant d optimistic outlook on life had eveloped a very effective way of ntacting people, has made it her sponsibility to visit the patients in e local hospital on a weekly basis ough she is over 80 years old.

When you read of instances like is you may think: "Well that erson was lucky getting this type work" or "He happens to be one pe of person who can do this." on't forget that these people probly prepared for their retirement elieving these were things they ould like to be doing. Thus in their lifetime they were preparing for their present activities.

Keep On Growing

You have read much about the need for persons to develop into mature personalities with a stable emotional and mental life. This process starts in childhood. Some people mature naturally as they go from one stage of life to the other. Other people appear barely to hold their own and some even regress.

Your emotional and mental preparation for retirement is important. It is at this time of life that employment terminates. This means a whole re-orientation of life and purpose especially of the emotional life. You will have become unproductive in a production-oriented society. It takes a great deal of emotional maturity and preparation to accept retirement in this kind of a society. This together with the change of status and role and the increasing loss of friends can be a troublesome period. It can however, also be another step towards maturity. If the emotional and mental development during lifetime has been wholesome and positive, then this experience at retirement can also be wholesome and constructive.

Happy at Home and Church

At retirement you will spend more time in your home than previously. It is therefore vitally important that you have a good home life. If before retirement you spent a good portion of your day away from home, you could tolerate tension in the home. But when you retire, minor difficulties easily grow big. It would be good to plan together with your marriage partner for the time of retirement. Make this time a positive and happy experience to which both of you can look forward with anticipation.

Most important in the preparation for retirement is the conscientious cultivation of the spiritual life. Like Paul, you need to remind yourself that you have not yet attained, and that you need to strive to attain to the high calling of Christ. Throughout life, from childhood to old-age, the spiritual life is to grow, strengthen, and deepen. If you are a Christian then all the varied experiences of life, its successes and failures, its mistakes and flounderings, its high moments of spiritual experience and its low valleys of suffering, defeat, and worry may by the grace of God contribute to spiritual maturing. Out of all these experiences you may gain a deeper understanding of the providence of God, a closer fellowship of love with Him. The ripening years of your life may indeed be a golden period of rich experience of meditation and of continuing service in the church. This however, is possible only if you have been preparing your spiritual life. With this spiritual maturity you can look forward to an experience for which you have been waiting—to be with Christ.

Sacrifice Wanted for Service Program

Delegates to the General Conference in August expressed themselves freely on many subjects. A summary of the 16 most frequently discussed subjects appears in the October issue of the *Conference Visitor*, a newsletter for church leaders.

Small discussion groups met four times during the six-day conference at Bethlehem. They discussed the reports of each of the conference boards. The 1-W program (U. S. alternate to military service), stewardship, and race relations received the most attention.

Of these three, the delegates ventilated the most emotion on the 1-W program. All groups that discussed it expressed dissatisfaction. The most often heard comment said: "The program is not sacrificial enough."

Men going into an alternate to military service program can choose three different programs. Most familiar is Pax in which a young man works on an overseas construction, mission, or relief program. He receives no wages and his family or congregation contribute to his transportation and support.

Voluntary Service is similar to Pax. Most of these projects are in North America and are related to a church project. Again the man receives no wages. Support and maintenance are usually the responsibility of the hiring agency.

The 1-W program differs from the above two in that the man receives regular wages for his two years of service. He may work for a church institution, but more often it is a state or other nonprofit agency. All groups employing conscientious objectors must be approved by the Selective Service System. Most 1-W men work in general or mental hospitals. (The term 1-W is the Selective Service classification for conscientious objectors who have been called up for service. As such it applies to men in Pax and Voluntary Service also. In general usage, however, the term has been applied specifically to men in paid alternative service.)

Criticism of the 1-W program is that it is too easy, it is not enough of a witness, and encourages materialism. The man is responsible to the employing agency only during his working hours, usually eight per day. The rest of the time is his own. His employer treats him only as another employee. Several 1-W men may work at an institution, but they may have little contact. They may relate themselves to a church on off-hours, but they may not. Even though institutional wages are often low, for many young men they are higher than they may have earned at home. They may often have a second job which increases their income.

One discussion group asked: "Civilian Public Service [the World War II alternative service program] seemed to serve as a training school for Mennonite leaders. Why does the 1-W program not do this?"

Many delegates referred to Pax and Voluntary Service as types of programs better suited for witness both to others and to the men them-

YOUNG PEOPLE RETREAT IN TAIWAN The young people of two congregations in Taiwan assembled at the Meilun Mennonite Church for a two-day work camp in August. They cleaned the grounds and harvested sweet potatoes. The work days were followed by a youth retreat of three days. During afternoon and evening meetings young people studied the Christian Life. They considered problems of Christian youth in marriage, the church, and society.

selves. Expansion of these projects was encouraged. It was noted that this would cost the church more money. Two discussion groups felt the churches needed to sacrifice too if they expected sacrifice from their youth.

Other topics discussed frequently by the discussion groups included: mission work in Jordan, church papers and mission news, the Every Home Plan for church papers, recruitment of church workers, evangelism, Sunday school lessons, and inter-Mennonite cooperation.

GRAHAM IN PARAGUAY

Forty thousand people attended an eight-day evangelistic service in Asuncion from Sept. 26 to Oct. 3. Conducted by the Billy Graham Evangelistic Association, the service was the largest and most dramatic Protestant program ever held in Paraguay. A total of 800 signed decision cards.

Most of the preaching was done by Joe Blinco. Graham spoke through a translator on the last three days of the crusade. He also held an interview with the president of the country, Alfredo Stroessner.

A press conference called on Oct. to cover the evangelist's arrival in Paraguay failed to develop. Of the twenty newspaper men invited, only one turned up. President Stroessner reprimanded the press association for failing to take notice of the services. Not one editorial, picture, or report of the meeting appeared in any newspaper except for paid advertisements. Graham said that Paraguay was the only country he had visited in which he had been ignored by the press.

Opposition from the Roman Catholic Church was also an obstacle. The established church had planned a celebration of the Vatican Council for October 3, the closing night of the crusade. All public and private schools were closed for the afternoon, and a parade, mass, and public program planned for the cathedral, just two blocks from the basketball stadium where Graham would speak. That afternoon an airplane was to scatter 600,000 leaflets over the city inviting people to attend the festival at the cathedral.

As the parade was to begin, a storm struck with tropical fury. The afternoon and evening celebration was canceled.

But by 7:30 p.m. stars studded the skies. Thousands came to the Graham meeting. Only after the people returned to their homes at 10:30 did it start to rain again.

TWO GROUPS JOIN NAE

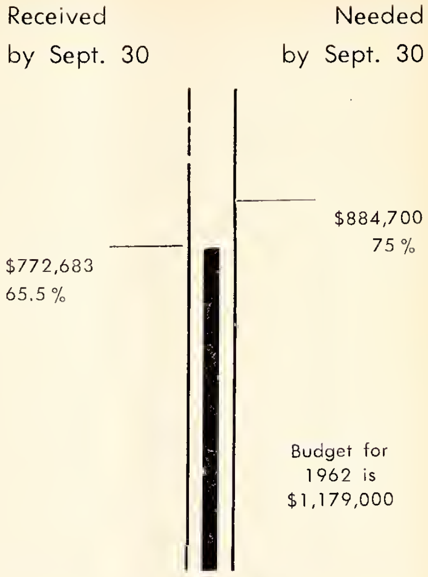
Two denominations were accepted as members of the National Association of Evangelicals, bringing its constituent groups to 40. These two groups are the Evangelical Congregational Church and the Pilgrim Holiness Church.

The Evangelical Congregational Church has a total of 164 churches and a membership of 30,000. Its headquarters are in Reading, Pa. Their presiding bishop is H. H. Scanlin of Reading, Pa. This denomination says it is Arminian in doctrine, evangelistic in spirit and methodistic in church government with congregational ownership of local church property.

The Pilgrim Holiness Church has its national offices in Indianapolis, Ind., and has 1,018 churches with a membership of 32,709. This group has an extensive Sunday school program with an enrollment of 107,000. The Pilgrim Holiness Church claims to be Wesleyan in doctrine, evangelistic and missionary in practice.

BROADCAST IN MEXICO

The Board of Missions of the General Conference and the Pioneer Mission of the Canadian Conference are cooperating in producing a radio broadcast in Mexico. Beginning in October the broadcast will be heard in three languages, Low German, High German, and Spanish. Tapes are recorded in Altona, Man., and sent to Cuauhtemoc.



CONFERENCE TREASURER'S REPORT

Woe to those who join house to
house,
who add field to field,
until there is no more room,
and you are made to dwell alone
in the midst of the land. *Isaiah 5:8*

Reports from constituent churches indicate that General Conference Mennonites contributed over 11 per cent more to all causes in 1961 than in 1960. All indications, at present, indicate that there will again be that much of an increase in 1962. Are we giving because of the Old Testament injunction, or are we giving out of love?

Some of you have asked how we compare with other denominational bodies. In 1960, the Nazarenes gave about half again as much per member to all causes. Other denominations with over 100,000 in membership, which contributed more in 1960 per member to all causes than we did are: Church of God (Anderson, Ind.), Reformed Church in America, and Presbyterian, U.S. Of those denominations with memberships the size of ours and up to 100,000, the following exceeded us: Free Methodist, Evangelical Covenant Church of America, and Pentecostal Holiness.

Contributions received at Central Offices continue to exceed those of 1961. There is, on the one hand, so much to be thankful for, and on the other hand the challenge to greater commitment and service. *Wm. L. Friesen, Conference Treas.*

Strangers in The Bible—I

The Faith of Abraham

Pieter de Jong

"Now the Lord said to Abraham, 'Go from your country and your kindred and your father's house to the land that I will show you'" (Genesis 12:1).

At the beginning of the history of the people of God stands the call to migration. Abraham had to leave his home and kindred, his familiar environment, and embark on the adventure of travelling into the unknown, looking toward the future.

This emigration is not just an accidental event at the beginning of the story of Israel. It is the characterization of the people of God in the Old and New Testaments. They are people who have been called out of this world (*ekklesia!*) and are travelling to a new land. They are migrants who have not found it in this world and who persist in their search for their new homeland (Hebrews 11:13-16). The story of Abraham is the story of faith all through the Bible from the beginning to the end.

The twentieth century is the age of the displaced person. No wonder that at this time our attention should be drawn to those elements in the history of biblical revelation which indicate that the people of God in general and the believer in particular are strangers in this world. We must consider some aspects of the gospel which were quite alive in the ancient church. These were soon forgotten when the church came to feel more at home in the world.

Every migrant—whether he knows it or not—is a parable of faith. He has given up what lies behind, his homeland, his kindred, his friends. He goes through an uprooting experience which turns his life upside down. He must learn more than ever before to look toward the future. In many cases he must learn to speak a new language. He is tempted to settle in every place where he goes as though it were for good. He does not like being a stranger but he cannot help being one. He does not find what he is looking for, even if he succeeds in establishing himself somewhere.

Faith is being on the move. A believer is a migrant. Numerous are the allusions to this truth in the New Testament and in the early church.

But when the church became established this emphasis disappeared. The fate of millions of people today should rouse the church to rediscover this essential characteristic of its being. When faced by the task of helping the migrant the church should be concerned about this fact. Helping the migrant is bringing the gospel to those who live the parable of faith — often without knowing it. It means going to people who feel strangers and telling them that God himself became a stranger in Christ. It is helping those with whom Christ identifies himself as we know from the words of Matthew 25:35, "I was a stranger and you welcomed me. . . ."

There is only one way in which the church can be of real help to the migrant. It is by becoming the body of Christ; by identifying itself with the strangers as our Lord identifies himself with them. The church must become one with the migrant. The church can only do this by learning from him what its essential role is in this world.

The motivation for helping the migrant is different in the church from anywhere else. Where outside the church the main purpose is to make him forget that he is a stranger in the world, the church does not want him to forget it but rather joins him in his "migration." Needless to say, this in many instances requires a total change in the attitude of the church itself which has lost this character because of its identification with the world.

All help given to migrants and refugees from this point of view is a sharing among people who are basically in the same position. It is an expression of *koinonia* also when the aid is given in material form. Help which does not spring from this awareness of solidarity on the deepest level is likely to defeat the essence of Christian love.

The Patriarchs

Abraham, Isaac, and Jacob were strangers in the world and in the

Woodcut by Robert W. Regier

land which God had promised to them. Of all Patriarchs we are told hat they lived for some time in ountries where they were definitely onsidered outsiders (Abraham in Egypt and in Gerar, Gen. 12:10-20; saac in Gerar, Gen. 26:1-22; Jacob n Haran, Gen. 29). As strangers vithout rights they did not dare o speak the truth about their wives. Jacob received treatment from La-an which shows that he was in he role of a dependent.

They lived as strangers even in he land of promise. All Abraham wned in it was a grave which he ought from the Hittites when arah died there (Gen. 23). Jacob's nswer to Pharaoh expresses the ifficulties of his life as a stranger: The days of the years of my so-ourning are a hundred and thirty ears; few and evil have been the ays of my life, and they have not ttained to the years of the life of y fathers in the days of their so-urning" (Gen. 47:9).

According to Deuteronomy 26:5 he offering of the first fruits had be accompanied by the following tatement: "A wandering Aramean as my father; and he went down to Egypt and sojourned there, few in number. . . ."

Israel in Egypt

The slavery and sojourning in Egypt is a motif which returns again and again in the Books of the Old Testament. It is said to have begun as an escape from famine by Jacob and his family (Gen. 47:4), after his son Joseph had arrived there as a slave and rose to a position of leadership. It led to the oppression of Israel by the Egyptians and was terminated by God who liberated His people from the hand of Pharaoh. The exodus was seen as an act of God who required obedience from the people in response (Exodus 20:2ff.).

God revealed himself to Moses as the God of the covenant who made the Patriarchs dwell in Canaan as strangers (Exodus 6:3). Moses himself after sharing the sojourning of Israel in Egypt had to go into exile in Midian where God revealed himself to him. (Exodus 2:15ff.).

The remembrance of the sojourning in Egypt became a unique motivation for considerate treatment and protection of the stranger in Israel. In other nations respect for the stranger was commanded on the basis of religion. This was true in Israel too: "He (God) executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing" (Deut. 10:18). But in addition Israel realized the solidarity which bound them as a people together with all who have no home: "for you were sojourners in the land of Egypt" (Lev. 19:34; Deut. 10:19). For Israel the kindness to the stranger was based on understanding: "You know the heart of a stranger. . ." (Ex. 23:9). In this respect the laws regarding the stranger were far ahead of other nations at that time.

In Genesis 15:13 Israel's stay in Egypt is mentioned in the prophecy to Abraham. Somehow it seems that this prophecy has not been fulfilled entirely when the exodus became a fact and even after the promised land had become their possession. Israel's sojourning in Egypt, like the migration of the Patriarchs, expresses something not limited to these historical events. It belongs to the essence of the people of God to be strangers in this world.

Genesis 12: Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

NEWS

GRADED LESSONS GIFT

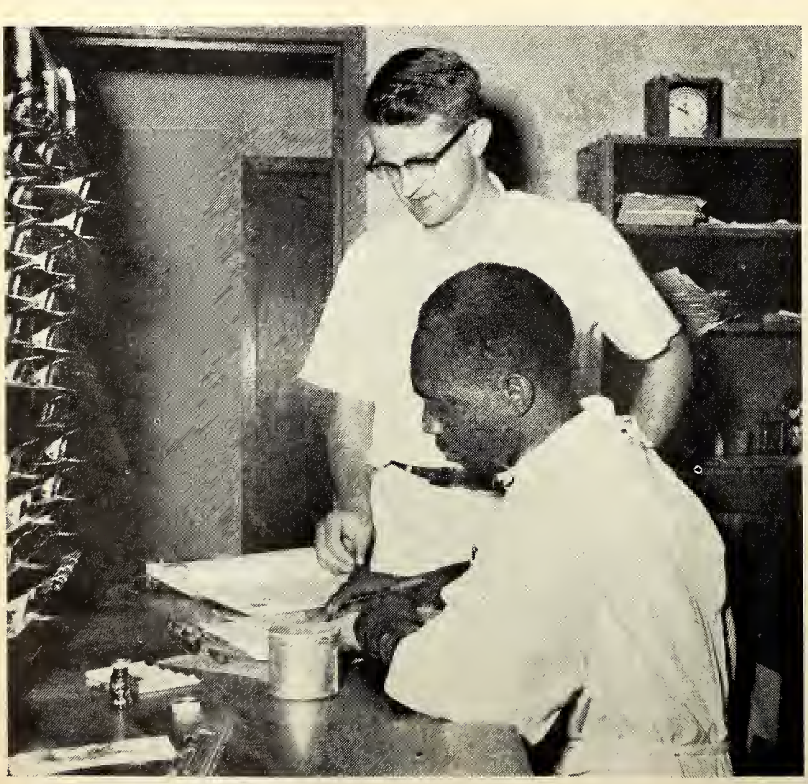
Sunday school teachers and officers of the Western District Conference voted to contribute $1,500 for the graded materials in the General Conference Mennonite Church. The annual meeting was held in First Church, Newton, Kansas, on October 7, with approximately 450 persons at both sessions.

After the business meeting and a report of the Board of Education and Publication of the General Conference by Willard Claassen, executive secretary, in the afternoon, six workshops were conducted simultaneously. Elmer R. Friesen, Western District Conference Minister, addressed the convention on "Multitudes, Multitudes in the Valley of Decision" in the evening. He spoke about conversion, continuation in the Christian life, conviction, and consecration.

Officers elected for three-year terms were Mrs. Ernest Mueller, Halstead, secretary; Elmer B. Schrag, Pretty Prairie, Kansas, treasurer. Harold Plenert, Wichita, Kansas, was re-elected a board member. Vice-chairman is Omar Voran. Irvin Goertzen, Goessel, and Melvin Claassen, Whitewater, Kansas, are board members.

PEACE SUNDAY PREPARATIONS

According to a tradition established by the General Conference Mennonite Church, the Sunday nearest November 11 is designated Peace Sunday. This year November 11 is on a Sunday. The Board of Christian Service is mailing peace literature to pastors, encouraging them to emphasize peace on that day. The mailing includes "A Christian Declaration on Communism," the official statement adopted by the 1962 General Conference, and "Emissaries for Peace," a publication of Mennonite Central Committee.



SELF-HELP IN CONGO Dr. Walter Shelly talks with Kajabi Paul, Congolese director of the Mukedi Hospital. Dr. and Mrs. Shelly (also a doctor) are short-term workers under the "Operation Doctor" project. This program, sponsored by the Congo Protestant Relief Agency and MCC, provides short-term doctors for mission hospitals. Self-help in the Congo also includes an agricultural assistance project. Here a 175-acre farm has been set up to help supplement the diet of the people in the area who lack sufficient protein.

These new brochures on the peace witness of the church are available from the Christian Service office.

RUSSIAN VISIT

The continued existence of vital churches in the Soviet Union, despite all Communist Party pressure and campaigns against them, is one of the forces which, in the long run, may modify Soviet ideology and policy. This view, and others of great interest to Americans, was expressed in a report on their recent visit to the Soviet Union by 13 prominent American churchmen. The delegation, headed by J. Irwin Miller, president of the National Council of Churches, visited Russia August 25 to September 14.

Emphasizing the generous hospitality they encountered "although little or nothing favorable to the United States appears in the Soviet press or is heard on radio or TV," the delegates noted the Russians' wide admiration of our standard of living and technical ability.

"We found the churchmen with whom we talked loyal to their government and nation even though they did not share the Leninist-Marxist atheistic and materialistic ideology of the Communist Party."

Concerning church life in Russia, the delegates found that baptisms of adults and children "appear to be holding their own if not increasing." They also noted that the numbers of babies being brought for baptism "do not give comfort to those who suppose the church is dying out because they see congregations that are generally older and more 'feminine' than in our country."

There are twice as many active Christians in the Soviet Union as there are members of the Communist Party, said the report, even though this does not mean that Christian influence is comparable to that of the Party.

"We are convinced," said the delegates, "that our visit was valuable not only in helping to build a worldwide Christian community but also in beginning to overcome some of the dangerous hostility and rigidity between our two nations." For this reason, they recommended increased visits and exchanges. One of these will be the visit of Russian churchmen to this country early in 1963.

CHURCH RECORD

WORKERS

Glen and June Graber returned o Taiwan in August. While affiliated vith the General Conference Mennonite Mission in Taiwan, they will erve directly under the Christian Children's Fund for three years.

Peter Kehler was recently elected chairman of the General Confernce Mennonite Mission in Taiwan. Other officers are treasurer, Hugh Sprunger; secretary, Sophie Brown; nd alternate, Han Vandenberg.

Rita Klassen, who was reported o have left her home in Gnadental, Man., some time ago, to go to Oraibi, Ariz., has been delayed. She is cheduled to teach in the Hopi Mision School, but has not yet been ranted a visa to enter the United tates.

Sister Anna Gertrude Penner was onored on Oct. 8 for her fifty ears of service with the Bethel Deaconess institutions in Newton, Kan. She received the garb of a proation deaconess in 1913 and was rdained a deaconess in 1916 by her ather, H. D. Penner. She has been public health nurse, nursing inructor, and has spent twenty-five ears in nursing care at the Bethel Home for Aged. At present she is ssisting at the office desk in Sarepa, the student nurse dormitory.

ALENDAR

entral

Oct. 25-28—Fall Conference with ope Church, Columbiana; Salem hurch, Dalton; First Church, Wadsorth; First Church, Sugarcreek; and Oak Grove Church, Smithville, Ohio, all cooperating. "The Church Facing New Frontiers" is the theme.

Oct. 28-Nov. 2—Fall Services, Bethel Church, Fortuna, Mo. Speaker, Virgil Gerig, Pandora, Ohio.

Northern

Oct. 28—Harvest Festival, Bethel Church, Mt. Lake, Minn.

Oct. 26—Verney Unruh to speak at Friedensberg Church, Avon, S.D.

Western

Oct. 23—Friedensfeld Church, Turpin, Okla., Drs. Harvey and Ella Bauman to speak.

Nov. 7—Friedensfeld Church, Turpin, Okla., William Walter to speak.

Nov. 11—Mission Festival, Inman (Kan.) Church, Verney Unruh, speaker.

Oct. 28—Mission Festival, Bethel Church, Inman, Kan.

Nov. 4-9—Eden Church, Moundridge, Kan., Fall Services, J. N. Smucker, speaker.

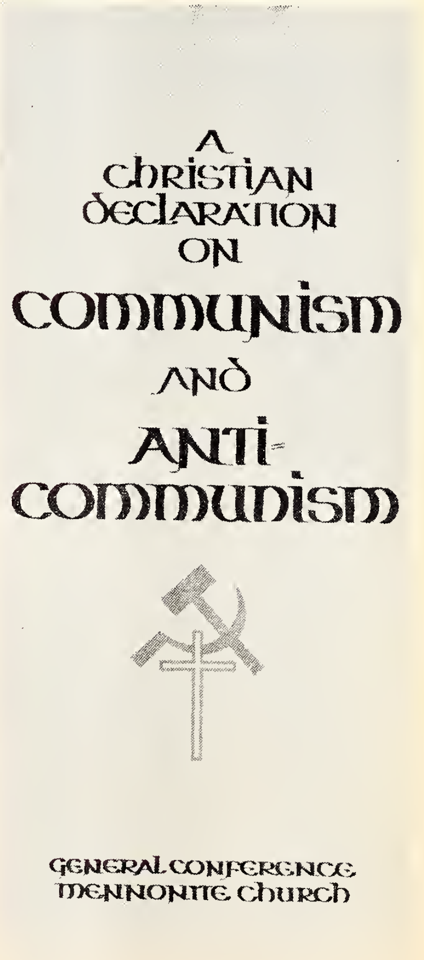
DEATHS

Jake R. Dyck, First Church, Aberdeen, Idaho, born July 30, 1909, and died Sept. 26. He is survived by three daughters.

T. O. Hylkema, Amsterdam, a Dutch Mennonite leader, died Thursday, September 13, at the age of 74. Ds. Hylkema was born in 1888 and began his ministry in 1911. He held pastorates in Giethoorn (beginning in 1912), in Amersfoort (1929) and in Amsterdam after 1936. He retired in 1948. Among his many other activities he was instrumental in the establishment of the *Gemeentedagbeweging* (a movement for the revival of congregational life). He also helped in the founding of a brotherhood house at Bilthoven and Fredesheim near Steenwijk. He was influential in the reorganization of the Vredesgroep (peace group).

Louis O. Nickel, Grace Hill Church, Whitewater, Kan., was born Sept. 9, 1903, and died Sept. 25. Survivors include his widow, three daughters, and one son.

John J. Peters, First Church, Monroe, Wash., born Oct. 13, 1878, in South Russia passed away Sept. 26. He is survived by three daughters and four sons.



A Christian Declaration on Communism and Anti-Communism

General Conference Mennonite Church

PUBLISHED

A Christian Declaration on Communism and Anti-Communism adopted by the 1962 assembly of the General Conference Mennonite Church, has been published by the Board of

Glen and June Graber, Peter Kehler, Sister Anna Gertrude Penner (see workers)

Christian Service.

Other pamphlets in this series deal with race relations; nuclear power; peace, war, and military service. All of the pamphlets are for free distribution. They may be obtained from the Board of Christian Service, 722 Main Street, Newton, Kan.

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LETTERS

LOGICAL THINKING

Dear Editor: After reading the page of letters to the editor in the October 16 issue condemning the Revised Standard Version it seems to me that many people fail to think logically about this matter, mainly because they have been stirred up by those who appeal to emotion and not reason. Let us look at a few examples from our everyday life. When the new cars come out the ads say this car is much safer than last year's. To follow the line of reasoning given in the letters one would suppose that people will say that if the old cars were unsafe they must all be unsafe so will not use any. But this does not happen.

My mind is human and finite. Therefore anything that is clearer and helps my understanding of my Heavenly Father I gladly take. He gave us His inspired Word, but I do not believe the translations are inspired, neither the KJV or the RSV or any of the many that are being made today into tongues that never knew the Word of God before. Man's intelligence, and integrity of workmanship, and knowledge up to the time of translation, gave the translation in any tongue, and many with the tutorship of the Holy Spirit have found and will continue to find salvation. The words of that particular translation will have the meaning of the Word of God to them (and to me also in the case of the KJV) because these words have been translated into eternal life in our own lives. We seek and worship not the words on a certain printed page set in a certain style, but the God and Saviour behind them who gave them to us, and without whose illumination they would still be but words. *Willard Unruh, North Newton, Kan.*

CONTROVERSIAL FILM

Dear Editor: "Reapers in Our Fields" by Senator Williams (Sept. 4) describes well many facets of the migrant labor problem but it lacks objectivity in assuming that federal legislation is the only solution. The situation varies markedly from state to state.

My purpose in writing this letter is to give a word of warning regarding the film "Harvest of Shame" mentioned by Mr. Boyer of the MCC in his letter (Sept. 25). It was not without cause that this film became controversial. Originally narrated on CBS-TV by Howard K. Smith, that was an uneven, unfair, and over-emotional presentation. Generalizations were made on extreme cases and the one-sided statements were especially unfair to the farmer.

The first step for us in our churches is to acquaint ourselves with problems as honestly and objectively as possible. *Mrs. Daniel J. Ewy, 5745 Millbrook, Fresno, California.*

EXAMINE BELIEFS

To the Editor: After reading the page of letters in *The Mennonite* by readers which were dissatisfied with the article "After Ten Years with the Revised Standard Version," I was reminded of an article written for our October 7 Sunday school lesson "Do Beliefs Matter?" by Roy L. Smith.

Smith says we are what we are because of what we believe. He also says, some of the things we have been taught to believe in our youth need never to be revised. Nothing is true just because it is new.

But Smith also tells about a church board member who told his pastor that he would never read a book that would cause him to examine his religious beliefs. The member said: "I would be afraid to read such a book. I have my beliefs all straightened out, and I am afraid if I should read a book it might make it necessary for me to do my thinking all over again."

Smith's comment on this was: "For a Christian to think carelessly, loosely, without the facts, and dependent chiefly on old traditions under such circumstances is to betray his Lord." *Sam Regier, North Newton, Kan.*

THE COURT AND PRAYER

Dear Editor: Thank you for the editorial on September 25. Although the Supreme Court ruling in the New York prayer case has been applauded by non-Christians and grudgingly accepted by many Christians on constitutional grounds alone, while others oppose it, we should not be afraid to welcome it on Christian grounds, as you have so ably stated. True discipleship is mocked by perfunctory lipservice to God as a vague social and patriotic duty, whether enforced by social pressure or by the power of the state. *Anna Kreider, Box 439, Graduate Residence Center, Indiana University, Bloomington, Indiana.*

The following is a poem written by a Japanese
igh school teacher who studied in America and while there
ecame disillusioned and abandoned his faith in Christ.

Why Security Treaty?

live near an airbase
vhere the noise of jet planes shakes
vindowpanes of classrooms
ind the children's scores in standard tests
ire lower than in other school districts
ind scared cows and hens give no milk and no eggs
ut there is no escape
apan is a small country
vith poor natural resources
ind we don't see why
apan is in danger of being conquered
y communist countries
am an Americanized Japanese
vho hears Armed Forces Radio Service
vhich says all men and women are created equal
s the fourth of July is coming near
nd we do not see the reason
vhy we must be the crew of an aircraft carrier
f another country which flies U2's
nd I live near an airbase
vhich might be another Hiroshima
nd Japan is a small country
here mountains are tilled to the tops
hich seem beautiful to an American eye
ho wants to keep Japan as a museum
f old strange cultures
f polite people

like American people
ey are kind and they gave us chocolate
like American ways of living
ey are so comfortable
like American education in which
oys and girls work and play together and are happy
wanted Japan to be a state of the United States of
America
st after the war
ow I am glad that Japan is not a state of the United
States of America
here all young men are taken to be soldiers
and many were killed in Korea without knowing why
where citizens are deceived into believing
they're safe in a nuclear air raid if they hide quickly

I am a taxpayer who does not want
to keep such a big army navy airforce
as a result of the Security Treaty
in this age of nuclear weapons
I am a teacher of English
who teaches Gettysburg Address
to the third year students of a high school
who are scared by the fear of being taken as soldiers
and sent to another country to defend another country
as Japan is involved automatically in a possible
limited war
as a result of the Security Treaty.

I am wondering why the government
elected by kind people of America
for the kind people of America, of the kind people of
America
which issues a twenty-five cent stamp of Abraham
Lincoln
has been helping authoritarian governments
in Korea and Turkey and in Japan
the government of Kishi Brothers and Company
for Kishi Brothers and Company, by Kishi Brothers and
Company.
Whenever Kishi went to America and said
Japan and America are good friends
some attempts were made by the Japanese government
to return to the old educational system
to return to the old national religion
to return to the old family system
to return to the old police state
to return to the old militarism
the explosion of which was Pearl Harbor
done by Tojo and Kishi

—Yuzuru Katagiri

Peace Ambassador to Japan

Leo Driedger

THE BOMBS THAT FELL on Hiroshima and Nagasaki show what man will do to win a war. These bombs were dropped by the nations who say they believe in Christ, the Prince of Peace. Recently I read *Children of the A-Bomb*, which is a testament of boys and girls of Hiroshima and what they lived through seventeen years ago. It is gruesome.

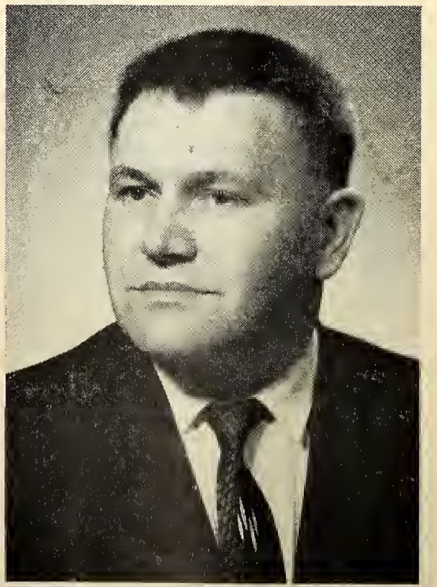
Soon after the bomb was dropped and the war was over, we sent many missionaries to Japan to tell them of the love of Christ. What did the mother who lost her husband because of the bomb that "Christian" nations dropped think of such a message? What do university students who remember the bomb think today? In their minds we were the hypocrites who spoke of the love of Christ with our mouths, but dropped the terrible bomb with our deeds. Those who are now in their latter teens and early twenties well remember "that dark day" in 1945. It was like wrenching babies from mothers' arms, and then telling them of our loving Saviour.

Today, the Buddhists in Japan have adopted the dove as their symbol of peace. The Japanese do not want war bases, armies, and bombs. This is why students rioted when President Eisenhower was to visit there several years ago. They knew of the billions of dollars the western nations were spending for war, and they wanted no part of it. This is why they protest so vigorously when we test bombs in the Pacific and spray nuclear fallout on their land.

Our Mennonite missionaries in Japan are agreed that we as a church who believes in peace now must make clear that Christ is a prince of peace. We have said so for over four hundred years. The Japanese will listen to a peace gospel if there is evidence that we mean what we say. We can tell them of the thousands who died as martyrs for Christ because we believed in nonresistance and love. Such a message finds open ears.

So important is the gospel witness of peace, that Ferd Ediger, one of our missionaries, has been designated to spend full-time to promote peace in Japan. It is a message that is relevant to their need, and not something to be tacked on if we feel like it, and leave out if we don't. It is a dynamic and vital part of the gospel of Christ. Without this emphasis, we have only a partial gospel. Missionary Ediger's work includes speaking in universities, keeping informed on Japanese peace movements, speaking in Christian churches on peace, interpreting the biblical view of Christ on peace, arranging peace retreats and seminars, and encouraging missionaries to emphasize love and peace in their witness. Other peace ambassadors are stationed in Europe, the Congo, and the deep South in America.

Ferd Ediger



A letter from Christians in Japan shows how deeply they believe in peace. "We Christians in Japan feel keenly our responsibility to work to end this competition in nuclear weapons which is leading us toward a nuclear holocaust. We appeal to you, our brethren in America, for your understanding and help." What do we say to this? We can pray for world peace. We can remember our peace ambassadors in faraway places. We can give to the cause of peace. Supporting this work costs less than a malt a year per member, but we get less than half the funds we need.

Perhaps in your own church there is much to be done to promote this gospel witness. We cannot effectively do far away what we cannot do with conviction at home. New peace plays have been written by Mennonites for young people to dramatize. A peace play kit with a hundred plays to examine can be ordered from Newton. Does your church library have a peace packet? Does the library have some of the most recent peace books that have come out? Do your young people receive the peace mailings that are sent to them by the Board of Christian Service? Do they read them? Have you discussed them? Have you read the peace statement of the position of our church? What does the Bible say about peace? Does it matter very much what we believe? Before you lay this article aside, think what you might be able to do to promote peace.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

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CREDIT

Material for "The Tailor's New Hands" was taken from the Spring, 1962, issue of "India Calling" edited by Paul and Lois Dyck. "Strangers in the Bible" is taken from "In a Strange Land" published by the Division of Church Aid and Service to Refugees of the World Council of Churches. Cover, "from the Kodak High School Photo Awards"; 677, Ford Foundation, 687 Cerber's Studio.

COMMENTS

In this issue we are presenting the first of a series of six Bible studies called "Strangers in the Bible." This series will trace the understanding of migration as found in the Bible beginning with Abraham and continuing on through the Exile and the Exodus to the beginning of the church. This material was first presented in June 1961, to the World Conference on International Migration and the Responsibility of the Churches held at Leysin, Switzerland. Original title was "Migration in Biblical Perspective—Toward a Theology of Migration." In the light of present world conditions and their experiences as migrants and strangers, Mennonites will have a special interest in these studies.

Along with this series, we will also present a series of woodcuts which attempt to portray the tension and trauma experienced by the biblical pilgrims and migrants who by the will of God were uprooted from their homes. These illustrations interpret the mood of a migrant people. Further study of the passages of Scripture on which they are based will be rewarding.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

TALKING ABOUT BETHLEHEM—II. On May 5 the Kansas Supreme Court made us all sit up and listen. It ruled that a congregation can't change its denomination with a simple majority vote. This was the case of the First Baptist Church of Wichita. Since Baptist churches are much like Mennonite churches, this could include us too.

On July 13, 1960, the Wichita church voted to leave the American Baptist Convention. The reason given was that they did not approve of the convention's relationship to the National Council of Churches. So they voted themselves out. But a minority loyal to the American Baptist Convention said, "You can't do that." And after a legal tussle through several courts, the Kansas Supreme Court agreed and in effect said, "That's right, you can't."

Why? For one thing the congregation's constitution said that the congregation could vote on any subject and take any action "so long as they do not constitute a departure from the fundamentals of the original beliefs, rules and practices of the church." So it would seem that the court felt that one Baptist fundamental belief was that Baptists belong together. It reviewed the history of the church which was closely related to the American Baptist convention since 1872. The convention provided funds to establish the church. The church had participated in the affairs of the convention. One of its members had once been convention president. Noting that "here the church was voting to leave the denomination of churches which had been active in its birth," the court decided that even an autonomous Baptist church could not change its denomination by a mere majority vote.

Mennonites, like Baptists, are committed to working together. Perhaps even more so—in some cases. We believe in expressing our individual differences, but we also believe in community and fellowship. We want to work together even though we know there are problems. At the conference in Bethlehem, Pennsylvania, in August, we tried to work out some better ground rules. This is called church polity. We agreed to eight principles for conference relations.

We agreed that the right to final decision belongs to the local congregation. That's the group you meet with every Sunday morning. But—and that's the world's biggest word — each local congregation belongs to every other local congregation. Part of this thing that we belong to is an organization called the General Conference Mennonite Church. And down in point five, the report that was adopted said that the Conference "has the right to lay claim to the support of local congregations." Those are strong words even in black and white. And to make sure the message came through loud and clear it was repeated in point eight, "Once a congregation has united with a conference, it has a responsibility to be loyal to it and to support the work of the conference."

Coupled with this strong statement is our guard against authority. "Conference unity is not to be mistaken for uniformity."

But the statement on church polity does not aim for more authority over the local congregation. Rather it is trying to make the congregations more responsible. According to present plans, the power to elect members to General Conference boards will some day move closer to the congregations. In the several years half of the members of these boards will be elected by district conferences. This will mean that the feelings of the local congregation will be reflected better. The choice of board members will, hopefully, be made more intelligently. This will certainly change the face of the conference. It is a face I am anxious to see.

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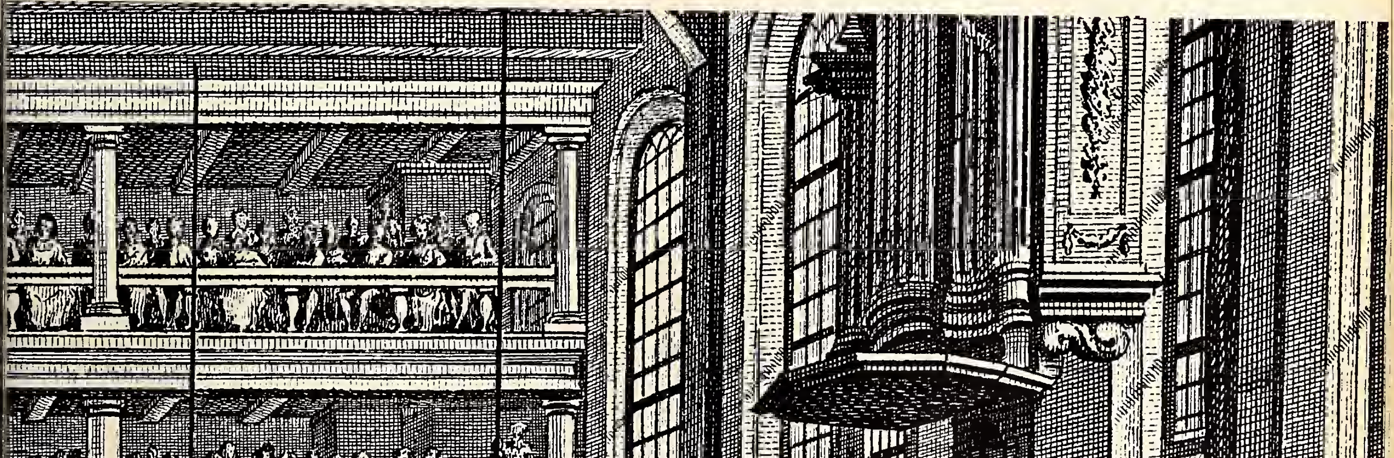
THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Elmer M. Ediger

Five Ways to Help People

Lessons for the Church from the Mental Health Program

Can the church learn from the mental health movement? Can psychiatry teach the church? Some of us may rebel at the suggestion. A Catholic psychologist told me he thinks it presumptuous. The church withstood centuries of onslaught. What does it have to learn from psychiatry, an infant of modern times?

But the church has absorbed new methods of education and new forms of architecture. It has even reinterpreted its theology. Other fields of study provided stimulation for this.

It is not uncommon for those working in our Mennonite mental hospitals to feel that there should be some way for the church to learn from this experience We do not have to accept everything from psychiatry without question. But there are many insights which the church should consider.

Myron Ebersole, a former hospital worker, writes warmly of his mental hospital experiences. The intimacy of the group experiences and the nature of psychiatric helping seemed to him to be in their direction of things stressed in the church.

Psychiatry is not trying to be a total philosophy of life. It does not attempt to explain life. Rather, it is a scientific study. It provides know-how for the intricate field of emotional illness and interpersonal relationships.

The psychiatrist is trained to observe people and to relate to them. He attempts to strengthen the assets of a patient so that he will be able to cope with hi problems. The Christian minister, on the other hand represents a way of life, its source, and its meaning

Both the psychiatrist and the minister are concerned with man and his relationship to others. Here the two overlap, but from different points of view.

Because psychiatry specializes in feelings and rela

To help a person see the ways in which he is avoiding responsibility, and that only he has the ability to respond otherwise, is a major process in recovery.

onships, I believe the church can strengthen its min-
try by learning from psychiatry. The church has a
ealth of experience of its own. Psychiatry, in a sense,
man's accumulated wisdom in one aspect of human
lations. As a church we can listen and, if convinced,
cept wisdom for the church's goals.

ersonal Responsibility

Responsibility for behavior has been a promise at
airie View (and likely the other Mennonite Mental
ealth Services hospitals). Many people seek to avoid
sponsibility. The mentally ill even distort reality to
so. To help a patient see the ways in which he is
oiding responsibility, and that only he has the *ability*
respond otherwise, is often a major process in his
covery. Helping him do this is a process of support-
g him and expecting him to take the initiative.

That each person is responsible is also a Protestant
aching. It is basic to Anabaptist discipleship. We
n't want compliant, passive members in our groups.
ow can the church promote this principle of being
sponsible individual Christians?

Various practices in the church present specific occa-
ons for personal *response-ability*. Becoming a Chris-
n, baptism, draft decisions, personal public prayer,
rsonal evangelism, and financial giving are some
sponses.

Some questions might be raised about these practices.
e we preventing some of these occasions from being
personal as they might be? Are we changing the
rm, but retaining the occasion for *response-ability*?
e we providing too much outside pressure to con-
m? Do we allow the necessary freedom to respond?

Both in the hospital and in the church we have the
mptation to avoid responsibility. We lose ourselves in the crowd, thus diluting our personal responsibility. We engage in almost any type of activity to avoid feeling that we personally ought to respond. Such activity may be humor, much ado about helping someone, attending church services without getting involved, or it may be time-consuming rambling of the Sunday school teacher to avoid the embarrassment of waiting on responses.

Let us not take away the opportunity to respond which each person alone has the ability to give. In fact, we should spend more time waiting on people to respond—such as periods of silence in worship. But this is only suggestive of the attention we need to give in all our teaching and activity.

Honest Conversation

Martin Buber, the Jewish philosopher, says people seldom meet each other as they really are. Each of us is three persons—the person I would like to be, the person I am in the eyes of other people, and the person I really am. We burn up nervous energy pretending to be someone other than our real selves. This also weakens our attempts at real problem-solving.

Much hospital treatment is aimed at honest *stock-taking*. What is happening in a meeting? What is taking place in our homes at a specific time? This happens in one-to-one or larger patient-staff encounters.

Every patient and staff member must cultivate this *stock-taking* (self-awareness) and an openness to share. This means learning to trust the group so that one feels safe in saying how one sees a given experience. Such honest self-awareness and open communication are a vital part of problem-solving and mental health.

The church has difficulty getting members to be themselves—to talk up in a group. We find it hard to speak of concerns directly to each other. How can our families learn the openness and honesty necessary for honest problem-solving? Can they learn it from groups in our churches? Such a lesson would make for better home relations and less mental illness.

Group Clarity of Expectation

To help someone the hospital must clarify its expectation. The helping group must have a consensus of approach. Inner clarity by the doctor and staff lets the helping process operate effectively. The process is as important as the clarified answer. The process itself is part of the answer for in it the essential relationships for healing are being developed.

For growth toward a given church, such clarity and consistency of expectation would seem equally important. A hospital needs to clarify under what conditions it can help a person. Does this not apply to the church as well? For a church to be redemptive with an erring brother, must there not be consistency of expectation and hope? Can the church be any more redemptive than its consistent expectation? A church operates more loosely than a hospital. How can it attain a community to accomplish its goals?

What kind of group process does it take for clarity

We cannot really help others unless we ourselves experience asking for and receiving of help.

regarding guilt and forgiveness? A study on the dynamics of forgiveness made by William Klassen of Mennonite Biblical Seminary at the Menninger Foundation wrestles with some of these questions.

Nature of Helping

In the hospital the psychiatric aide needs to ask for help in order to be a part of the helping process for others. Only then can he fully appreciate the pain and slowness of change he expects in others.

Psychiatry says one cannot really force another person to change. With this the church agrees. Change must come from the inside. The people who help can plant the seed and foster conditions for growth, but change and growth itself must come from within the person.

Thus the process of helping is one of self-awareness on the part of the helper. It includes his own hopes and expectations for the one to be helped. He must cultivate the conditions in the one who needs help.

Since helping another person is a delicate process the hospital keeps close observation on all developments and thus sharpens its total effectiveness in helping. Does it not also hold true in our churches that we cannot really help others unless we ourselves experience asking for and receiving of help?

Apply this first of all to our process of seminary training, our church leadership, and then to other members. For example, in seminary would it not be good for each student to have an hour a week alone with a faculty member, an hour in which the student would take full responsibility for clarifying his problems and asking for help? Would this not be one way to learn something about helping from th receiving end?

Growing in Our Helping

As a church we are deeply concerned with the doing as well a the hearing. Actually, however, w do a much better job, I believ evaluating and correcting the effe tiveness of our efforts in the "hear ing" realm. Are we not much bette equipped to check the academic ef fectiveness of our teaching than th effectiveness of our helping o others?

In a sense, all that psychiatry psychology, and social work repr sent is a careful learning from th past experience of helping peopl with problems. It takes years o education to master the experienc of the past and to develop one' self to work in this field.

Do we have any similar process t learn from our experience of helping within the church? Pastora psychology is one such disciplin Perhaps some groups check thei evangelistic efforts for results. Bu what about the whole area of helping and loving—the poor, the pregnant unmarried church member, th quarrelling neighbors, and the like Can we develop ways for loca groups to develop more effectiveness in helping others?

We sometimes bemoan the fac that psychotherapist and socia worker have developed and are replacing the church workers with "new clergy." Why not rather b challenged as a church to lear clinically from our church exper ence of helping—in areas the professionals can't possibly cover becaus of time or cost.

One Canadian Mennonite group i giving consideration to training it deacon to be the link with all th helping agencies in the community Here seems to be a vision of helping the deacon to accumulate th wisdom of a lay social worker.

I believe we as a church are already learning lessons from ou church psychiatric hospital exper ence. The program was initiated b the churches and is theirs to serv others and to learn.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decem ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid a North Newton, Kansas Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editoria correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas**

n British Columbia

Experiences of an Evangelist

. N. Friesen

BRITISH COLUMBIA there are 17
urches with 2,823 members. These
ngregations have grown from a
w early families of settlers many
whom have moved here from
rious parts of the world. Many
the present members have been
ved and won for the church of
od through evangelistic meetings.

There is one determining prerequi-
te to a successful evangelistic serv-
e: prayer. If the members of
e church unite in prayer, privately
d in groups at the church prior
the service, sinners will find their
ul's salvation, and the church it-
lf will be revived through the
irit of God even before the meet-
gs begin. It is possible for the
angelist to notice in such a meet-
g, the effect of the gospel of
rist on the congregation and es-
cially on certain individuals to
om the invitation of the Spirit
directly addressed.

Since in our churches an invita-
n is generally given at the con-
sion of the service, many accept
and stay for personal consulta-
n. However, frequently the invi-
tion is resisted till the decision is cast for or against Christ. If the sinner turns to God, it happens quite frequently that he will seek the evangelist even late at night or else appeal to his Christian parents for help.

At a certain evangelistic meeting the evangelist gave the invitation to remain behind for guidance. An entire row of girls stayed. All six accepted Christ that same evening and as later reports show, all six have been sincere in their repentance, acceptance, and dedicated walk with God.

At another occasion several people came for help late at night. The Spirit of God had given them no peace of heart as long as they lived in relation with God. They came at night. The evangelist was wakened and by the grace of God was able to guide their hearts back to their Creator and Saviour.

On yet another evening, a young man came to ask the evangelist's help. He was told that salvation comes through repentance of sins and acceptance of God's gift—His Son. The young man requested a fuller explanation.

Then he heard the story of God's universal plan of salvation, namely that we are all born in sin, but that through the love of God He gave His son to suffer and die for our iniquities, and then to rise again from the dead. He is now revealed to us through His Word and His Spirit. This salvation is the gift of God to all mankind, and if we accept it His Spirit bears witness to ours that we are the children of God. After this explanation, the young man was able to accept Christ with a sincere prayer for forgiveness and remission of sin.

The next evening he again remained after the invitation. The evangelist, slightly surprised to see him again so soon, asked his desires. The young man answered, "I had to tell you how rich my life has become through the acceptance of Christ as my personal Saviour!" Today he is a mission worker in South America.

As the child must progress and develop in his growth, so must the church. That is why we are anxious to have Bible discussions besides regular weekly prayer meetings and annual revival meetings. From four to six evenings are set aside for this purpose. Men with exceptional knowledge and understanding of the Bible are invited to serve the church. During such a Bible discussion week, various topics are chosen. Generally all evenings center around one main theme. It may be the speaker chooses a certain book of the Bible, or else a certain period of time with its particular occurrences or even a character study be made.

These meetings are very instructive and at the end of such a week of lectures and discussion, time for testimonies should be given in order for the believers to express their appreciation and thanks for the spiritual blessings they have received.

It is my prayer that in all churches we might continue to have revival, prayer, and evangelistic meetings, as well as thorough Bible discussions. These meetings are an essential part of church life for they revive the total church and win many more people for the cause of Christ. And now we are ambassadors in the name of Christ. Let us labor while it is day, for the night comes when nobody will be able to work at all.

NEWS

A Call From the Congo

"You can't express today's opportunities in Congo in terms of open doors. It is far more than that." These words of Levi Keidel, General Conference Mennonite missionary with the Congo Inland Mission, illustrate the opportunities and needs in the Congo.

Keidel sums up his concern for more workers in Congo and more support for the mission this way: "I can't help but feel that if God measures responsibility in terms of opportunity, we'll someday suffer awful regrét if we fail now."

He reports as follows: "People have money to spend for medical services, education, agricultural assistance, literature. Money is in their pockets that could support their churches. When you pass out tracts along the street, people will literally mob you unless you have arranged earlier to run out of them soon enough. They still want us, and will give us a hearing. Economic instability and some of the elements of a flammable situation leave question marks about tomorrow. Never in my time in Congo have I felt it more imperative that *all* our missionaries be here working. The church has asked for help in evangelism and pastoral counseling. Never has literature been sold in such volume—the principal problem now being an adequate supply. I know of three radio stations that would almost certainly accept taped Tshiluba gospel programs on a sustained basis. I wish I could split myself in at least three different directions. We are so grateful to God to be among those privileged to come back. But when I see such unparalleled opportunities, my heart is really burdened for others who should be here but can't be."

Reporting on the political situation in the Congo, Keidel writes the following:

"Congo's acceptance of a federation plan of government has caused provinces to split into smaller states. Kasai Province has now become five provinces, and from what we hear, there are roadblocks now where roads cross new borderlines and inspections of vehicles and contents by proud new states-rights officials. In some Kasai areas tribal tensions still make work very difficult. Traveling any distance en counter has its measure of hazards because one doesn't know whom he might encounter. But Kasai has been so torn up by fighting and refugee movements people cannot but be torn up emotionally. You can't work in such areas without thinking realistically about the possibility of giving your life. But where in the world isn't there trouble? At this point it seems to me the least we can do is try to share with

SELF-HELP IN KOREA Two hundred boys are given a full high school education plus training in a vocation at the Mennonite Vocational School in Taegu, Korea. The boys are taught the use of tools and equipment available in the Korean economy. They receive help in finding jobs and in relating to a Christian church. Another self-help plan in Korea is the Widows' Sewing Project. Since 1954 this project has been giving training in sewing to needy widows. After a year of training the MCC provides them with new sewing machines (donated by North American individuals and by CARE) and helps them to set up their own sewing business.

hese poor people the burden of rustration, fear, and insecurity hich result from the cataclysmic evelopments which have broken ut upon them."

RIBAL CONFLICTS IN CONGO

ension that had long been brewng between the Lulua tribe and the pende and Batshoke tribes erupted September. A cablegram received y the Congo Inland Mission headuarters on September 22 reported e evacuation of most of the misonaries from the Tshikapa area. ome of the mission personnel went Luluabourg; others to Leopoldlle. About half a dozen missionies remain at Tshikapa.

Reports from Congo say that for any months the Apende and Batoke tribes had insisted on having province of their own, with headarters at Tshikapa. The Central overnment had consented to such province, to be proclaimed on Sepmber 15 and called the Unité Kaienne. The Lulua tribe, which has minated the Kasai Province and e Tshikapa Territory, had threated to fight anyone trying to fly other flag in the area. Missionies have not been involved in the nflict and are accepted by all ibes. United Nations troops are guard between Tshikapa and yanga.

ISSIONS GIVING IMPROVED

illard Wiebe, chairman of the ard of Missions, called attention the faith in the mission cause en the executive committee met October 10 and 11. His comments re based on Hebrews 11:1-8. Exded seasons of prayer were held ring the two-day sessions.

A recommendation the committee ll present to the board meeting in cember is that a rural church minar be sponsored early in 1963. e recommendation comes out of concern of several years about welfare of the rural church and ral evangelism.

Among other items to be present to the board were a recommendan to move more fully into coerative ventures with other Mennite groups in Spanish publicans. Progress was noted in the misns abroad, but special reference s made to the church in Congo.

The committee expressed gratitude the response of the constituency to appeals for financial support. It was observed that in each of the first nine months of 1962 contributions were substantially higher than last year. It is expected that if contributions continue at the present rate during the remainder of the year, the budget can be met and indebtedness liquidated.

Those attending the executive committee meeting were Willard Wiebe, chairman; Walter H. Dyck, secretary; S. F. Pannabecker, financial secretary; Peter J. Ediger, city church secretary; and Andrew R. shelly, executive secretary.

HWALIEN RETREAT

For a number of days the rain had been falling relentlessly and by Sunday it appeared as though the scheduled Workers' Retreat in Hwalien would need to be canceled. Rain was still falling on Monday morning, but since the typhoon had passed the Island of Taiwan, the young people were anxious to be on their way.

The Mount Morrison Bible School, nestled in the mountains overlooking a small lake provided a wonderful setting for the more than twenty persons who participated in the three days of studying, singing, and sharing. The central theme was "The Christian Life" with a study of the Life of Christ as the main study topic. Other topics discussed centered in the application of Jesus' teaching to our everyday experience, particularly as it applies to those engaged in some specific work of the church. Sunday school teachers were especially reminded of their responsibility to teach as Jesus taught, by word and by their exemplary life.

Boating, swimming, mountain climbing and other forms of recreation provided ample outlets.

When the time arrived to say good-bye one sensed there was a spirit of thanksgiving and joy that had not been there before. There was a certain reluctance to leave this place where, away from all the hum-drum of life, youth had had a chance to be together in a Christian atmosphere. As they returned some knew that it would be even more difficult to walk the road of discipleship. In some cases they are the only believers in their families. Pray for them that they may have the courage to put their faith in God and live a victorious Christian life.

A Protestant Prayer for the Vatican Council

In its October 12 issue, Christianity Today *published this prayer:*

Almighty God, who has commanded us to love and pray for all men, especially those of the household of faith, we now gladly pray Thy blessing upon the Second Vatican Council. May the Spirit of Jesus Christ endow all true brethren there, leading them into the paths of righteousness and into the ways of unity and peace. May the Body of Christ be healed of its sore divisions. May the world once more see that the Church is one even as Thou, O Father and Son, art one. May this Council hold council with Thee. Work Thou Thy work, that all Christians may again be found in the unity of the Spirit and the bond of peace.

Father, we pray for them and Thy Church by praying also for ourselves. We confess our own sins and failures. We have been too little hurt by the divided Body of Christ; too little have we prayed for our separated brethren. Through long centuries we have been too willing to accept things as they are, when we should have sought healing before Thy throne, believing that with Thee all things are possible. Bestow Thy blessing upon every believer that calls in truth upon Jesus Christ. Bless us that we may together confess one faith, together eat one holy food, and together bear witness to the redemption that is in Christ Jesus alone. Amen.

Strangers in the Bible—II

Songs in a Foreign Land

Pieter de Jong

THE PEOPLE OF GOD are strangers in this world. The Exile for Israel was a reminder of this essential characteristic.

Again they were strangers in a foreign land. This time they had had the experience of living in the land of promise. What this meant for them is clear from Psalm 137. This is a poem describing the homesickness of the people of God for their temple and land. "How shall we sing the Lord's song in a foreign land" (v. 4)?

But the Exile was more than judgment. It was also an experience of grace. Israel's eyes were opened to the omnipresence of God, the creator of the universe (Isa. 40:12-31). In view of His power and presence even in foreign countries, they should not despair (vv. 27, 28). All the nations were under His control (vv. 15-17, 22). Israel became aware of its function in the world. Other nations entered into the field of prophecy as partakers of the future redemption.

Through the experience of the Exile Israel became aware again of the mystery of their possession of the promised land. Living in it they had remained guests of God. (See Lev. 25:23; 1 Chron. 29:15.) They were God's strangers in the world and so we hear the psalmist pray: "I am a sojourner on earth; hide not thy commandment from me" (Ps. 119:19). "Hear my prayer, O Lord, and give ear to my cry; hold not thy peace at my tears. For I am thy passing guest, a sojourner, like all my fathers" (Ps. 39:12).

The Diaspora

In experiences like these Israel had to discover the paradoxical tension between living in the land and remaining a sojourner on earth at the same time. Only then could the attitude toward the stranger reach the height which it does in a prophecy like Ezekiel 47:22: "You shall allot it as an inheritance for yourselves and for the aliens who reside among you and have begotten children among you. They shall be to you as native-born sons of Israel; with you they shall be allotted an inheritance among the tribes of Israel." Here the Israelite and alien are on one level.

The dispersion of Israelites among

Woodcut by Robert W. Regier

various nations was caused partly by their being taken into exile, partly by international trade. Hellenistic rulers furthered the mixing of various population groups. On the one hand this situation was looked upon as judgment. (See Ezek. 22:15.) On the other it was an advantage since in this position Israel could not easily be destroyed. After 70 A.D. the Diaspora took on the character of an exile because the capital of the country was gone and there was no homeland any more.

Two trends develop in the attitude toward aliens in this period. On the one hand we find a missionary openness like the prophecies of Isaiah 40-66. Synagogues become places where non-Jews could attend worship services (Acts 13:44). The Book of Jonah is a witness to this trend.

On the other hand we find an increasing emphasis on exclusiveness. Because it is difficult to maintain one's identity while living among foreign peoples the differences are marked which set Israel apart from the other nations. The Book of Esther expresses this spirit. Anti-Semitism grows. Their separate life in ghettos enables them to remain faithful to the law. The Pharisee movement stresses separation.

Sociologically speaking the alien has become a different kind of person. While Israel lived in Palestine, the alien was a guest in the Israelite land. Now the roles have been reversed. The concept of *stranger* has become filled with a religious meaning. Only in Palestine could the original meaning survive for some time.

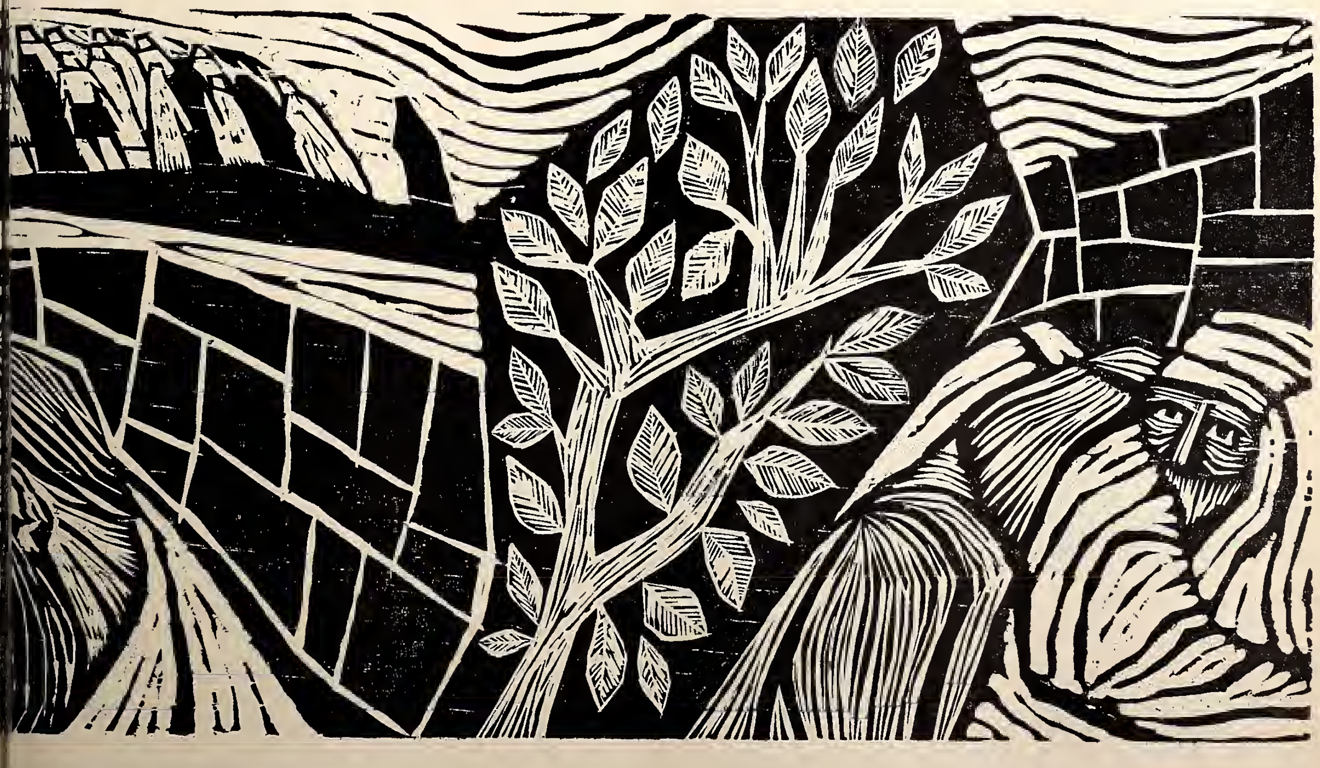
The stranger in the diaspora has become the *proselyte*. These were separated into two groups—the ones who became members of the people by circumcision and the ones who did not make this final step. The latter formed the fringes of the congregations and were called *God-fearers*.

The attitude toward proselytes was mixed: "Take in the proselyte with the right hand and expel him with the left hand," one rabbi said. The exclusive attitude found in Ezra 10 and Nehemiah 13 became prevalent.

In the Septuagint (the Greek Old Testament) *proselyte* became the translation-word for the *ger*, or stranger. Thus the considerate attitude toward the stranger as emphasized in the Old Testament was confined to the full proselyte who had become a fellow-member of the community by circumcision.

In Palestine a proselyte who did not become circumcised after twelve months was considered a Gentile again. The word *paroikos*, indicating the stranger who had not entirely adapted himself to the religion of Israel, was unknown after 300 A.D.

Psalm 106: Save us, O Lord our God, and gather us from among the nations.



NEWS

MATERIALS TO SOUTH AMERICA

The Committee on South American Affairs will recommend to the Council of Boards that its name be changed to "Committee on Latin American Affairs." The committee is responsible for seeking ways to help people in Latin America.

Reviewing the present program, the committee noted that 2,352 Sunday school lesson books for children's classes are mailed to South America each quarter, and 220 adult quarterlies. It was agreed to continue this service in the coming year.

Areas of need mentioned were leadership training; a bookstore in Asuncion, Paraguay; a film on South America; resettlement of Indians in Paraguay.

The committee received with gratitude reports from the *Vermittlungs Komitee* in South America, which included information on the inter-Mennonite seminary in Montevideo, Uruguay; the budget for 1963; and the beginning of Spanish work in Asuncion, which is the direct responsibility of Harry Duerksen, a graduate of the Montevideo seminary.

Besides cooperating with other Mennonite conferences in seminary work and the publication of *El Discipulo Christiano*, the committee discussed the possibility of inter-Mennonite mission work in other areas of South America.

TRAINEE SPONSORS NEEDED

Trainee sponsors are needed for a half year, beginning in January, 1963, for 41 youth who will have spent their first six months in America by that time. These young people represent the countries of Switzerland, Germany, Netherlands, France, Greece, Paraguay, and Jordan. Their job interests are varied, and include: bookkeeping, chemistry, clerking, office work, farming, teaching, selling, dairying, and housework. The trainee program provides an opportunity for young people of other countries to visit America and observe our culture, and in turn contribute to our understanding of other countries and peoples. It gives these youth an opportunity to become acquainted with Mennonite families and communities in America, and, in some instances, gives the trainee practical experience in his specific occupations while in this country.

Responsibilities of the sponor include: (1) employing the trainee in a job for which he is suited, and which he is interested in; (2) providing his room and board, plus $15 monthly for spending; and (3) sending Mennonite Central Committee $60.00 monthly to take care of the transportation, medical, and administrative costs involved. Anyone interested in sponsoring a trainee should write to Emma Schlichting, MCC, Akron, Pa.

Wolfgang Barth, a German trainee, at work on a dairy farm in Oklahoma.

"TOTAL SOUND" STEREO

BOOKSTORE DEDICATION Orlando Waltner, North Newton, Kan., executive secretary-elect of the General Conference and Walt Unrau, North Newton, Kan., business manager of the Board of Education and Publication, inspect the wares of the Mennonite Bookstore, Rosthern, Sask., on its dedication day with Paul Schroeder, Drake, Sask., president of the Canadian Conference, and David Reimer, store manager. The new store, built at a cost of $45,000, is one of three General Conference bookstores. Over 100 people attended the dedication.

BIBLES SOLD IN COLOMBIA

For the first time in history, a Colombian Bible society was granted permission by the governor to participate in the annual book fair in Medellin, Colombia.

The fair opened August 31, and the society sold 100 Bibles and 2,000 portions of Scripture the first day. The next afternoon the booth was surrounded by policemen who said they had an order from the governor suspending his permission. They gave the workers until four o'clock to close. Carlos Hurtado, the manager, announced his intention to keep on selling Bibles.

At four, 10 policemen arrived and ordered Carlos to pack the books and move out. But representatives from the other bookstores protested, "If you close the Bible society's booth we will all close and not one book will be sold." Amid a shout of "*Viva la libertad* (Long live liberty)" raised by many voices, the policemen slipped away. That night 300 Bibles were sold.

Before the fair closed on September 8 armed policemen were once again standing on both sides of the booth, not to prevent, but to protect the sale of the Bible.

CHURCH RECORD

ARRIAGES

Marie Fast, Lorraine Avenue hurch, Wichita, Kan., to *Roland ang,* Evangelical United Brethren hurch, Sylvia, Kansas, on Oct. 5.

Donna Goertzen, Mt. Lake, Minn., nd *Daniel Harder,* First Church, t. Lake, Minn., on Aug. 9.

Sharon Lee Smiley, First Church, aso Robles, Calif., to *Robert Ray eams,* St. James Episcopal Church, aso Robles, Calif., on Sept. 22.

INISTERS

Sylvan Lehman, Lima, Ohio, has esigned from the pastorate of the irst Church, Lima, to accept a position with the Mennonite Memorial ome, Bluffton, Ohio.

Melvin Norquist, Peoria, Ill., assistant pastor of the Peoria (Ill.) ission since 1945, became its pasor in August following the retireent of Samuel Ummel.

Samuel Ummel, Morton, Ill., rered from the Peoria (Ill.) Mission, n Aug. 15 after 17 years of service. e is 70 years of age.

EATHS

Mrs. Mary Decker, West Zion hurch, Moundridge, Kan., born ov. 10, 1887, and died Oct. 2, Survors include two sons and two aughters.

Henry H. Janzen, First Church, t. Lake, Minn., born April 19, 1902, d died Oct. 4. His wife and five ns survive.

Eldo D. Schmidt, Hoffnungsau hurch, Inman, Kan., born Aug. 21, 09, and died Sept. 17. Surviving e his wife and two sons.

Anton L. Schmidt, Grace Hill urch, Whitewater, was born pril 6, 1902, and died September . He is survived by his parents, e sister and three brothers.

Mrs. Rosina Ruth Struhbar, Calry Church, Barlow, Ore., was rn on July 14, 1880, and died pt. 4.

Elizabeth Pankratz Voth, Alexderwohl Church, Goessel, Kan., s born Feb. 18, 1875, and died Sept. 12. Six children survive.

Mrs. Henry W. Wiens, Bethel Church, Inman, Kan., was born Oct. 9, 1891, and died Oct. 2. She is survived by four sons and five daughters.

Gustav Zerger, First Church, Monroe, Wash., born June 22, 1887, and died Sept. 13. Surviving are his widow, Mary Zerger, four daughters and two sons.

BAPTISMS

Grace Church, Regina, Sask., on Oct. 7: Mrs. Marlene Suderman, Abe Suderman, Ed Dick, John Adamacke.

CALENDAR

Central

Nov. 4-9—Spiritual Life Emphasis Week, Topeka (Ind.) Church, C. J. Dyck, speaker.

Northern

Nov. 1-4 — Missionary Emphasis Meetings, Gospel Church, Mt. Lake, Minn. Abraham Friesen, speaker.

Nov. 4—Verney Unruh to Hutterthal Church, Freeman, S. D.

Nov. 11-18—Fall Services, Friedensburg Church, Avon, S. D. Frank Harder, speaker.

Nov. 18—Harvest Mission Festival, Friedensburg Church, Avon, S. D.

Pacific

Nov. 4-9—Young People's Bible Conference, First Church, Aberdeen, Ida., Vincent Harding, speaker.

Western

Oct. 28-Nov. 2—Fall Services at Eden Church, Inola, Okla. Willard Wiebe, speaker.

Nov. 4—Harvest Mission Festival, New Hopedale Church, Meno, Okla., Peter Voran, speaker.

Nov. 4—Harvest Mission Festival, Johannestal Church, Hillsboro, Kan. Joe J. Duerksen, speaker.

Nov. 4-7—Andrew R. Shelly to First Church of Christian, Moundridge, Kan.

Nov. 11-17—Fall Meetings, New Hopedale Church, Meno, Okla. Myron Augsburger, speaker.

Nov. 11-18—Fall Meetings, Bethany Church, Kingman, Kan., Erwin R. Wedel, speaker.

Nov. 11-18—Fall Meetings, First Church, Pretty Prairie, Kan. Gideon Yoder, speaker.

NEW ADDRESSES

Lois Claassen, 1817-18th Ave., Kingsburg, Calif.

Mrs. Metta Dean, 533 Bayview Dr., Aptos, Calif.

Frank E. Dueck, Box 897, Altona, Man.

Harold Graber, Box 48, Freeman, S. D.

Alfred Hamm, 501 E. Carlton Ave., Elkhart, Ind.

Mrs. C. W. Holden, 6001-12th Ave. South, Minneapolis 17, Minn.

Deborah A. Hunsberger, Hirschengasse 1/1/9, Wien VI, Austria.

Joyce Isaak, 614 E. Union St., Seattle, Wash.

Curtis Janzen, 5716 Dorchester St., Chicago 37, Ill.

Katie Kehler, 430 East 1st St., Newton, Kan.

Franzie Loepp, 39 Matsubashi cho, 1-Chome, Miyazako shi, Japan.

LaVern Loewen, 131 South Coble, Marion, Kan.

Richard Nagy, 3185 N. 104th Ave., Holland, Mich.

Waldo Neufeld, 2728 West Tuckey Lane, Phoenix, Ariz.

Walter M. Philipp, 3079 Broderick St., Apt. 4, San Francisco 23, Calif.

Herbert Quiring, No. 45 Holmes Trailer Park, 5702 Old Mill St., Littleton, Colo.

Ralph F. Quiring, Weather Bureau, Research Station, P. O. Box 2136, Las Vegas, Nev.

John Rogalsky, 11 Treeview Dr., Toronto 14, Ont.

Donald R. Schmidt, Apt. No. 201, 2719 Nicholson St., W. Hyattsville, Md.

Ralph Shelly, K-23, 1907 Buena Vista Dr., S.E., Albuquerque, N. M.

Richard Smiley, Box 421, Atascadero, Calif.

W. Frederic Sprunger, 3003 Benham Ave., Elkhart, Ind.

Dwight Steiner, 122 E. Washington St., Ft. Wayne, Ind.

Mr. and Mrs. Albert Stolifer, 1504 Bass Ave., Columbia, Mo.

LaVern Stucky, Rt. 4, Box 39, Arkansas City, Kan.

Velma Teichroew, 388 North Bayview, Sunnyvale, Calif.

Wesley Unruh, 10 Ridgedale Ave., Apt. 19, Madison, N. J.

Alfred G. Voth, 412 E. 8th St., Newton, Kan.

John Wiebe, Box 72, Carrot River, Sask.

Elsie Wiens, 1123 Ave. C. North, Saskatoon, Sask.

LETTERS

BIBLE TRANSLATIONS

DEAR EDITOR: After reading the article "After Ten Years with the Revised Standard Version" by Heinz Janzen, I spent a part of the evening reading the Scripture passages mentioned in both the KJV and the RSV. I laid aside *The Mennonite*, silently appreciative of the article . . . . The German Bible was the only Bible I knew as a child; in fact, I thought that the mastery of the German language was a prerequisite for salvation. During World War II our church services were changed to English; I was introduced to the English Bible and discovered that God loved the English people, too.

Perhaps it is time that we changed some of our childish concepts. After all none of the translations that are available to us is the original writing and only a comparative few can read the Hebrew and Greek. So let us have some confidence in the scholars as they try to give us an accurate translation of the Bible. *Mrs. Peter Classen, 635 West Wolf Ave., Elkhart, Ind.*

DEAR EDITOR: My deep dislike is not that there were criticisms, but that some of them were extreme and were an attack on the character of Brother Janzen. I personally use the KJV both in the pulpit and for devotional reading, but I feel that Brother Janzen was within his rights in expressing his views and *The Mennonite* in printing them. I am sure that the motive of Brother Janzen was based on a deep desire that the message of the Bible become clearer and stronger, not weaker. As readers it is our privilege to accept or reject the conclusions. The inference that Brother Janzen is one of the false teachers predicted for the latter days, and other similar inferences, are very much out of place. We appreciate Brother Heinz Janzen in our Illinois fellowship. We recognize him to be a sincere and studious servant of God, and a faithful pastor in his church. *Ben Esch, Tiskilwa, Ill.*

DEAR EDITOR: To ignore progress in these areas in our churches would be as tragic as ignoring it in our own public schools. We must use modern methods if we are to reach a needy world. In my opinion this includes using the latest authorized version of the Bible.

It is leaders like Heinz Janzen that give me faith in the progress of the Mennonite Church. *Myron F. Zerger, 23302 Hollander, Dearborn, Mich.*

DEAR EDITOR: The criticism of Heinz Janzen's article on the King James Version of the Bible was just. This version will always mean very much to many people. It will always be a great monument in the development of the English language—even as the Luther translation of the German Bible will be to the German language—beside its great spiritual values it is a great literary masterpiece. It has enriched the lives of millions with its beauty of language and expression. . . Now just a few words to the critics: 1. You are criticizing a Christian writer about the Word of God in a religious publication. Your language should have been more restrained, and name calling was out of place. 2. The King James Version is the ninth in a series of versions and translations and men lost their lives for their labor. 3. The English language is not an original but a composite language. . . . English is a living language and that's why it is used over such a large part of the world. 4. Go to a reputable library and read what the critics had to say about the King James Version in 1611. *Henry Hege, Geary, Okla.*

TO THE EDITOR: Doubts were removed about the RSV after reading Heinz Janzen's article in *The Mennonite* of Sept. 25. It is sad people do not understand the simple version even after comparing the given scripture verses. I'm sure that this article by Heinz Janzen stimulated much Bible reading and many have come to understand the RSV much better than before. *Mrs. John M. Hiebert, Mt. Lake, Minn.*

DEAR EDITOR: After reading the latest issue of *The Mennonite* I feel a word of encouragement is due Heinz Janzen. *Mrs. Dean Niswander, 683 S. Main, Bluffton, Ohio.*

TO THE EDITOR: I was shocked and chagrined at the response to Heinz Janzen's courageous and lucid article on the RSV. Is our church really so far behind in its ability to absorb changes which really do not affect our central mission? Where have we failed in our attempt to educate our members if even ten years after the publication of the RSV an article such as this one receives such a vicious response? Were there no people who agree with me that Janzen's article was one of the best you have printed? *William Klassen, 3003 Benham Ave., Elkhart, Ind.*

DEAR EDITOR: I think we should say to each his own. I know that both can give inspiration if used and studied. The KJV was my inspiration until the RSV was printed and now it is my daily guide because I can understand it without commentary guide. *Mrs. Waldo Krehbiel, Deer Creek, Okla.*

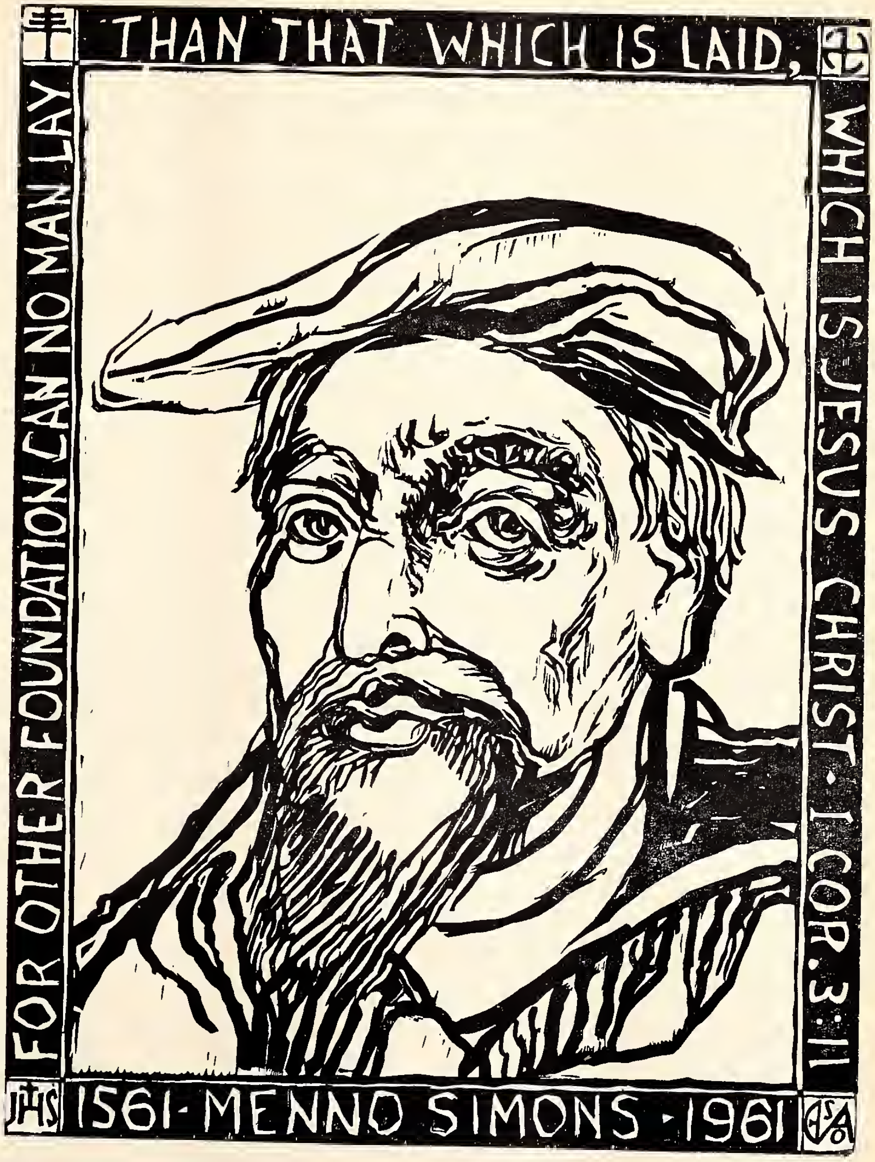
DEAR EDITOR: Of the many words one could say about the letters i the Oct. 16 and on the Sept. 25 ar ticle of *The Mennonite* concernin the RSV Bible, I would only say Praise the Lord for an up-to-dat and readable translation of the Bi ble, and a brother willing to spea for what is right. *Elbert E. Esau Route 3, Newton, Kan.*

TO EDITOR OF MENNONITE: If that i what *The Mennonite* stands for kindly take my name off your mailing list; I don't want the magazin in my home. There are other goo Christian magazines, that give m a *blessing. Illinois.*

DEAR EDITOR: I was amazed at th criticism leveled at the Revise Standard Version of the Bible. I pu my KJV away ten years ago an am daily edified in reading th RSV. Our church gives a copy the RSV to each Sunday school chil in the annual promotion exercise and we certainly wouldn't do th if we thought it wasn't the best ve sion. *Mrs. Kenneth Lieb, Rt. Box 142A, Ontario, Calif.*

NOTE: Mennonite Men, the depar ment that appears on this page th last week of each month, will published next week.

YOUTH


THAN THAT WHICH IS LAID,
WHICH IS JESUS CHRIST · I COR. 3:11
FOR OTHER FOUNDATION CAN NO MAN LAY
JHS
1561 · MENNO SIMONS · 1961

James C. Hefley

LEADER OF THE LOWLY

The bearded Dutch priest looked up in alarm as a gasping messenger skidded to a stop in front of his parish house in Witmarsum near the Netherlands seacoast.

"Father, they've all been killed," he burst out excitedly.

"Slow down, young man," the priest said softly. "Tell me what has happened."

"The Anabaptists hid in the old monastery at Bolsward, about 300 of them."

"Yes, I knew the governor's soldiers had been chasing them," the priest broke in. "But go on."

"The soldiers found them. And the fools refused to surrender. I tell you, it was awful!"

"You mean they were put to the sword?" the priest asked in a strained voice.

"Exactly. All of them were killed except the women and children. Not even your brother was spared."

"My brother!" the priest murmured in quavering voice. Then he turned and looked to the distant horizon. "Go," he commanded the messenger. "Leave me to my thoughts."

For a long while the 40-year-old Menno Simons pondered the tragic news. "You are helping silence these Anabaptist heretics," his fellow priests had praised him. And it was true. Menno Simons' vigorous preaching and writing had challenged the disciples of Jan Matthys, the sword - wielding Anabaptist preacher from Muenster, and in the eyes of many, Menno had defeated them. But his fellow priests did not know that for months Menno had been a secret believer in some of the Anabaptist doctrines.

When he first began to doubt the doctrines of his church, he had dismissed his fears. But a heretical thought kept invading his mind while he was saying mass: "This bit of bread cannot possibly be the flesh of Christ as I have been taught to believe."

Then he discovered a New Testament that before had been a closed book for him. "Here," he later wrote, "without any human aid or advice, I found relief." After reading it, he saw that the bread was not the actual body of Christ. This led him to decide: "No human authority can bind souls to eternal death."

Then he received the news of the beheading of a poor Dutch tailor, Sicke Freerks. "He was guilty of rebaptism," fellow clerics told him. This was the distinctive practice of the Anabaptists. They insisted on baptizing adult believers as a sign of personal faith, though they had once been baptized as infants.

The Anabaptists also believed that the state and church should be entirely separate, that force should not be used in religious matters, and that the Bible—not church traditions—should be the Christians' guide.

Certain radical leaders among these scattered groups of reformers began to develop grandiose ideas of personal glory, and they set out to rouse the peasants in warfare against the established government and church. This brought severe persecution upon them by both secular and religious authorities.

But the independent-minded Anabaptists kept growing. Unlike the Lutherans who were often led by members of the upper social classes, the Anabaptists attracted mostly peasants and artisans to their group. Their humble ways, thrifty habits, and devout spirits continued to impress Menno Simons, contrasting greatly with his own drinking and frivolous life!

While secretly sympathizing with some of their doctrines, Menno launched into vigorous debate with the Anabaptists. Then his brother Peter became an Anabaptist. When he was slain in the massacre at Bolsward in 1535, Menno could repress his conscience no longer. He resigned his priestly office and renounced the Roman Church.

At first he boldly proclaimed his convictions, not openly joining with the Anabaptists. But by the end of the year 1536—two years after the publication of Luther's German Bible—Menno Simons had been banished from his native province. He went east to Groningen, where the Anabaptists were not yet openly persecuted. Here he was baptized by Obbe Philips, the leader of the Dutch Anabaptists.

"Brother Menno, the brethren want to ordain you an elder," leaders soon told him. "But I am unworthy," the ex-priest replied. "I am ignorant and my flesh is weak." They persisted and Menno consented to ordination.

He joined with the brothers Obbe and Dirk Philips in six years of preaching, baptizing, writing, ordaining other elders, and helping with the growing movement. Occasionally he took secret journeys to his home province, where in 1542 the Emperor Charles V issued an imperial edict.

"No one is to receive Menno Simons in his house or on his property," the proclamation read. "No one is to give him shelter, provision, speak with him, or read his books." Loss of life and property was the penalty decreed for violation of this edict.

Menno retreated to East Friesland, whose ruler Countess Anna, felt kindly toward the Anabaptists. In 1544 he preached and taught in Cologne, Germany, where a tolerant ruler let dissenters worship as they pleased. When a Roman Catholic ruler was restored, Menno, his wife, and their small children moved on to the Lutheran free city of Wismar on the Baltic Coast.

Menno found publishers hard to come by. The persistent preacher carefully sought out printers sympathetic with the free churches and soon the presses were humming *The Foundation Book*, a statement of his doctrinal views, is one of his principal works.

Until near the end of his life Menno Simons kept barely one step ahead of his persecutors. His scathing rebuke of Christians who were orthodox in doctrine but hypocritical in daily living did not increase his popularity. "A real Christian walks the straight and narrow—not the broad and open way," he told his congregations.

Menno's fruitful years came while he was a hunted man. In 1555 he wrote, "For 18 years now my family has endured extreme anxiety oppression, affliction, misery, and persecution. At the peril of life we have been compelled to live in fear and seclusion. The state ministers are saluted as doctors, lords, and teachers, but we are called hedge preachers, deceivers, and heretics and must be saluted in the name of the devil."

Two years later, Menno retired to Wuestenfeld, a small Anabaptist village near Holstein, Denmark Here he lived on a count's estate in peace.

On January 31, 1561, Menno Simons died. Today a monument to Simons stands upon a small knoll in a pasture beneath the shade of beautiful groves of oak.

History was painfully slow in catching up with the Anabaptists doctrine of religious liberty. The cherished freedoms brought by Roger Williams to North America were taught by Menno when such views kept him under the shadow of the stake. More than 400,000 Mennonites, named after the consecrated Dutch hedge preacher, along with millions of other "free church" members, must salute Menno Simons today as a champion of the "truth that sets men free."

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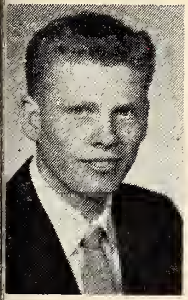
MEET THE OFFICERS: Pacific District



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COVER
Baptism in an old Dutch Mennonite Church reminds us both of the Reformation and one of the personal and responsible decisions each person has to make.

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THE MENNONITE

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EDITORIAL

TALKING ABOUT BETHLEHEM — III. "Who's in Charge Here?" is the title of a current comic book bestseller—the publisher hopes. And he chose the title well. The search for authority is a modern search. It engages almost everyone's mind in one way or another. If you are looking for signs of the times, take note. We grew up in homes where Dad was in charge—or, at least, Mom. Cast out into the cold dewey world, we cannot always find who has taken their place. We want authority, but we are afraid of it.

In the church, the search goes on. The congregation has authority. Its officers and ministers have a kind of authority. There is also talk about the lordship of Christ. And then there is the Bible. All these things are in the picture. How do they fit together?

Quite a few denominations have tried to fit the Bible into this picture in recent years. Since the General Conference Mennonite Church lives in the same world, it tries to do its bit. It all began at our 1959 session in Bluffton, Ohio. There A. H. Schultz, a pastor-delegate from Mountain Lake, Minnesota, moved that the Conference state its position on the Scriptures in a brief statement, which put heavy emphasis on an unqualified infallibility. The Bible scholars present opposed commitment to an ill-defined authoritative statement. A substitute motion called for a three-year study of the problem. Most delegates couldn't understand why their Bible teachers should rebel at a word that they thought all Christians accepted. But they willingly went along with the idea.

The executive committee chose an eleven-man commission for the job. Its members represented varied points of view. Among them were several men related to Omaha's Grace Bible Institute, an independent school supported and staffed by some of our congregations and its members. The school represents both a response to and a concept of one kind of authority both biblical and human.

The commission held four meetings. Its members discovered a large area of common agreement. Few of them had expected that ideas that had clashed in public debate could be so easily matched in private talks. They saw their nine-point statement and its supplement as a triumph in Christian communication. They felt it was a victory for the Holy Spirit. (For the text of the statement see *The Mennonite,* May 22.)

But the smooth sailing stopped at the meeting in Bethlehem, Pennsylvania, last August. The statement ran into squalls from both left and right. Source of some discomfort was the use of the word *infallible* in the eighth point: "We believe that the full revelation of God made in His disclosure of himself to Israel and through Jesus Christ His Son is accessible to us ultimately only through the Holy Scriptures and is our final infallible authority in all matters of faith and practice."

William Klassen, professor of New Testament at Mennonite Biblical Seminary, pointed out that Mennonite women who cut their hair and men who no longer grow beards could hardly say that they take the Bible as infallible in their practice. A. H. Schultz (now of Richfield, Pa.), the originator of the action, complained because the commission had not given special attention to the inspiration of Genesis 1-11. In spite of such vocal dissatisfaction a motion to shelve the statement was defeated by a standing vote. A later motion to detour the statement through further study sessions was blocked with a vote of 1,065 against to 406 for. This paved the way for wholehearted adoption with a 1,434 to 72 vote.

Obviously the statement wasn't perfect. But then people aren't perfect either. All agreed that the statement brought some new light to an area often dark and confused. Of more lasting value than the statement will be the 5,000-word supplement that the commission filed. It elaborates on the infallibility problem by saying, "It is wise . . . to stay with biblical terminology in speaking about the authority, inspiration, truthworthiness, and infallibility of the Scriptures." This narrows the field a bit.

The statement and particularly the supplemen bring the Mennonite study of the Bible into the ligh of the twentieth century. They say that we can fee free to study the Bible in the light of today's scholar ship. Some had been afraid to do this. It is good t know that the Bible is strong enough to take all th study man can give it. That's the kind of Bible like to have.

77:44 November 6, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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Last spring the Church Peace Mission released an urgent message to the churches of America. The following article has been adapted from that statement. A copy of the full text may be secured for 15 cents from the Church Peace Mission, 4102 Brandywine Ave., NW, Washington 16, D. C.

U.S. AIR FORCE

A CHRISTIAN APPROACH TO NUCLEAR WAR

HERE IS NO PARALLEL between the
ars of the past and a possible fu-
re nuclear war. Such a war will
ntaminate the earth and its at-
osphere. It may destroy all of
vilization. Our race may be gen-
ically distorted and the extinc-
on of human life and of earth's
e-sustaining resources is quite
ssible.

No beneficial results could follow
om the employment of such brute
rce. Atomic war so offends against
e doctrine of creation that a Chris-
n reason for war is no longer
ceptable. It is not possible to
eak of a "just war" fought with
omic arms.

Those who use or plan to use such
structive power come dangerous-
close to seizing the role of the
eator. They can go so far as to
set the balance of nature which
akes human life possible.

In our day the nations have seized
d's place. Each claims that it
eks the real or ultimate good of
e world. Each claims the right to
e whatever force is necessary to
cure its ends. Each nation takes
upon itself to make this decision
t only for its own people but for multitudes of non-combatant peoples. Many innocent people will certainly perish in a nuclear war, if indeed there are any survivors at all.

One or both parties in a war may invoke God and risk life in the expectation that a better life will result for those who may survive. But this does not alter the fact that each nation in its own ways lays claim to divine right over all mankind. Thus the Creator of the world is replaced by tribal gods which personify the national interest.

Love and Force

Love is the Christian way of dealing with evildoers. It can overcome injustice and violence. This love must embrace enemy as well as friend, the attacker as well as his victim. We are bidden to be "not overcome of evil but to overcome evil with good." If resort to force can be justified on Christian grounds, it is only to restrain evil and redeem the evildoer rather than destroy him.

In relations between nations many Christians throughout history have said, "Under certain conditions war might be justified. It is a tragic, though unchristian, necessity in a sinful world."

Discipleship in Political Life

But such tolerance cannot possibly extend to the unlimited use of force in nuclear war. True, Christian doctrine does assign a role to the government or the state in the plan of God. But this does not justify absolute nuclear sovereignty. The modern state must rather surrender some measure of sovereignty. International law backed by discriminate use of police force under the direction of the United Nations is implied in the Christian doctrine of governments.

The nations have fought two world wars in one generation, only to be plunged into the era of nuclear war—war, geared not so much to the influencing of history as to its mad and meaningless conclusion—a blasphemy against the Creator himself. Christians have tried to pull mankind back from the brink by pouring into the power politics of the nations some measure of

Christian humility, restraint, and concern for others. They have tried to build confidence in such measures of good will as could be coupled with large-scale nuclear arms programs. Such measures are totally inadequate to the bleeding need of the present hour.

We must go back to the basic certainties of the Christian faith. Turn to the stern and revolutionary demands of the gospel and see whether they can furnish us a new insight into the human predicament. Let us find new ways of dealing with the problems of our age. Power greater than our own is needed to translate into reality the ancient prophetic dream of peoples who learn to walk in the way of the Lord.

The Christian has a mandate to relate his discipleship to his role as a political being. The Christian ethic must be applied by men in their political relationships fully as much as in their personal relationships.

Sacrifice and Atonement

Admittedly, the way of discipleship is not possible for nations in the way open for individuals. Apart from Jesus Christ no person or group has ever fully lived out the task of the Servant. But the commission of the Servant is addressed to nations as well as individuals—and more urgently now than ever before.

Reconciliation involves the Cross and means surrender of pride. Readiness to accept sacrifice goes with it. It means this for nations as well as individuals.

Forces opposed to righteousness and freedom have to be met with counter forces—with justice, steadfast love, and sacrifice. Sacrifice means willingness to persevere in doing right and seeking to establish it by means of love and against the disapproval or opposition of others, if necessary to the point of death. Preserving physical life and particular political forms is not the supreme end of human life.

Accordingly, it is a deceptive notion that willingness to fight an atomic war in the defense of freedom is a form of Christian sacrifice. Atomic warfare is meaningless and futile. It cannot be justified by the resolve, "Give me liberty or give me death." It holds no promise that many may live in freedom because some have voluntarily sacrificed their lives. It means rather the end of freedom in mass suicide.

Such ideas cannot be equated with the sacrifice of Christ which was a disciplined self-giving that refused to injure any other human being. Christ aimed at the building up rather than the annihilation and distortion of life.

The atonement teaches us the wickedness, the subtlety, and the power of sin. But it also shows the possibility of overcoming sin in union with Christ. We must therefore shun every tendency to blame our sorry performance as Christians because we presume that we cannot do otherwise. Thus we mock the Incarnation, deny the Atonement, and flout the ethical commands of the New Testament. We are not so free of sin as we are likely to think in our self-congratulatory moments. We could become much freerer of it than we usually admit in our moments of self-defense. This is true of nations as well as individuals.

Who Terminates Human History?

At various points, the Bible suggests that God may not will that the human race continue indefinitely within the structure of history as we know it. But there is certainly no scriptural mandate for man to bring about the end of history.

The present policy of major nations in ringing large sections of the world with atomic armed planes and missiles is itself direct seizure of God's right to end creation. It assumes that man, acting in the limited interests of one nation or group of nations, has the wisdom to apply unlimited power in the pursuit of his goals.

Christians see no resemblance between the end promised in the Scriptures as the fruition of God's purpose and the end that might be brought about by the rash acts of man in defiance of the norm of love revealed in Christ. Men and nations may usurp God's exercise of power but Christians cannot join them in such rebellion against God.

The Basis of Christian Hope

We cannot be sure that abandonment of atomic arms will avoid a holocaust. It may not even bring righteousness and peace among nations. The true basis of Christian trust in reconciliation is its consistency with the nature of Christian hope. Christian hope is sturdy when linked with acts of faith tha grow out of unreserved commitmen to the standards and demands o biblical teaching.

This hope and the acts of fait that come from it may seem idealistic and utopian. If this is so it i only because men at large have no responded to this hope. But this doe not mean that this hope and fait are poor substitutes for nuclea armed might. Reliance upon arm certainly does not advance either security or reconciliation among nations. Rather it tends ever mor dangerously toward war through ac cident or fear.

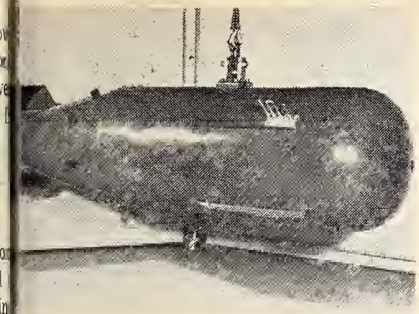
Our hope is born of faith in Go and the knowledge that Christ i the Lord of History. In this hop and faith, men facing their politica responsibilities will discover ne courage to refrain from futile an pathetic trust in violence to mai tain or extend the national or un versal interest.

But someone objects: "Nation which cease relying on unlimite use of force will incur the risk o enslavement and individual physic and mental suffering which mig be imposed by a conqueror."

Such an ordeal could not be a acute and meaningless a form o suffering as that bound to occur i an eruption of atomic warfare. Th is not just because some life is be ter than no life. It is not bare su vival that ultimately matters f the Christian who does not fe death.

Survival of life under tyrann could be creative. The risk of e slavement at the hands of anoth

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editor correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas **Postmaster: Send form 3579 to 720 Main, Newton, Kans**



"Little Boy," the 120-inch atom bomb dropped on Hiroshima in 1945. It weighed 9,000 pounds and was equal to 20,000 tons of dynamite. "There is no parallel between the wars of the past and a possible future nuclear war."

ation is not so fearful a thing as e risk of effacing the image of od in man through wholesale adopon of satanic means to defend ational existence or even truth.

What would be the substance of eedom, truth, and love, after we ad used atomic weapons in a genal war?

Do not underestimate the positive fect that a policy of reconciliaon might have upon hostile naons. Do not base your reliance pon love on the assumption that will automatically bring love om other nations. But on the other and do not underestimate the pow- of redemptive love as practiced nations. It is easy to become turated with political and military octrines which produce cynicism. hese rob us of the courage to try ose deeper realities that cry aloud r opportunity to work in men and ations today.

What would happen if a nation response to a prophetic Christian mmons to abandon its reliance on uclear weapons and massive reliation based its policy toward her peoples on resolute good will ad massive reconciliation? The relts might not be as great and vift as we imagine in our most timistic moments. But there would oubtless be more signs that polies in harmony with Christian ith are "practical" than our doubtlness presently encourages us to pect.

oncrete Proposals

What does this mean for a naon? We cannot present a complete outline here. Developing such program must in fact depend iefly upon the labors of many invidual Christians and church dies who share these convictions. ere, however, are several concrete proposals which we are prepared to endorse:

1. We advocate that our government commit itself immediately to the most serious and unremitting effort to achieve controlled disarmament among nations. Dismantling military establishments requires much time. But total and general disarmament is not the basis of policy. We seek security in international agencies and not military establishments.

2. As Christians we affirm that we cannot under any circumstances sanction the use of nuclear and other mass-destruction weapons. We cannot allow using the threat of massive retaliation by these weapons for so-called deterrence. We accept the responsibility of bearing witness clearly and persistently to these convictions among our fellow-Christians, especially among Christian youth, and also among our fellow-citizens generally.

3. We plead with the leaders of our government not to persist in piling up nuclear arms even if other nations are not prepared to agree to the same course. We call on our people to support a program of unilateral withdrawal from the nuclear arms race. In the absence of agreement to disarm, and faced with increasing danger that a nuclear holocaust may be accidentally set off as more nations take steps to equip themselves with nuclear weapons rendering agreement still more shaky, such decisive one-sided action may be the only way to break the terrible circle of armament and counterarmament in which the world is trapped. As a beginning step we advocate that the United States cease the testing and further production of atomic weapons and of chemical, biological, and radiological weapons.

4. We advocate serious negotiation to pull back troops and military installations from various areas, such as Middle and Eastern Europe, the Middle East and Far East. These areas should be neutralized as was done in the case of Austria. The problem of guarantees against aggression should be placed in the hands of the United Nations.

5. We urge that the United States free itself from military alliances with imperialist and reactionary regimes which are of dubious value even in a military sense. Instead this country should adopt political, economic, and cultural policies which will make it the symbol to the peoples of Africa, Asia, Latin America, and even of Communist lands, of their hopes for freedom, equality, and deliverance from the ancient curse of abject poverty.

6. We urge upon our fellow-Christians and upon governmental agencies and educational leaders serious study of the possibilities of nonviolent resistance to possible aggression and injustice.

7. We call upon the Christian church to rid the American people of the notion widely held that Christian values can be defended by the extermination of Communists. We plead with our fellow-Christians to help in carrying out our primary Christian task of winning adherents of Communism to Christ by the preaching of His gospel and the daily practice of the ministry of reconciliation which He has entrusted to us.

Conclusion

God has not called us to be dragged like slaves in the wake of history plunging to its doom but to be the messengers and servants of Christ who is the Lord of history and the victor over the demonic forces in it.

It is with a deep sense of our own unworthiness, our little faith, our halting obedience that we send this message to the churches and to our fellow Christians everywhere. But we believe that in response to faith, God will now, as in other times of man's sinning and despair, impart new light and power to His church and His people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire a new meaning.

NEWS

Churches Concerned About Cuba

On October 22 the cold war lost much of its coldness. The blockade clamped on Cuba and Russia looked like an act of war. The world's tense people doubled their fears. World War III seemed close.

Six days later, the heat died down. Russia promised to pull its bases out of Cuba. Whether United States firmness had changed the direction of the cold war remains to be seen. A world that had gotten a look at its own ashy coffin prayed for a better way out for the next time.

During the six dark days of late October several church groups spoke their concerns for world peace. In Geneva, Switzerland, the World Council of Churches expressed "grave concern" over the United States action in Cuba. The council's officers hoped fervently that "every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tension."

This statement was followed by one from the National Council of Churches. It was in the form of a message addressed to its 31 member denominations. J. Irwin Miller, the council's lay president, called for "the utmost restraint, calmness, and control." Renewed negotiation were also called for.

The message spoke of the continuing friendship between the peoples of Cuba and the United States Said Miller, "We are hopeful tha the Cuban people will be free from foreign domination, and tha we all may progress in political economic, and social well-being.

Mennonite Views

Edgar Metzler, executive secretary of the Mennonite Central Committee's Peace Section, saw six concerns in the present crisis. Thes were contained in an article writte Friday, Oct. 26.

"1. The deeper tragedy of th Cuban crisis goes back to the beginning of the Castro regime whe the United States imposed an embargo on sugar and cut off diplomatic relations. U. S. economic interests could not tolerate the lan reform and nationalization of basi industries which were designed t alleviate poverty and return economic resources to Cuban contro

"2. Because the United States rejected the aspirations of the Cuba revolution, Castro turned for hel to the Soviet bloc. Cuba was the viewed only in the context of th Cold War. Belligerent anti-communism overshadowed concern for th desperate educational, economic and technical needs of the Cuba people. If at this point the Peac Corps had been sent to Cuba, i would likely not be necessary t think of sending the Marine Corp today.

"3. The United States action wa taken unilaterally, with a grea buildup of secrecy, and against th background of a political campaig where Cuba policy was a key issu

SELF-HELP IN MEXICO Agricultural workers cooperate with the government agriculture department and Rockefeller Foundation in trying to improve farming practices. Commercial fertilizer has been introduced and experimental plots of grain crops planted. Field days have been held to share with Mexican farmers the results of experiments. Two MCC volunteers are working with the Heifer Project. To receive an animal the farmer must show real need for help, give assurance that the animal will receive adequate care, provide the cost of transportation from the Mexican-United States border, and pass on the first-born offspring to someone else in need.

he net effect has been to stifle iscussion of other alternatives. rovocative military action by the nited States is hardly a creative nswer to provocative military ac- on by Russia.

“4. The press in this country gave most no attention to statements y Cuban leaders in the UN, fol- wing the Congressional resolu- on on Cuba, that they were will- g to negotiate with the U. S. and ould cease any defensive buildup given guarantees of Cuban terri- rial integrity by the U. S. The essure for a show of force as an nswer to the problem of Cuba emed to over-ride all considera- ons of international law, order, d justice.

“5. U. S. bases on the border of ussia give a hollow ring to much f the American outcry against uba. Editorials justify the present tion because it is ‘intolerable that e should live under the shadow of eir missile launchers.’ But the her side lives under that same adow. What is intolerable is the tional pride and self-righteous- ss on both sides that is willing to crifice millions of innocent men, omen, and children.

“6. It is at this point of concern d compassion that Christians ould pray and witness most ear- stly and urgently. A Pentagon ficial this week estimated that a ll blockade including food and edical supplies could bring Cuba the point of complete collapse thin three months. Is such cal- us concern for human suffering stified, even within the context the legitimate use of force by the ate? And what of the unspeak- ly greater suffering that would llow if bombs or missiles begin fly?”

The Mennonite ministers of the icago area prepared a letter to eir congregations on the crisis. was read on Sunday morning, tober 28. Calling for repentance d calmness, the message warned ainst a spirit of blind self-right- usness. This spirit could easily velop as press, television, and dio strive to justify the presi- nt's action. The Chicago minis- rs asked their congregations to editate on “these established and ll-known facts”: “That for more an one hundred and fifty years nerican relations toward Cuba have been characterized by a series of exploitative acts.

“That during all these years we were content to live in our prosperity side by side with Cuba in almost complete disregard of the terrible poverty of her people.

“That even in most recent times, just prior to the Cuban revolution, in pursuit of our economic advantage in Cuba, we supported with money and military equipment the Cuban dictator Batista, a tyrant as merciless and unscrupulous as any in the world today.

“That even as our nation criticizes the dictatorial characteristics of the Castro regime, she continues her alliances with corrupt and dictatorial regimes in Spain, Formosa, Vietnam, Korea and elsewhere.

“That even as the United States acts against the soviet arms buildup in Cuba, it continues to support a widespread network of military bases surrounding the Soviet Union, several of which poised missiles and atomic warhead supplies.

“These well-known facts make a mockery of the self-justifications which Americans employ to support their bellicose attitude toward Cuba and the Soviet Union. Brethren, let us resist earnestly becoming enmeshed in this web of blinding, self-righteous hate.”

Fellowship of Reconciliation

The Fellowship of Reconciliation spoke out in the strongest language. The group lamented the “classic pattern of maneuver and counter-maneuver” of power politics. The statement signed by Alfred Hassler and Charles Lawrence, officers of the pacifist fellowship said that such activity has always led to war.

The Fellowship of Reconciliation offered a five-point program. This they said was designed to “ease the situation almost overnight and effectively answer Communist propaganda throughout Latin America.

The program included: (1) U. S. acknowledgement of a share of the blame for the situation and acceptance of mediation offers by the U. N., Mexico, or other interested but neutral parties; (2) removal of the embargo in exchange for removal of aggressive military bases in Cuba and the re-establishment of civil liberties in that country under UN supervision; (3) the conversion of Guantanamo Naval Base into a health center for the entire Caribbean area under UN supervision; (4) U.S. and U.S.S.R. cosponsorship of a UN supervised program of massive world aid to the emerging nations in Latin America, Africa and Asia; and (5) a U. S. offer to finance the minimum expenses of American volunteers to assist with teaching, medical and other constructive programs in Cuba.

Telegrams and Letters

In its closing session on Oct. 23 at Goessel, Kan., the Western District Conference passed a resolution of concern. Asking that their congregations give themselves to prayer for the world crisis, the conference sent telegrams to President John F. Kennedy and Russian Ambassador Valerian A. Zorin.

The telegrams to Kennedy and Zorin said: “The Western District Conference of the Mennonite Church in session October 23 voiced deep concern at the grave crisis that has arisen to threaten the whole world. We hope United Nations may be used to avoid the frightful possibility of war and effect a truly peaceful solution of present world tensions.”

Summarizing the outlook on the crisis, Edgar Metzler said: “There are constructive and positive steps the United States could take that would transform the present crisis from the brink of war to an opportunity to improve the welfare and peace of Cubans and all Latin Americans. First must come recognition of the futility of meeting force with force, of using the ways of war to gain the prize of peace. This will release resources and energy for meeting basic human needs which remain untouched by the present strategy.

“There does not appear to be much support for such a change in direction. Mail and wires at the White House have run at least 20 to 1 in favor of the present, or stronger, action. Conversation overheard on subways and the train from New York yesterday [Oct. 25] indicated that some citizens will be disapopinted if there is *not* an actual outbreak of hostilities over Cuba. Where, among a people who can become bored with peace and preoccupied with violence, are the voices of God's people?”

Strangers in the Bible—III

God's Guests in the Promised Land

Pieter de Jong

The Exodus was the great act of God for Israel. With it He ended their sojourning and slavery in Egypt. Together with the giving of the Law on Mount Sinai it is the beginning of Israel as the covenant community.

After having been set free from the Egyptian oppressor Israel did not right away enjoy the privilege of living in the promised land. Moses only saw it from a distance. They were nomads in the desert for forty years!

The desert did not end the sojourning. On the contrary it continued, but with a different perspective: they looked back at the great liberation by the God of the covenant, and forward to the promised land.

The New Testament looks at the life of the Christian church as the wandering of the people of God in the wilderness. Stephen says of Moses: "This is he who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers; and he received living oracles for us" (Acts 7:38).

The church is the church in the wilderness, fed by the manna of God. See I Cor. 10:1-4.

The Passover has become the Lord's Supper, and the Exodus Jesus' death and resurrection. (See Luke 9:31.) The church, as Israel in the desert, looks back at the victory gained by God and at the same time forward to the full realization of this victory in the future. Life of the church is life between D-Day and V-Day.

The promised land

Israel did not possess the promised land because of her own choosing. God, rather, had given it to them as the land of His choice. See Psalm 105:11-15; 78:55.

In this land He also chose the place where He would dwell so that Israel could be His guest. This idea is indicated by the word "inheritance." Canaan was given to Isra as an inheritance where each trib and individual had his lot. The cel bration of the year of jubilee pr tected this order. The story of N both who refused to give Ahab h vineyard is a striking witness t

Woodcut by Robert W. Regier

his way of thought (1 Kings 21).

In the New Testament the church nherits the kingdom. The Kingdom of God is not a certain geographical area but the rulership of God which extends over the whole of creation. Christ represents God in His kingdom: "All authority in heaven and on earth has been given to me" (Matt. 28:18). Those who bow before Him enjoy the peace, joy, and glory of it. They inherit it as adopted sons and fellow-inheritors of the Son (Gal. 3:15ff.).

Man: a stranger

But this kingdom is not of this world; therefore His people are strangers in the world. They are born of the Spirit and therefore are not at home in the present situation. They are people who live in he spirit of expectancy. They are always on the move to the city with foundations: "For he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:10).

Israel as the chosen people of God are called to live the lives of strangers. In doing so they express man's real predicament. Since the fall man has lost his home. Adam is an exile who cannot return to the place where he came from. He is a refugee who has been cut off from the country of his origin.

He vaguely remembers a better past but is unable to recapture it. Any effort on man's part to regain a permanent home in this world is being cut off (such as Babel, Gen. 11). Man and the world have become strangers before God; therefore man is estranged from his fellow man and even from himself.

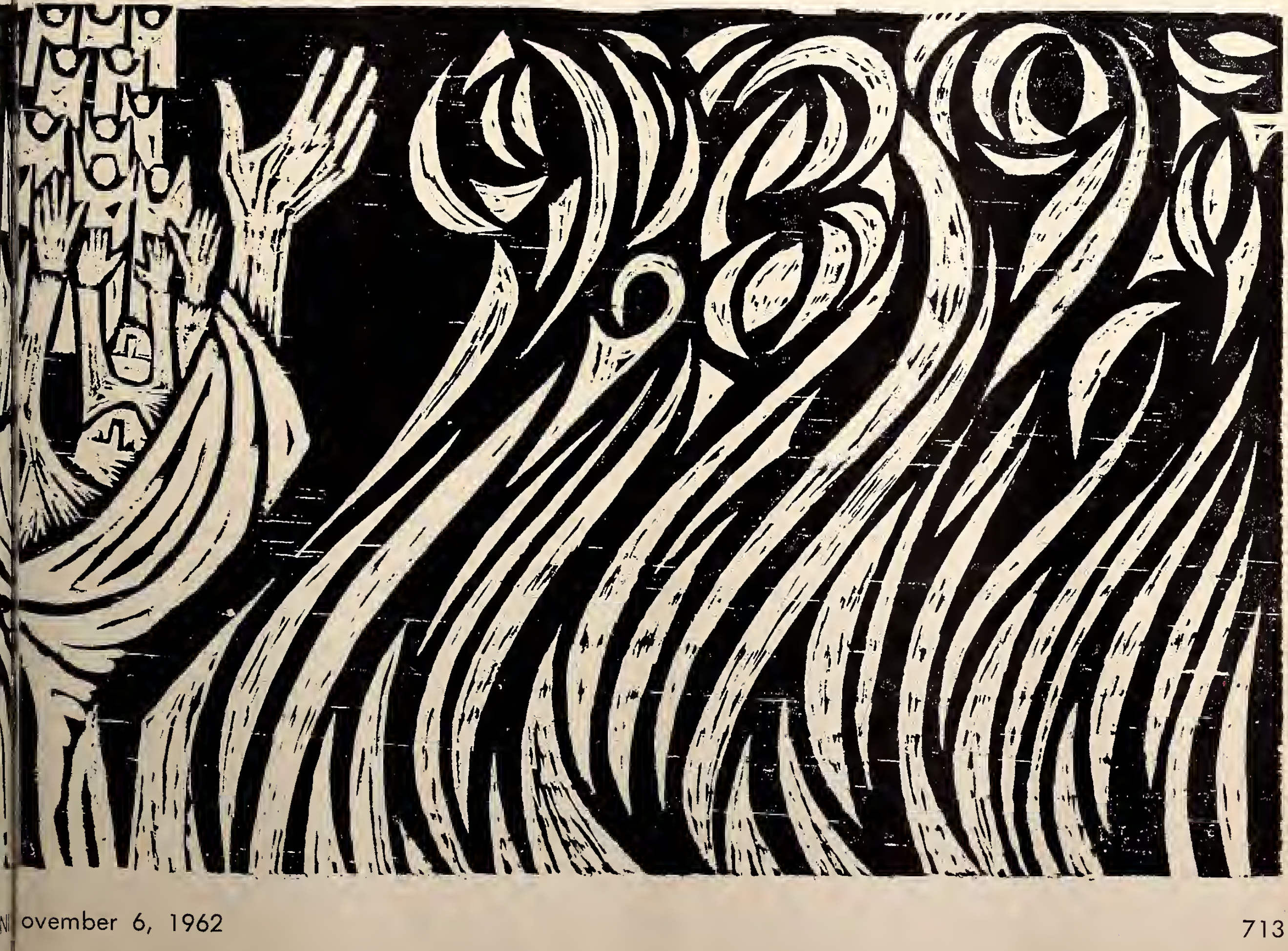
But Israel is called to express this not merely in a negative manner. Israel is not called to be stranger *before* God but stranger *of* and *with* God. Where God calls His people He sets them apart: "You shall be holy to me: for I the Lord am holy, and have separated you from the people, that you should be mine" (Lev. 20:26).

Reconciliation With God

In becoming reconciled with God Israel becomes foreign to the world as God is alien to the fallen world. His work is strange (Isa. 28:21). Israel, as God's guest in the promised land, shares in this strange character. Their being strangers of God in Canaan is a preliminary picture of how the gap between the world and God is overcome.

But the real victory over this estrangement was not gained until Christ came into the world as a stranger.

Psalm 106: He rebuked the Red Sea, and it became dry; and he led them through a deep as through a desert.



NEWS

New Church at Liberal, Kansas

The Western District Conference began construction this fall of another new church. This building will be in Liberal, Kan. Liberal is in southwest Kansas, near the Oklahoma border.

Liberal's Calvary Church was organized in 1959 with 22 members. The group was formed with people living in the city and former members of nearby Pleasant Valley Church, Kismet. The Kismet church was dissolved in 1959 and its pastor Harold Jantzen, became the part-time pastor of the new congregation. Beginning January 1, Richard Ratzlaff will serve the group full time. Ratzlaff is currently pastor of the Church of the Good Samaritans, Holland, Pa.

The Calvary Church represents the fifth congregation established by the Western District Home Missions Committee in as many years. Other congregations have included Kansas City (Kan.) Church; Arvada (Colo.) Church; Southern Hills Church, Topeka, Kan.; and Faith Church, Newton, Kan. Construction of the Calvary Church is under the direction of Sam Ediger, Buhler, Kan., and Franzie Loepp, Turpin, Okla.

Meeting at Goessel, Kan., October 19 to 23, the Western District adopted a budget of $85,000. Of this amount, 80 per cent is for the missions committee with $23,500 marked for the building project.

In other activities, the 300 delegates from 66 churches adopted resolutions on ministers' salaries and civil defense. The conference recommended a salary scale for ministers ranging from $3,800 to $6,000 depending on experience and training. The resolution had been prepared by Mennonite Men.

As its officers of the coming year, the conference re-elected Ralph Weber, Moundridge, Kan., as president, and Elbert Koontz, Hillsboro, Kan., as secretary. Aaron Epp, pastor of Alexanderwohl, the host church for the conference, becomes vice president. He succeeds P. W. Goering, Moundridge.

In other elections the conference chose Elmer H. Goering, Moundridge, and Val Krehbiel, Hydro, Okla., for its Board of Trustees. Elected to the Home Missions Committee were Arnold Funk, Halstead, Kan., and Henry Goosen, Hillsboro. Raymond Frey, Hillsboro, John W. Goering, McPherson, Kan., and Lamont Woelk, Inman, Kan., were named to the Education Committee.

New members on the Peace and Service Committee are Norman Bergen, Beatrice, Neb., and Henry Guhr, Lehigh, Kan. Levi Koehn, Goessel, was elected to the Historical Committee. Mrs. Art Wedel, Halstead, was re-elected to this committee. Peter Bartel, Wichita, Kan., was re-elected to the Retreat Committee. A new member chosen for this committee was L. R. Amstutz, Whitewater, Kan.

The conference reorganized its Welfare Institutions Committee by choosing three new members for the three-member committee: Harold W. Buller, Beatrice; R. L. Krause, Goessel; P. A. Wedel, Inman. The following were named to the Charity and Program committees respectively: P. T. Neufeld, Inman; Ben Friesen, Meno, Okla. Mrs. Willard Unruh was named to the Credentials and Statistics Committee.

As its representatives on the Bethel College Board of Directors, the conference chose Virgil Flickinger, Inman; and Harold Voth, Burrton, Kan.

HYMN CONTEST

The Mennonite Song Festival Society is sponsoring its fifth annual Hymn Contest. A hymn text dealing with World Peace and Brotherhood is the subject for this year's contest. This subject has been chosen because of the Mennonite peace emphasis and the general lack of good hymns in this area. The winning hymn will be the prescribed text for the 1964 tune contest, and will be performed at the 1964 Mennonite Song Festival.

Texts will be judged by the Hymn Society of America and prizes of $25, $15, and $10 will be awarded. Interested persons may write to: Hymn Contest, North Newton, Kan., for further information. Deadline for entries will be March 1, 1963.

RED CROSS CHESTS NEEDED

The shipping department of Mennonite Central Committee is seeking the return of Red Cross chests now in possession of former workers. These chests are needed for packing drugs, medical equipment, books, foreign workers' requirements and miscellaneous goods. As a suggestion, the chests may be filled with used clothing before returning.

These chests may be brought or sent prepaid to any of the following: MCC, Akron, Pa., Attention: George Fast; MCC, Newton, Kan.; Ladder Factory, Archbold, Ohio, Attention: Harry Sauder; Clarence Nussbaum, Rt. 1, Kidron, Ohio; MBMC Warehouse, 2117 14th Ave., Elkhart, Ind.; Mennonite Home for the Aged, Eureka, Ill., Attention: Earl D. Greaser.

ANNUITY CONTRACTS HELD

Six new annuity contracts in the amount of $3,000 were negotiated by the General Conference Mennonite Church during the past year These figures were released by William L. Friesen, executive secretary of the Board of Business Administration. The $3,000 represents gift to the Conference by six individua church members. The Conference i turn invests the money and pay the donor interest on the basis o age during his lifetime. The principal becomes the permanent property of the Conference on the deat of the donor. Among the twenty-tw contracts now held by the Confe ence, some are dated as early a 1924. The total amount of these contracts currently is $30,000. Friese also stated that there are ninetee estates pending settlement fro which the General Conference is t derive some benefits.

CHURCH RECORD

VORKERS

Eldon and Helen Bargen, recently f Cassopolis, Mich., and formerly f North Newton, Kan., have gone o Colombia, S. A. They will assist nissionaries there for two years. mong other assignments, it is expected that the Bargens will serve s houseparents at the mission chool where their children will ttend school.

Donavon Ediger, Hoffnungsau hurch, Inman, Kan., has entered -W service in Kansas City.

Shirley Hildebrand, first Pax-voman in the Voluntary Service rogram, writes from Taiwan. She eaches children of missionaries. he says of the school: “Our school or the time being is housed in a acant house. Very soon we hope o move to a new builidng on the ard of our Meilun Church. We are ll looking forward to having near- y twice as much room.”

Lora Klassen, Rosemary, Alta., as begun Voluntary Service in Iexico. A registered nurse, she will erve in the hospital at Cuauhteioc, Chih., where several nurses ave been placed by the Board of hristian Service.

Ronald Phillips, Souderton, Pa., as been appointed as Director of hurch and Community Relations, t Brook Lane Farm, Hagerstown, Id. Mr. and Mrs. Phillips are memers of the Grace Church in Lansale, Pa.

MINISTERS

Herbert E. Miller has accepted a call to serve the North Danvers Church at Danvers, Ill. He will assume the pastorate there in January, 1963. Miller has served the Grace Hill Church near Newton, Kan., since 1949. Mrs. Miller has been on the staff of Mennonite Publication Office for the past four years, where she is in charge of Sunday school work and the audiovisual library.

Richard Ratzlaff will take over the pastorate of the Calvary Mennonite Church, Liberal, Kan., on January 1, 1963. He is currently the pastor of the Church of Good Samaritans, Holland, Pa.

Marvin Zehr, assistant pastor of the First Church, Berne, Ind., and president of the General Conference YPU, was ordained to the ministry on Sunday, Oct. 14, in Flanagan, Ill. Erland Waltner, Walter Gering, Gordon Neuenschwander, and Robert Coon assisted in the service.

NEW ADDRESSES

Menno I. Bergen, 24968-56 Ave., R.R. 3, Aldergrove, B. C.

James Eichelberger, 217 S. Woodlawn, Burlington, Iowa.

John J. Goering, Bermuda Biological Station, St. George's West, Bermuda.

Gladyne Horsch, 1212 North Dodge, Tucson, Ariz.

Gretchen R. Hunsberger, 68 E. Linden St., Ames, Iowa.

Dan M. Jantz, South 17 Lacey, Spokane 31, Wash.

Lubin W. Jantzen, 1090 Snyder Rd., M.R. 2, Lansdale, Pa.

Peter Klassen, R.R. 2, Powassan, Ont.

Frank Laemmlen, 1047 W. Grand River, E. Lansing, Mich.

Sylvan S. Lehman, Mennonite Memorial Home, West Elm St., Bluffton, Ohio.

Mrs. Helen Lingenfelder, 536 Burchett, Glendale 3, Calif.

Darrell Krehbiel, Capri Apt. 222, 9307 Washburn Crossing Rd., Downey, Calif.

J. Paetkau, 747-7th St. S.W., Medicine Hat, Alta.

Robert Rich, 3826 Bell St., Kansas City 11, Mo.

Sherman Roth, 427 Normal Rd., DeKalb, Ill.

Joe Schrag, 2019 West 2nd St., Topeka, Kan.

D. W. Van Nattan, A.I.M., P.O. Loitokitok, Kenya, East Africa.

Rheinhard Vogt, 17 Westgate St., Winnipeg 1, Man.

Marvin Voth, 7324 N. 33rd Ave., Apt. 2, Phoenix 21, Ariz.

David Whitermore, 624 York Ave., Lansdale, Pa.

CALENDAR

Northern

Nov. 11-18—Fall Services, Friedensburg Church, Avon, S. D. Frank Harder, speaker.

Nov. 18—Harvest Mission Festival, Friedensburg Church, Avon, S. D.

Western

Nov. 11-16—Spiritual Life Emphasis Week, First Church, Hutchinson, Kan. Russell Mast, speaker.

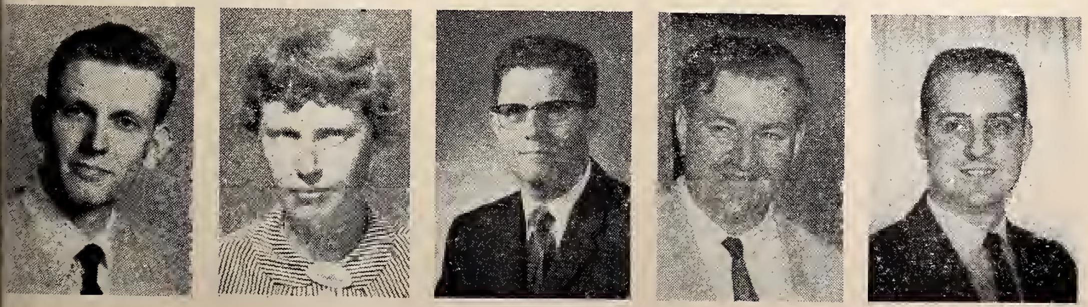
Nov. 18-23—Fall services, Alexanderwohl Church, Goessel, Kan. Speaker, William Klassen.

Nov. 11-17—Fall Meetings, New Hopedale Church, Meno, Okla. Myron Augsburger, speaker.

Nov. 11-18—Fall Meetings, Bethany Church, Kingman, Kan., Erwin R. Wedel, speaker.

Nov. 11-18—Fall Meetings, First Church, Pretty Prairie, Kan. Gideon Yoder, speaker.

ldon Bargen, Lora Klassen, Ronald Phillips, (works); Richard Ratzlaff, Marvin Zehr, (ministers).



LETTERS

ABOUT THE DIFFERING VIEWS

To the Editor: I regret that some writers of "Letters to the Editor" in the October 16 issue of *The Mennonite* chose to make a personal attack on Brother Heinz Janzen rather than discuss the merits or demerits of his article on the RSV (Sept. 25). I am one of the older ministers in the General Conference Mennonite Church and have personally known Brother Janzen since his teen-age days. For the past six years he has been a faithful pastor in our Central District Conference. He is a graduate of a conservative theological seminary and is evangelical and conservative in both theology and practice. I am sure that had the writers of these letters known him as I do they would have written in a different vein. I personally did not interpret the words, "grieve" and "discard" in the same sense as these writers did. *Paul N. Roth, Carlock, Ill.*

THE ISSUE OF TRANSLATION

To the Editor: The King James Version versus the Revised Standard Version of the Bible has been again raised by the article by Heinz Janzen commemorating the tenth anniversary of the publication of the RSV. I am grateful for the article and the commemoration. I believe it is good, when an issue is controversial, to openly face the matter seeking to understand the issues and arrive at a decision. This is much better than avoiding the issue and letting it rankle. To be a brotherhood of Christ is not possible if underneath we have reservations about each other. And, to be part of a Christian community means that we must be able to openly express our concerns. This article and discussion are doing this.

The strong feelings about the King James Version reminds me of two things. First, I am reminded of the generation in which my grandmothers lived. Both of my grandmothers never learned English. The Bible for them was in the German. The generation that followed them changed to English. There were those in my grandparents' generation who, even though they knew English, never accepted the King James Version as the Holy Scriptures. Indeed, for them the King James Version was bad and was resisted as stoutly as the Revised Standard Version is now.

In a church I served, an elderly woman whom I frequently visited was reading her German Bible through a magnifying glass. That day, when I read for her, I tried to read in the German, for, she said, the English Bible simply *did not sound like the Scriptures*. After I read for her, she kindly let me use the English, for my German was not too convincing! But, she faced the problem every one of us faces who were raised with the King James Version. Anything else has a qualified authenticity, it does not sound like the Scriptures. Therefore, we react to the new versions in a negative way. We are fearful that our children will not learn to love the Scriptures—even as a previous generation feared the change from German to English would undermine the faith.

Seemingly, this was precisely the problem the translators faced who rendered the word of God into the English tongue from the original tongues for His Majesty, James, King of Great Britain, France, Ireland in the year 1611. The King James Version was done by order of the King and was appointed to be read in the churches. It was to supersede all other translations. The order was for the Church of England, or the Episcopal Church, and all the translators were members of that church. . . .

Those translators of the King James Version did a most remarkably good work. What was intended originally for the Church of England, because of its quality, became a standard translation for all who used the English tongue. We are ever grateful to them.

But, language has changed, and we have much more knowledge of the original Scriptures than did the translators of the King James Version. Their oldest manuscripts from which they translated were from the twelfth century, today, we have third and fourth century manuscripts—and the Isaiah scroll even dates before the time of Christ. A new version was very much needed.

The Revised Standard Version translators spent many years of tireless labor to give us a new version. They did it as a service to the Lord. Like the King James Version translators, they are being "maligned, subjected to the censures of illmeaning and discontented persons, and subjected to bitter censures and uncharitable imputations." [Quoted from the Preface to the King James Version.]

The record states it took fifty years before the King James Version was accepted by the people. In another forty years, the Revised Standard Version will be accepted. And, this fact will not undermine the faith, even as the change from German to English did not undermine the faith of our church. Thank God for those who love the Scriptures, are concerned for its preservation, seek to put it in the simple language of the people, and in every way foster its faithful use. For, to seriously and daily study the Scriptures changes men. *Esko Loewen, North Newton, Kan.*

Space and the need to discuss other matters does not allow us to print even portions of the many letters we received supporting the publication of the article on the Revised Standard Version. The above letters will have to serve as representative of this group. We gratefully acknowledge letters from: Walter B. Epp, Dolton, S. D.; Walter Paetkau, 2700 Benham Ave., Elkhart, Ind.; Jay M. Shelly, Zionsville, Pa.; Paul I. Dyck, 606 James St., Elkhart, Ind.; Amelia Mueller, 811 East Sherman St., Hutchinson, Kan.; Elva May Roth, 126 Chicago St., Morton, Ill.; Kent Ruth, 619 N. Broadway, Geary, Okla.; Samuel Baergen, 121 S. Charles St., Wichita 13, Kan.; Menno J. Ediger, Route 1, Copper Cliff, Ont.; Mrs. Gilbert W. Franz, 706 S. Allen St., State College, Pa.; Harold Peters, Route 1, Newton, Kan.; Ralph A. Ewert, 127 Rue Washington, Bruxelles 5, Belgium.

Letters received that objected or raised questions about the article in addition to those published in our October 16 issue came from: Peter Peters, 4229 East L. St., Sweet Home, Ore., and Kenneth L. Kuhns, 1011 West 21 St., Sioux Falls, S. D

We have appreciated this active and spirited discussion. Editor.

s Passed at the Bethlehem Conference

Mennonite Men Resolutions

1. *Whereas,* we have again experienced the blessings of God in the services of Mennonite Men here at the Bethlehem Conference and the past three years: *Be it resolved* that we express our thanks to God and pledge our further loyalty to Him and to the over-all task of our Mennonite Fellowship.

2. *Whereas,* the executive committee has served loyally in the past three years, we express our appreciation to them, and we pray God's blessing upon the new committee as they courageously look for men to participate in God's work here on earth.

3. *Whereas,* the men of the Eastern District Conference have planned for all local aspects of our conference arrangements and program details, we express our heartfelt appreciation to them.

Whereas, during the past three years, Richard Graber of Moundridge, Kan., has served as Editor of the Men's Page in *The Mennonite,* we express our appreciation to him and urge our men to read the page and share news with him.

Whereas, there is a growing evidence of the deepening cooperation among the various branches of Mennonites, we pledge our cooperation to extend this in various ways. We recommend the use of speakers from sister conferences in our meetings.

Whereas, we have lost many of our Mennonite ministers to administrative positions: *Be it resolved that* we encourage our qualified Mennonite laymen to actively seek full-time administrative positions in the conference and its institutions such as hospitals, homes for the aged, and educational, thus releasing ministers for pastoral ministry.

Whereas, there is a growing interest in Boys Leagues: *Be it resolved* that our Mennonite Men actively support the work of Boys League by underwriting the publishing of the Handbook and in supplying leadership for this and church related Boy Scouts.

8. *Whereas,* there has been a growth in our church camping programs: *Be it resolved that* we encourage our men to actively support the church camping program through (1) financial assistance, (2) assuming roles of leadership; (3) encourage our own children to actively participate.

9. *Whereas,* we as Menonite Men are concerned that our Mennonite schools of higher learning remain church-related: *Be it resolved that* we, (1) Support them prayerfully, (2) support them financially, (3) send them our sons and daughters, (4) provide the Christian home climate so that our children will be motivated to attend these our institutions.

10. *Whereas,* the deepening of our loyalty to God and the Church depends on the spiritual devotion in our separate home: *Be it resolved that* our Mennonite Men be encouraged to strengthen the family worship in their homes through daily Bible reading and prayer. We further recommend that the Executive Committee of Mennonite Men consider the sponsoring of the program of the American Bible Society especially the Thanksgiving to Christmas Daily Bible Reading Program.

11. *Whereas,* for economic reasons many of our young people leave their Mennonite communities: *Be it resolved that* our Mennonite Men express their concern for their young people by aiding them to earn a living in their communities and thus becoming active members of their churches.

12. *Whereas,* many of our Mennonite young people are leaving their communities: *Be it resolved that* our churches be encouraged to develop in their young people a depth of spiritual life and an appreciation for their Mennonite heritage so that those who move from their communities will be active in developing and working in our new Mennonite churches.

13. *Whereas,* there is a great need for more full-time Christian workers in the pastoral ministry: *Be it resolved that* our Mennonite Men be encouraged to offer their local pastors and churches the financial underwriting of one day conferences to present to our Mennonite young people the opportunity to serve through the pastoral ministry.

14. *Whereas,* Mennonite Men have been concerned about having adequate salaries for our ministers: *Be it resolved that* we expand our study of ministers salaries in all of the districts with the object of presenting a comprehensive report to the next meeting of Mennonite Men.

EASTERN DISTRICT MEN

The Eastern District Mennonite Men held their annual Labor Day Bible Conference on September 1-3. Charles Hostetter, well-known to many through his ministry on "The Mennonite Hour," was the speaker. The theme of the conference this year was concerned with an understanding of the biblical concepts of God, sin, faith, victory, assurance, and happiness.

The district men have been active in conferences this year. During the General Conference at Bethlehem, members of the various men's organizations for the churches served as ushers and parking attendants. Once again this year, the men are supplying teachers every other Thursday evening for the Sunday school at the home for the aging.

Officers elected are: president—Ralph Rosenberger, Zion Church; vice-president — Abram K. High, Eden Church; secretary — Lowell Rush, West Swamp Church; treasurer—Oscar Frei, Flatland Church.

MENNONITE
MEN

YOUTH

The Gesture

Tom C. Hamm

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?" (Genesis 4:9)

THE TWO DRIVERS wrestled with the compulsion of bluffout at the four-way stop. Front wheels kissed white lines and inched back and forth. Teasing taps on gas pedals threatened to trigger the sudden "breakthrough."

Then, without warning, the mutual bluff died hard. One driver smiled and waved the other across. The other, momentarily stunned by *the gesture,* accelerated slowly, almost reluctantly. In the next moment he was swallowed in the capricious capers of the endless traffic parade.

With sudden insight, the disappearing driver knew he was taking more from the intersection than he had brought to it. A perfect stranger had reached across the universal brotherhood barrier and touched him. The thing he had held out was small, unheralded, unnamed, and in the brittle moment of exchange—almost unclaimed. Yet in one swift tick of time, *the gesture* had become a part of both.

Nor was it lost—as nothing is ever lost—because the driver gave it away at the next intersection! And the others, the ones who came after him, not seeking, yet receiving—they, too, retained ownership by giving instead of getting—in the way and in the hope which had first brought it to each of them.

None could tell how *the gesture* had started. None seemed to care. Maybe on impulse, maybe by design, maybe by accident—mostly, by sheer unexpectedness. Actually, nobody could recall its structural seams in such an unpredictable panorama of personal discourtesy. Clean coupe, sedate sedan, coy convertible, horrendous heap, jaded jalopy; all were challenged in their separate hippodromes of haste as *the gesture* settled into the behavior blueprint of a nation on wheels.

The gesture emerged at four-way stops, two-way stops, drive-ins, drive-outs, drop-ins, on the three lane, on the suburban access; an anchoring strand, invisible yet blinding in its interlacing embroidery, its tensile strength ever mending and tightening tattered driving patterns. With true precision, it tempoed the traffic "tie-up," blocked the "barrel-through," halted the heedless, regaled the "road-hog," aligned arrogance, blockaded the "boorish-beef". . . .

On and on the webwork formed, broke, and formed again in its limitless configuration through all the sullen facets of road conduct, until at last it became an engulfing wave under the canopy of the red and the green, and on the lonely reaches under starry skies where singing tires befuddle reason and chase reality in its fateful clash with fantasy in the small hours.

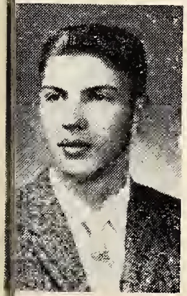
And to those who would salvage *the gesture* from the maddening mores of automotive bewilderment, its identity is at last revealed, perhaps even heard; faintly at first, like the muted melody of a haunting symphony, or like the rustle of leaves in a tree; swelling in cadence and connotation until it captures the muffled echo of trampling feet on a strange new shore—hard by the rock called *plymouth*—accenting the *heritage* which pulsates eternally in the hearts of men: "brother's keeper . . . brother's keeper . . . brother's keeper . . . *brother's keeper!*"

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

MEET THE OFFICERS:

Northern District

Lois (Mrs. Ronald) Preheim, president,
Freeman, S. D.
Occupation: elementary school teacher
Education: graduate of Freeman Jr. College
Future Plans: enter alternative service with my husband
Hobbies: reading, listening to semi-classical music, playing softball, Ping-pong or volleyball



Donald Klein, vice-president
Alsen, N. D.
Occupation: farmer
Education: graduate of Alsen High School, short course in agriculture and N.D.S.U. at Fargo, N. D.
Future plans: farming
Hobbies: ???

Lauren Friesen, secretary-treasurer
R.R. 3, Box 84, Aurora, Neb.
Occupation: college student
Education: sophomore at Bethel College
Future plans: attend Mennonite Biblical Seminary
Hobbies: contemporary drama—stage craft, design, acting, reading, swimming

Evelyn Unruh, youth editor
Bloomfield, Mont.
Occupation: elementary school teacher
Education: graduate of Freeman Jr. College and Bethel College
Future plans: teach in Topeka, Kan., at least, one more year and after that teach abroad possibly
Hobbies: sewing, horseback riding, and music

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Pieter de Jong is a professor at St. Andrew's College, Saskatoon.

CREDITS

"A Christian Approach to Nuclear War" has been used by special permission of the Church Peace Mission and Paul Peachey, its director. Sponsors of the Church Peace Mission besides the Mennonite Central Committee include the other historic peace churches, peace groups from the leading Protestant denominations and other peace groups in the United States and Canada. "Strangers in the Bible" is taken from "In a Strange Land" and published by the Division of Church Aid and Service to Refugees of the World Council of Churches; Bible quotations are from the Revised Standard Version. Cover, CARE photo; 706, detail from "Crucifixion" by Rembrandt; photo by Arthur Freer; 709, Los Alamos Scientific Laboratory.

THE MENNONITE

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EDITORIAL

Talking About Bethlehem—IV. Will you ever be elected to a Conference office or board? The chances are slim. At present there are only sixty-five such posts. With 52,000 people in the General Conference that makes each office one in 800.

Of course, your chances are poor if you are a woman. Only two are now serving. Your chances are better if you are a minister. Thirty-four of the sixty-five offices are held by ministers—not as many as some might have expected. Being a teacher, administrator, or church worker would also help you. If you have lived in more than one area of the Conference you have an edge. Most Conference officers are well-known in at least several widely separated communities. If you have written or travelled more than the average, this counts in your favor.

But even so, your chances are small. You must still be nominated. And you must be elected. If your name appears on a ballot with someone better known, you may still not make it. Many are called, but few ar chosen, you know.

The job of electing is one of the important jobs at Conference. The General Conference at Bethlehem, Pennsylvania, in August, elected twenty-eight people. This was almost half of those sixty-five! Depending on their temper, the 750 delegates could have completely turned the Conference around. Small chance, however. Groups don't move that fast. But out of the twenty-eight people elected, thirteen were people who had never served in a General Conference office before. This brings some fresh blood to Conference work and it was a definite gain.

Special credit belongs to the Nominating Committee. Lester E. Janzen, Ritzville, Washington, served as its chairman. The committee met for one day last spring to get started. This was a first time experience. This allowed time to study special problems. The committee's list of names was distributed on the first day of the Conference. Each delegate could see who was coming up for a vote. A brief identification of each nominee helped the decision-making. Six different elections were held—about one a day. Nominations from the floor were added, and these were helpful.

Did the Nominating Committee with the help of some of the braver delegates find the best people for our jobs? Opinions will vary. At a few points I felt that the committee was more cautious than creative in its choices. But here I am matching my one brain against its six. A slight disadvantage perhaps.

I also wonder whether some advance publicity or the people nominated might not have been helpful The committee did not consult the persons the named. There are less complications this way, o course. Fortunately, most people must consider election to a Conference office a special call. No on has declined his election.

But perhaps the voters should have some advanc information also. I recognize the standard concern for (or against) electioneering, so-called. The fear may be justified. But choosing the men (or women who will carry the work of the Conference is so important that we should be willing to take some risks It is possible that we often err on the side of to little information. To vote in ignorance or withou preparation carries no virtue.

I would suggest that future nominating committee invite interested persons to submit suggestions befor they begin their work. A list of the nominees coul then be presented a month or so before the conferenc session. With prayer, study, and discussion, co ference delegates could then prepare themselves f one of their most important tasks.

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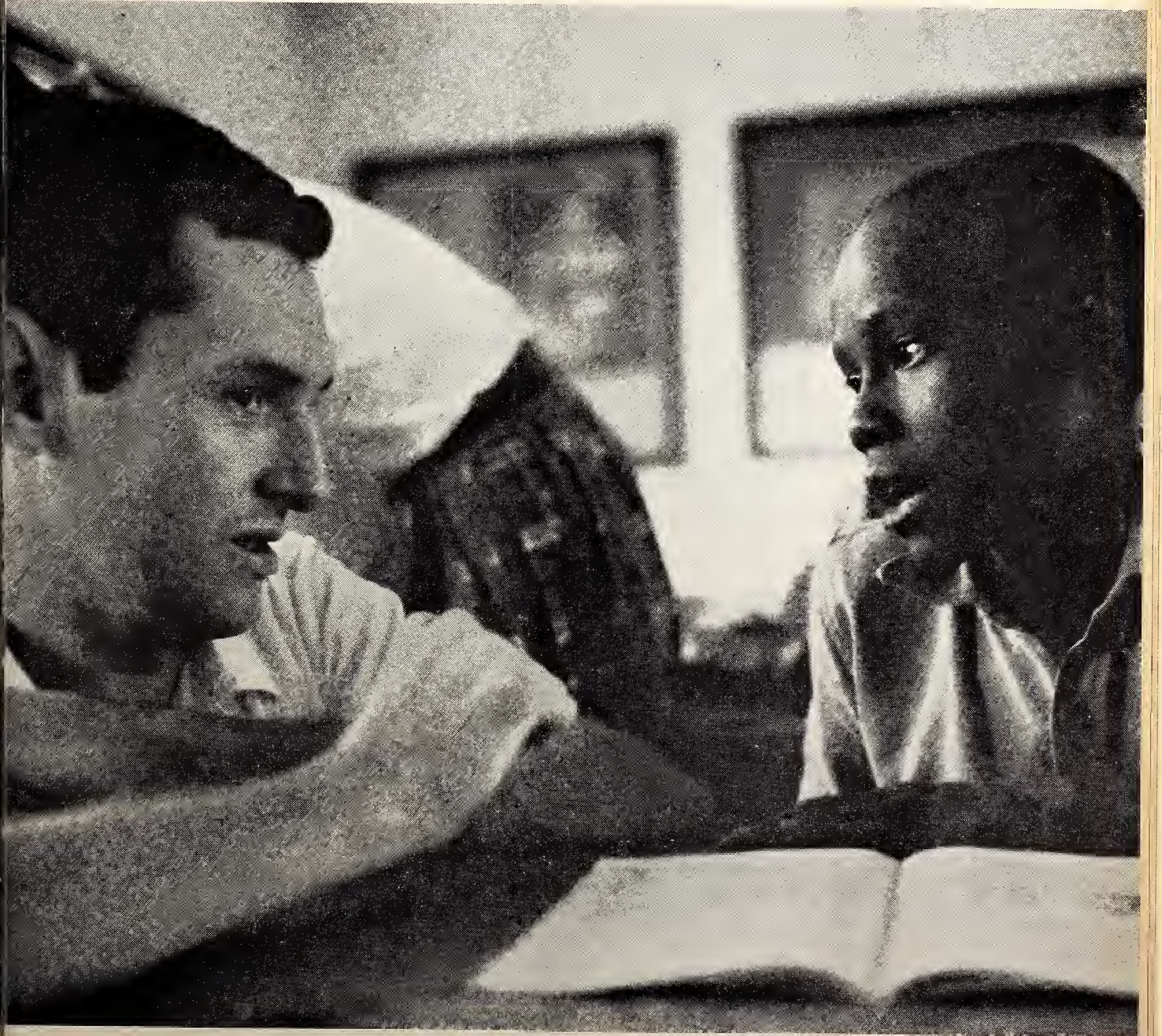
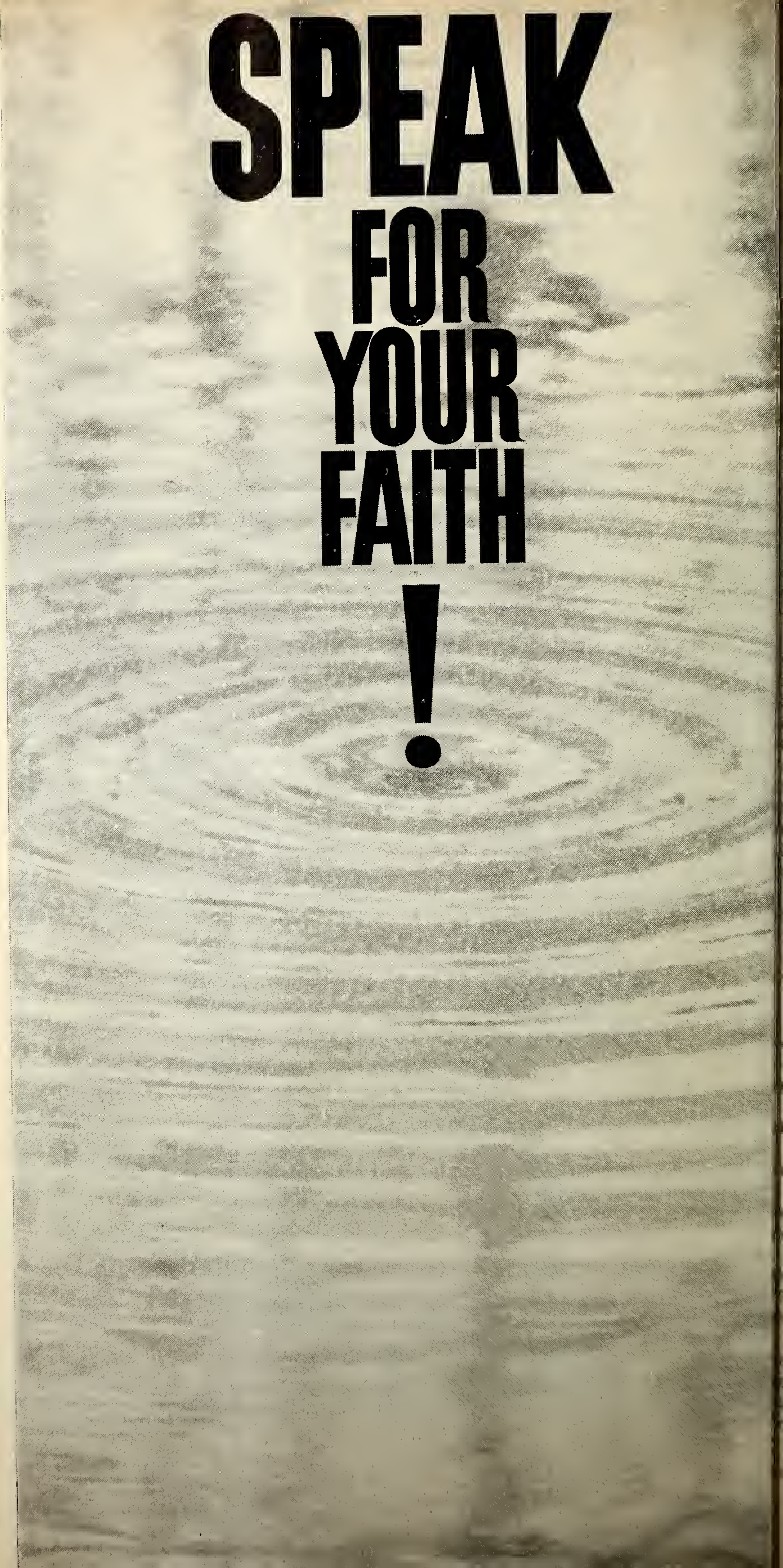




SPEAK FOR YOUR FAITH!

Willard Wiebe

Jesus said: “Ask those who have heard me, what I said to them; they know what I said.”

THE HIGH PRIEST QUESTIONED Jesus about two things: His disciples and His teachings (John 18:19-21). Today the world still wants to know how the believers live and what he church teaches. And the order s correct. First the world observes he life of the Christian disciple. Then it asks about Christian docrine.

Jesus' reply to the high priest was n three short statements: “I have poken openly to the world; I have lways taught in synagogues and n the temple, where all Jews come ogether; I have said nothing secretly.” And then Jesus added, “Why o you ask me? Ask those who have eard me, what I said to them; hey know what I said” (John 18:1). Jesus is willing to rest His ase on the testimony of others.

Before the scene in the house of he high priest, Peter wilts before he question of a girl doorkeeper. “Are not you also one of his disples?”

“I am not!”

Later Peter was warming himelf by the enemy fire where they oked at him and asked the same uestion that the girl asked.

“Are not you also one of his sciples?”

“I am not!” Peter gave the same lse answer.

And a third time someone said Peter, “Did I not see you in the arden with him?”

To this the gospel writer adds ese simple but tragic words: Peter again denied it; and at once e cock crowed” (John 18:27).

It is a painfully moving scene. sus, bound, stands before the high iest on the night of His betrayal, d says, “If you want to know out me and about my teaching, why don't you ask my followers. They will tell you.” And while Jesus is expressing this confidence in His disciples, at the back door His prize disciple is whimpering lamely, “I don't know the man.”

The year 1962 has been declared by our Evangelism Committee and our Conference Executive Committee a Year of Evangelism. The theme chosen is “Speak for Your Faith.”

This is a year of renewed emphasis on evangelism. It is to be a year of deepening of our relationship to Jesus Christ. It is to be a year of prayer for spiritual revival and renewed study of the Bible for instruction in effective evangelism. All believers are encouraged to make spiritual contacts with unbelievers. We are to overcome timidity in sharing with others what Christ means to us.

God says to the world: “If you want to know about the Christian faith, then go to the Christian. If you want to learn about Christ, then look at those who belong to Christ.” This has always been God's plan. He hasn't changed that plan. God will win the world in no other way. *Ask those who have heard. They know.*

The Christian speaks for his faith because he has first heard. The Christian has heard because God first spoke. God is self-revealing. He speaks.

God Speaks

God spoke to Adam in Eden. He spoke to Noah before the flood. He spoke to Abraham in Ur of Chaldea. God spoke to Samuel. God spoke to Solomon, and to David, to Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and many others. Peter wrote: “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21).

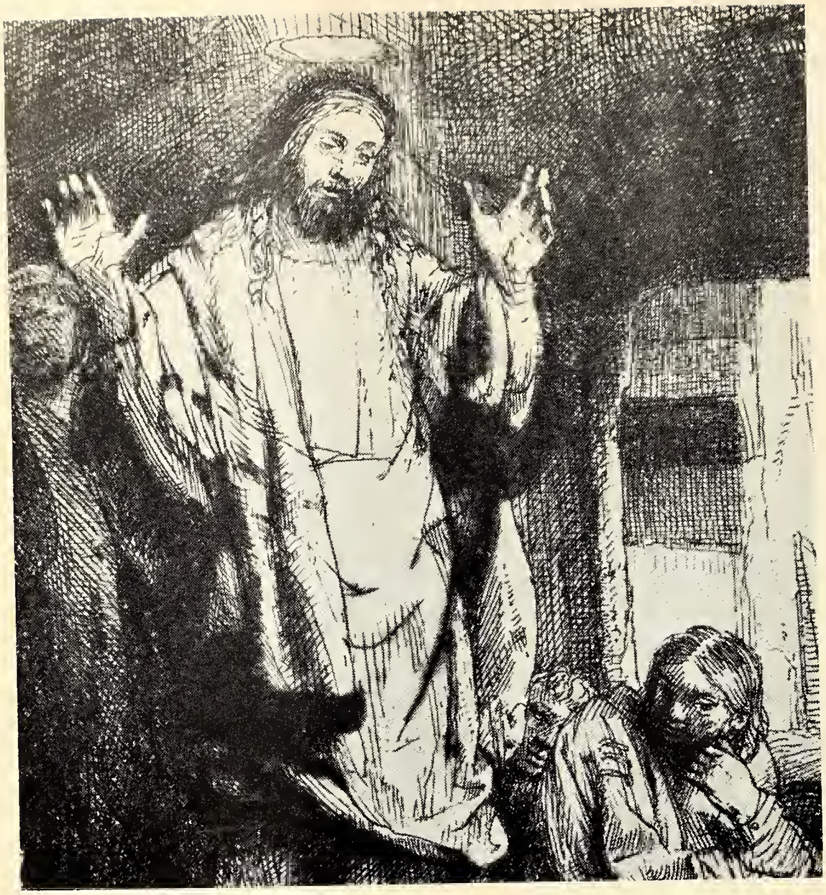
The church speaks because God spoke. The witness of the church is possible because of God's self-revealing nature. Evangelism is imbedded deeply in the doctrine of God. It cannot be uprooted from that soil and still be evangelism.

Does God still speak today? Yes! God has not changed. It is still His nature to reveal himself.

He speaks today, and that not only through the Bible. Listen to J. B. Phillips' translation of Hebrews 1:1, 2: “God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of the present age, given us the truth in the Son.” Jesus said, “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24). Evangelism is rooted in the doctrine of Christ.

Did it ever occur to you that if the heavens were silent there would be no salvation? But God isn't silent. He has spoken in the past. And tragedy of tragedies, man resists God's voice. Man sets himself against God's word, and God's truth. Man rejects God's Son.

Then comes Pentecost. And God makes man His representative, His ambassador. The fearful disciples including the lying, Christ-denying Peter, have now received the Holy Spirit. “And they were all filled with the Holy Ghost, *and began to speak*” (Acts 2:4). Evangelism is rooted in the doctrine of the Holy Spirit.



Detail from "Christ Preaching" by Rembrandt. As Christ once spoke to men, we must now speak.

The Church Speaks

Go back four and a half centuries. Return to the days before Luther, Zwingli, Grebel, and Manz. See the pre-Reformation church. It is a church with a high screen in the middle dividing it into two sections. On one side of the screen are the priest, the monk, and the nun. On the other side of the screen is the congregation. It is a two-class church. Our forefathers had something to do with tearing down that screen.

Today we replace that screen. Most of us still give to the church a dual standard, one for the clergy and the other for the laity. But the New Testament church is not a two-class church. Evangelism is not only the work of the minister, but it is the privilege of all men and women to speak for their faith. Peter writes: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of a darkness into his marvelous light" (1 Peter 2:9).

Every believer is a living stone in God's house. God makes even the "stones" cry out with the redemptive message. Evangelism is rooted in the doctrine of the church.

It is God's will that all believers should speak for their faith. Phillips gives us Romans 10:9, 10 like this: "If you openly admit by your own mouth that Jesus Christ is the Lord, and if you believe in your own heart that God raised him from the dead, you will be saved. For it is believing in the heart that makes a man righteous before God, and it is stating his belief by his own mouth that confirms his salvation." This is followed in verses 13 and 14 with these words: "Now how can they call on one in whom they have never believed? How can they believe in one of whom they have never heard? And how can they hear unless someone proclaims him?"

But I hear someone say (and I say it myself): "I can't speak for God. I'm not good enough, and I just don't know how. God just has not given me the gift for this sort of thing. I'll do anything else. I'll give to missions and the church. I'll pray. But I'd die if I had to speak to someone about Christ!"

That's right. You and I have to die to ourselves. We are standing in the way of our own witness.

Some years ago there appeared in *The Mennonite* (Mar. 7, 1950) these thought-provoking words: "Suppose someone were to offer me $1,000 for every soul I might try to win to Christ. Would I endeavor to lead any more souls t Christ than I am doing now? Is i possible that I would attempt to d for money, even at the risk of blunders or ridicule, what I hesitate t do or shrink from doing now, i obedience to God's command? I my love of money stronger tha my love for God or for souls? Ho feeble then my love to God. Perhaps this explains why I am no a soul winner."

The Christian leader, D. T. Nile of Ceylon, asks this probing question: "Can you mention the name of people—two or three perhaps— who are a real sorrow to you b cause they are not Christian? The are good people, they are you friends, but always when you thin of them there is a pain in your sou because they do not serve Jesu Christ."

Let us suffer with Christ over th lost. Then we will go with Chri to win the lost.

On the night of His sufferin before He bore His cross to C vary's hill, our Lord placed upo His disciples this obligation, a placing it upon them He also plac it upon His church when He sai "Ask those who have heard . . they know."

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Questions Asked at Conference

Answers by the Conference Executive Secretaries

Discussion groups at the Bethlehem (Pa.) General Conference session raised many questions about Conference work. Most were answered on the spot. But those who did not attend the sessions may have the same questions. We picked some of these questions and submitted them to the conference executive secretaries. Here are their answers.

Orlando A. Waltner,
Executive Committee

Should there be a commission to explore the possibility of inter-Mennonite union? A study commission on inter-Mennonite union ould make a significant contribuion in defining procedures by which union would take place, rather than n the exploration of the possibility f union. The question of possible union is answered by the total rotherhood when it says, "We feel we must unite." But in the road owards actual unity, the study commission would prove invaluable and ssential. It would be here that in tudy, evaluation and planning the rocess of "becoming one" would be o defined that it would be mutually acceptable to the groups involved.

rwin C. Goering,
xecutive Committee

Why is there a shortage of minisers? Perhaps no one knows the full answer. We were without a semiary for a block of years. Men connued to respond to the call and were consequently trained in many ifferent schools. This diversity of raining experiences often providd inviting opportunities for pasorates outside our own denominaon.

Another factor is the large numer of church-related vocational opportunities. These are very important services in the larger context of the church program, yet such additional service opportunities may well absorb potential pastors into their ranks. Many more youth volunteer for the total church vocation area than was true a few decades ago, so the church is providing significant service challenges to our youth.

Another factor is the rather large number of pastors who reached retirement age and need to be replaced.

The number of new churches we have developed may not be phenomenal, but the total for the past decade is significant. These also absorb pastors.

In all this, we should be reminded to do our part toward meeting pastoral needs. We need to pray the Lord of the harvest for workers. Then we also need to serve as instruments of encouragement to others to consider whether the Lord may be calling them to serve Him in this particular way. A hand on the shoulder or an encouraging word may help open the door for serious consideration to this noble calling.

Wm. L. Friesen,
Board of Business Administration

What effect does a unified budget in a local church have on giving to other causes, including missions? Do the conference boards approve of unified budgets in local congregations? This is a difficult question. Frequently, the unified budget in the local church is not truly unified. That is to say, if the total budget is not raised, local expenses are paid before any money is remitted for other causes. Then too, in setting up the budget in the local church, the Conference budget is broken down to a per-member obligation. This is not really fair because some churches and certainly some individuals, are better able, for one or another reason, to shoulder a greater proportionate share of the Conference budget. In this sense, it is a little like the tithe which places an unbearable burden on some and makes it too easy for others. Then, too, the "personal" touch is lost. One gets the feeling that one is contributing to meet a budget and not a specific cause.

There are, of course, some distinct advantages and desirable aspects of the unified budget. For one thing, a church member will give some support to all causes and not only to those which are promoted most vigorously. He does not need to concern himself with trying to determine for himself how much he should give to each cause. If he is committed to a total Christian stewardship approach and gives according to blessings received from God, and not according to the budget, then the unified budget may not be objectionable. In fact, for the church that promotes the total Christian stewardship approach, the unified budget may be a good plan to use.

Conference boards have taken no action either approving or disapproving the unified budget in local churches.

Is it wise to have reserve funds? What is the difference between reserve funds and trust funds? Opinions vary, of course, but my own feeling is that reserve funds are essential. With the world being as unstable as it is politically, if missionaries were to be called home all of a sudden, as they were from Africa, a reserve fund is not only desirable but almost essential.

Trust funds differ from reserve funds in that they are funds held "in trust" by the trustees for whatever specific purpose the donor or donors have specified. Generally speaking, they are invested in what is considered to be a safe investment. Only the interest income is then used as specified by the donor.

Are any of the conference trust funds invested in Church Extension Services? No.

Where are the funds of the Pension Plan invested? Couldn't Pension Plan funds be invested in the Conference?. Presbyterian Minister's Fund, which is the underwriting agency for our Pension Plan has all funds which we transmit in their portfolio of investments. Like any other insurance company, they pay out only to the beneficiary upon death of the insured or retirement benefits upon retirement. We have no control over these funds.

Does the Board of Business Administration oversee the budget and finances of all the other boards? Each of the boards is pretty much at liberty to handle its funds as it sees fit. The Finance Committee of the Board of Business Administration counsels with each of the boards in setting up individual board budgets and then makes a recommendation to the Executive Committee of the Conference. The Executive Committee then makes its recommendation to the Executive Committee of the Conference. The Executive Committee then makes its recommendation to the entire body of Council of Boards (62 members) which finally passes the budget. The Finance Committee also is charged with promoting the budget, and is also responsible for the operation of the central treasury through which all funds pass from donor to board.

Leo Driedger,
Board of Christian Service

Some years ago a request was made for guidance on the matter of the use of income tax for military purposes. Has anything been done? Two years of work by the Peace and Social Concerns Committee has resulted in much discussion. Contracts with the Friends and Church of the Brethren were made. We encouraged the Friends' bill presented to the United States government asking for an alternative.

Gathering of material resulted in a classification of different approaches by our members as follows: being jailed for nonpayment, evasion of payment, adjustment of income so no need to pay, working for an alternative, payment under written protest, evasion of reporting, payment with uneasy conscience, 30 per cent charity contributions to reduce tax, and payment without question.

Articles and reports of some of these positions appeared in conference papers. We encouraged the Institute of Mennonite Studies, Church and Society Conference, and the Mennonite Central Committee Peace Section to study income taxes. The Peace Section held a full meeting to discuss the historical, biblical, and persent day concern on taxes.

There is no consensus so far. Individuals are encouraged to act according to their consciences.

H. A. Fast,
Board of Christian Service

Should we encourage some young people to enter the Peace Corps instead of church projects? Should we establish some kind of relationship with the Peace Corps? Thoughtful Christian people concerned about promoting goodwill, understanding, and a better life among peoples of the world rejoice that the government has set up the Peace Corps, and they are glad to have it succeed.

Mennonites, however, were sorry that the program placed restrictions on Christian witnessing and that it did not permit young men to credit their service to their two years of alternate service. For this reason, we have preferred directing service-minded young people into our Pax program. We hoped, however, that a few mature people might enter the Peace Corps and explore for us its opportunities.

After these years of Peace Corps experience, the time has perhaps come for new conversations with the Peace Corps administration. If this program can be credited as alternative service, this might prove a challenging option to young men now entering 1-W service.

Would more young married couples (with or without children) volunteer if there were openings for them? Are there winter service projects open to young people? The answer is "yes, but. . . ." Young couples with children have often served in winter voluntary service. Couples without children are obviously easier to place. Couples with children generally require mor housing, and such is not always easily available.

Couples can often be used to rea advantages. The husband is usefu in repair, maintenance, and construction jobs, and the wife is very useful in women's and children' work.

Winter service is open to younge and older people. The primary problem is to find projects challengin to young couples. Often, howeve the difficulty is finding couples qua ified by training and experience t fit the need. Winter service opportunities were found in hospitals homes for the aged, mission stations, and occasionally conferenc schools. These institutions have generally been highly pleased with th work performed, and the voluntee have felt greatly enriched by thei contacts with the service outreac of the conference.

Adolf Ens,
Board of Christian Service

Why does the number of voluntee for summer service fluctuate fro year to year? A simple answer not possible. However, most of th variation takes place in the numbe of volunteers serving in earnin units and in teen-age workcamp Over the past five years 86 per ce of the fluctuation in personnel h been due to changes in these tw types of units.

A second factor is the nature any new project planned for given summer. For example, th unusually large number of 1960 vo unteers is largely accounted for, addition to the factors above, by th Mexico workcamp.

The main earning unit over th years has been the group servin in the North Battleford (Saskatch wan) hospital. People serving in th Thompson (Manitoba) unit or in Students-in-Industry project, ha been almost entirely those w would otherwise have entered in the summer service program. The number therefore represents an crease over the number of vol teers regularly expected.

The two limiting factors in pla ning teen-age workcamps are nances (not all workcamp progra s are self-supporting) and suitable projects. Thus far, the full potential of willing senior high students has not been tapped.

Is voluntary service providing candidates for mission work, or do volunteers feel that they have done their work for the church? To my knowledge no study has yet been carried out which would give an answer to this question. Even if it could be shown that a significant percentage of mission workers has had previous voluntary service experience, this might only indicate that the same people who are motivated to do mission work are also motivated to do voluntary service.

A 1962 study of 174 returned Pax-men indicates that about six per cent of them are now in the ministry or in missionary service. Thirteen per cent anticipate returning to a foreign country in a mission or mission-related capacity. Both figures are higher than they are for the church membership as a whole.

Although no exact statistics are available, our mission board staff reports that a number of the missionaries assigned to long-term service in recent years have been alumni of some volunteer program.

It should be pointed out that the channels of Christian service provided by the voluntary service programs are in themselves genuine expressions of the Christian missionary concern. Providing candidates for mission work is only one of the five stated objectives of the General Conference voluntary service program.

Willard Claassen,
Board of Education and Publication

Some groups feel that the Living Faith Bible Lessons are too difficult for "Bible illiterates." Others feel that the Adult Bible Study Guide is not suited for the person of non-Mennonite background. Do you agree? The Living Faith Series does not pretend to meet every kind of specialized need. Our curriculum planners felt that their mandate was to prepare teaching materials for the average Mennonite Sunday school. We think a child from such a school will have more Bible background than a child without previous church contact. In a general way the same philosophy applies to adult Sunday school materials.

Much of the material found in our Sunday school curriculum will be helpful in many different situations. In fact, it is being used on the mission field but in some cases it may presume too much. If additional materials are needed for "Bible illiterates" why not secure additional materials and use them? If we are reluctant to teach our heritage or share our interpretation of the Bible with outsiders, it would be in order for us to go back and re-examine the Bible to see whether we really have the right understanding of the Christian faith.

What will the new weekday curriculum be like? Where would it be used? Is it for adults or children? Is it really needed? Is our denomination large enough to finance this project? We have discussed plans to prepare a weekday curriculum on a number of occasions. Our hope from the beginning was that this might be an inter-Mennonite project. The pressures, both for finances and personnel, have delayed the project. We completed a survey to learn how many of our congregations now have a weekday program. The number did not encourage the project.

We are taking a hard look at what should be the program of Christian education in the local church. Perhaps adult education is more important than more materials for children. A study seminar is being planned for next July. After this study, we may know more clearly what direction to take.

Does The Mennonite *represent the official position of the Conference? What is its editorial policy? Should differences of opinion be expressed in our church papers?* Our church paper *The Mennonite* is not a single voice speaking, but rather many voices from within the brotherhood and outside. Our concept of congregational policy is reflected in the paper. Differing viewpoints are unavoidably reflected. Wherever it can the paper will reflect the official position of the conference but sometimes even official positions will be disturbing to a number of people. Take, for example, the areas of race, war, ecumenicity.

The editor is responsible for the contents of the paper. However, he does not make all of the decisions alone. He makes them in the context of the brotherhood. He receives guidance from the conference boards. Policies and philosophy are periodically reviewed by the board through its Editorial Committee. The editor tries to remain sensitive to the needs and concerns of readers. He seeks to discover the level on which open communication can be maintained.

One of the strengths of a church paper is that it provides a platform from which we may discuss important issues. We believe there is need for discussion on a mature level. We may have to recognize that discussion as an educational method may not always be fully accepted by readers. It may be an admission that we are not always mature enough to use the method effectively.

What is the purpose of the Every Home Plan? Do all churches cooperate fully with the spirit of the plan? Does it take too much money to subsidize the Every Home Plan? The purpose of the Every Home Plan is to bring into every home each week a copy of the official church paper. This provides for each home news of General Conference mission work and other activities. This is needed to help the members of the General Conference to pray intelligently for the work of the conference and to support it wisely.

The Conference boards are charged with a large work. It is not enough to report every three years at conference sessions. The news of the Lord's work is something that must be shared weekly. The boards contribute to the paper's publication cost in part for service rendered for them.

Our church papers cover approximately 90 per cent of our membership. A tentative plan yet to be approved will raise the cost of the Every Home Plan contribution from $1.50 to $2.50 per home. Congregations can, of course, pay more, as some do to help make up for some congregations that do not make up the minimum amount.

By advancing the suggested contribution, the congregations and the boards will bear approximately an equal share of the cost of our church papers.

Is there something planned to meet the needs of youth on sex education such as indicating in the statement on the Christian family?

A new publication, called "Christian Family Living: Discussion Guide" is just about ready for the press. It is intended to stimulate discussion groups within the local church to study what is the role of the Christian family today. There is a section on sex education for both adults and for youth.

There are sections on teen-age problems, launching a marriage, growing toward maturity in marriage, families with young children, teen-agers in the home, facing life alone, and sunset years. Perhaps the most useful part of the book will be the extensive bibliographies on Christian family living attached to each discussion section. Our youth problems quarterly which will soon be published will discuss this subject in one chapter.

Andrew R. Shelly,
Board of Missions

What is a field budget? Have we been meeting our field budgets? Have missionary salaries ever gone unpaid? In the work of a carpenter two things are necessary—the service of the man and the use of his tools. In a very general way this is an illustration of the relation of the missionary and the field budget. But, it is much more because the field budget makes possible our far-flung enterprises in cooperation with national Christians.

Field budgets are prepared by our fields and submitted to the Board of Missions. The Board prayerfully considers what can be accepted.

Because mission income varies from month to month we pay field budgets on the basis of 90 per cent. We have not been able to keep this up and at this moment are behind one and one-half months: that is, we paid only half in April and none in August. We hope to "catch up" in November or December.

Missionary salaries are on top priority and are paid promptly.

How many city churches should be started? Are we keeping pace with the growth of cities? The starting of new churches is generally the responsibility of district conference and local areas. However, the Board of Missions has cooperated. In recent years this has been through the Committee on City Churches and City Church Secretary.

There is no pat answer as to how many. We must go to the cities, but we may not neglect the country. We must prayerfully choose where we will work.

How many? "As the Lord leads" is one answer. Finances and leadership provide part of the answer. The trend has definitely been to work toward getting city churches firmly established. Paul went to the cities (Acts 14:21) and we need to answer the call of the multitudes.

In recent years more than twenty new churches have been started in city and suburban areas. Others are in prospect. Are we keeping pace? The same Holy Spirit which empowered the Christians in the first century is operative today. The "ye shall be witnesses" includes cities.

Why has it been difficult to raise the money needed for mission work? One group said about mission promotion, "If the financial concerns were properly presented, there would be no need." Do you agree? It has never been easy to "raise the money." If it were easy we would be doing far too little. But it might also be said that we need more money. This year, and last year, we have been going through a period of adjustment. At various points missionary allowances have had to be adjusted. Increased costs —as postage increase—affect us too.

Promotion? Yes, but how much? On this question our people are not agreed. Some feel we ought to do much more while others feel we already are too aggressive.

One thing we discovered this year is that our people still appreciate a simple, direct, very economical approach. The response this year has been wonderful and a very large portion of the money could go right into the work.

Actually the challenge is spiritual depth and basic stewardship. Do we really appreciate the gospel and do we want to share it? Are we willing to follow good stewardship principles rather than "the Joneses"?

The Lord has been working among our people. Our income this year has been running about 20 per cent over last year. Because we started the year with a debt, we need to go over the budget this year to reach our very minimum needs. By God's Grace and the response of our people we will meet these basic needs and retire our indebtedness!

What is the rate of indigenization on our mission fields? Are the younger churches accepting increasing responsibility? If by "indigenous" is meant that the local church is self-supporting and directs her own affairs, the answer is that the rate is very rapid. Not only are local congregations self-directive, having their own pastors, but they are organized into conferences. Some overseas churches are helped financially, but this is of a supplemental nature as we assist weaker churches in North America.

The same Holy Spirit that works in our lives and our churches works in the lives of people and congregations in other countries. "We are labourers together with God."

Younger churches are taking on more and more responsibility for the work of the church and the spread of the gospel. This by no means indicates that there is no need for missionaries. The Lord will continue to call labourers into His harvest: labourers from the "older" and the "younger" churches.

Why did operating costs increase so much in this triennium? The question does not indicate specifically what "costs" are meant. In general it may be said that our "operating costs" are very low. Our staff is about half that of another mission of approximately the same size

But, to answer the question it may be said that to operate a home, farm, institution, or business good management is necessary. To spend money wisely requires much work. In missions, dollars raised do not necessarily indicate how much work is done. To make money go as far as possible requires much prayerful effort.

Why more? We have added modestly to our staff in the past three years. Our churches have desired more in the way of literature and services. As in other fields of work salaries paid to workers have increased. Costs in operating our central offices have increased.

One of the stated principles of the Board of Missions is to operate as economically as possible within the context of reasonable efficiency Compared to most missions our costs are very low.

NEWS

Enforced Peace in Congo

ue to political strife in Tshikapa, ongo, three couples serving there n the Mennonite Central Committee relief program were advised to eave temporarily. The persons who eft Tshikapa were Raymond and uth Milhous, West Roxbury, Mass., rthur and Clara Augsburger, Midlebury, Ind., and Gordon and Minda Liechty, Berne, Ind.

Dr. and Mrs. Milhous report this experience, and those that led up to it in a recent report.

"Toward the end of the second week in September, the hospital census began to drop precipitously. Many patients, some seriously ill, left the hospital. There were restlessness and fear of intertribal war."

On September 15, a new province set up by the central government was due to begin operation. Two days later there were war marches by the Lulua women and later by warriors. On September 19, fighting began at Tshikapa River, which separates the hospital from the homes of the workers.

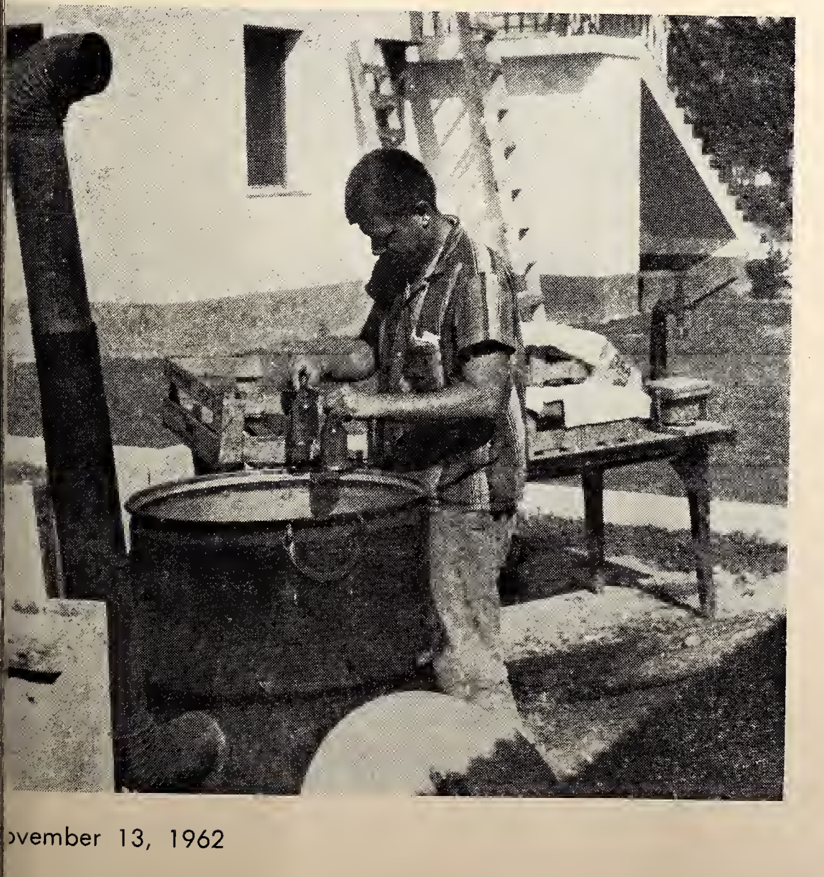
Although none of the missionaries were harmed, Lulua patients who could not escape from the hospital were brutally murdered.

On September 21, a UN plane transferred the missionaries to Luluabourg, as there was a threatened invasion of warriors from the south. The missionaries spent a week as guests of APCM (southern Presbyterian) missionaries, where they continued their study of the Tshiluba language with the Zooks.

The Milhouses report further: "On Saturday, September 29, we returned to Tshikapa via UN plane. We found an enforced peace in the area. The bridges separating the tribes were controlled by the UN troops. The work here at Tshikapa remains uncertain, although the medical work has begun to increase in volume, and there are opportunities for service among both tribal groups at present. We are continuing to study Tshiluba with a substitute teacher. And in the midst of uncertainties, we are learning to trust God more, Who alone knows the affairs of men."

Other reports coming from mis-

ELF-HELP IN GREECE Wendell Kauffman, Paxman in Aridea-Nomes Pellis, Greece, lacing bottles of apple cider into the pasteurizer. The apple cider project is an ttempt to provide a market for apples when the regular market becomes overoaded. At present the apples go to waste on the trees or are fed to livestock. ocational training at the Klaus-Richard School in Crete, and a demonstration rm in Madeconia are other self-help projects in Greece.



"Strangers in the Bible," the series that has appeared on these pages for the last three weeks, will be continued next week.

sionaries in the Congo indicate relative calm.

"We have not suffered anything thus far nor lost anything but the five chickens that were stolen," writes Tina Quiring from Tshikapa. "The things that make it hard are that we are located right in the center of the battlefield and there are always rumors that frighten us."

From Dr. John Zook, this word: "We are the only source of medicine in the entire area. We have the only supplies and we are happy to have good supplies on hand, as we are able to be of real service. . . . There were no medicines stolen. All are intact. What we need most is courage to face situations calmly if possible, act when action is needed. Continue to urge people to pray for us, for the government, and for the African Christians. God still answers prayer."

JUNIOR CHOIR FESTIVAL

The third Junior Choir Festival sponsored by the Mennonite Song Festival Society will be held on November 25 at 2:30 p.m. in Memorial Hall on the Bethel College Campus. Madeline D. Ingram of Lynchburg, Va., will serve as guest conductor of the mass choir. Mrs. Ingram is nationally known as an authority in junior choir work in the church. Junior Choirs within driving distance will participate. Approximately 500 singers are expected. The entire program will be sung by the mass choir of children. The public is cordially invited.

GRAHAM IN MONTEVIDEO

Most of the students of *Seminario Evangelico Menonita de Teologia* participated in the 160-voice choir at the week's evangelistic meetings conducted in Montevideo by Joseph Blinco and Billy Graham in October. Students not in the choir assisted as personal workers in the campaign.

A report by Nelson Litwiller, president of the seminary, estimates that more than a thousand persons made public their decisions to follow Christ. From an attendance of about 2,000 at the first meeting the audience swelled to more than 11,000 by the closing meeting.

At the seminary's chapel service following the week of evangelism, students testified of blessings received and prayed prayers of gratitude.

BLANKET SUNDAY, DECEMBER 9. Mrs. S. F. Pannabecker, Elkhart, Ind., assisted with the distribution of blankets while visiting in Hong Kong last winter. Blankets are again urgently needed for refugees and disaster victims in a dozen countries. The Mennonite Central Committee is sponsoring a coast-to-coast drive for 25,000 blankets on Sunday, December 9. Mennonite church-goers are asked to bring good new or used blankets and other bedding to the Sunday morning service on December 9. Watch for an announcement in your church. Blankets will go to Algeria, Jordan, Hong Kong, Korea, Indonesia, and Austria.

GRADUATE STUDENTS TO MEET

Graduate students and other interested persons will convene at the site of the new Conrad Grebel College, Waterloo University at Waterloo, Ontario, for the fifth annual meeting of the Mennonite Graduate Students Fellowship, December 26-28. The theme of the conference will be "The Vocation of the Mennonite Scholar." Norman High, Dean of Arts at Waterloo University, will discuss the unique approach to Mennonite higher education represented by Conrad Grebel College. Virgil Vogt, author of a focal pamphlet on Christian vocation, will present a general concept of the vocation of the Christian. John Oyer, associate professor of history at Goshen College, will present a paper on scholarship as a means of expressing one's devotion and commitment to God. Communication between scholars and nonscholars in the Christian brotherhood will be the subject of a paper by Paul Wenger who is teaching at the University of Dubuque. Leo Driedger, a sociology student at Michigan State University, will discuss problems of bureaucracy and administration in church institutions. The family life of the scholar will be the topic of a paper by J. Richard Burkholder, student of social ethics at Harvard Divinity School. Reinhard Vogt, who has been active in Inter-Varsity Christian Fellowship, will discuss the marks of the Christian scholar on campus. And Robert Kreider who has been working as the special assistant for international education under the Mennonite Centra Committee, will discuss opportunities for Mennonite scholars in emerging nations.

A special feature will be a sessio in which representatives of each o the denominations with schools a the University of Waterloo—Roma Catholic, Anglican, United Churc of Canada, and Mennonite—will present a panel discussion on the plac of scholarship in the life of th church. John Howard Yoder wi represent the Mennonites.

Meals and lodging will be pr vided at minimal cost. All Menn nite students who are interes ed in reservations should addres their requests to "MGSF Lodgin ℅ Dean Norman High, University c Waterloo, Waterloo, Ontario."

NEW ORGAN

The unassembled parts of the Flentrop organ arrived at Mosiman Hall, Bluffton College music building, recently. The organ, custom-built for Bluffton College by the Flentrop Orgelbouw of Zaandam, Holland, is to be installed in the Gilliom Room.

The new organ is built as a practice organ especially for the Gilliom Room, but it is hoped that ventually it may be moved into a ew chapel. The instrument is to e twelve and a half feet high, six eet deep and about eight feet wide. t has two manuals and eight stops, hich may be used in various cominations. Carl Lehman, business anager, estimates the total cost f the organ, including building, hipping and installation, to be bout $11,350. The money is from a equest from the estate of Alvin J. ich of Washington, Ill.

MINNEAPOLIS, MINNESOTA, CHURCH Dedication services of Faith Church of Minneapolis were held November 11. The building, constructed in 1892, was formerly the property of the Immanuel Lutheran Church. It has a seating capacity of 200 with a basement for social and educational purposes. The church is centrally located in the greater Twin City metropolitan area and is near the University of Minnesota and a number of other educational institutions. Erland Waltner, Elkhart, Ind., spoke at the dedication. John A. Esau is the pastor.

CHURCH RECORD

ALENDAR

orthern

Nov. 11-18—Fall Services, Frie-nsburg Church, Avon, S. D. Frank arder, speaker.

Nov. 18—Harvest Mission Festival, iedensburg Church, Avon, S. D.

estern

Nov. 11-16—Spiritual Life Empha- Week, First Church, Hutchinson, an. Russell Mast, speaker.

Nov. 18-23—Fall services, Alexan-rwohl Church, Goessel, Kan. eaker, William Klassen.

Nov. 11-17—Fall Meetings, New pedale Church, Meno, Okla. My- Augsburger, speaker.

Nov. 11-18—Fall Meetings, Bethy Church, Kingman, Kan., Erwin Wedel, speaker.

Nov. 11-18—Fall Meetings, First urch, Pretty Prairie, Kan. Gideon der, speaker.

Nov. 11-16—Fall meetings at First Church, Hillsboro, Kan., J. Herbert Fretz, speaker.

Nov. 12-16—Friedensfeld Church, Turpin, Okla. Fall services. L. R. Amstutz, speaker.

Nov. 18 — Friedensfeld Church, Turpin, Okla., Harvest-Mission Festival, George Neufeld and Arthur Janz, speakers.

Nov. 18—Thanksgiving Mission and Hymn Festival, Bethel College Church.

Nov. 24-25—Junior Choir Festival, Bethel College Memorial Hall.

ITINERATIONS

Harry Yoder, Nov. 11, at Stirling Ave. Church, Kitchener, Ont.

Verney Unruh, Nov. 18, at Eden Church, Moundridge, Kan.

Peter Voran, Nov. 11-18, Saron Church, Orienta, Okla.

Andrew Shelly, Oct. 26-28, North Hill Church, Calgary, Alta.; Nov. 2, Grace Church, Chicago; Nov. 18, Burrton Church, Burrton, Kan.

MARRIAGES

Vernon Garber, Bethel Church, Fortuna, Mo., and *Gloria Jean Weaver,* Berne, Ind., on Sept. 8.

Doris Hilty, Bethel Church, Fortuna, Mo., to *Micky F. Bennett,* Versailles, Mo., on Oct. 19.

Kenneth Lindteigen, First Church, Hillsboro, Kan., to *Mary Jane Littrell,* Christian Church, Dearing, Kan., on Oct. 27.

Willard Litwiller, Boynton Church, Hopedale, Ill., to *Lynn Carolyn Kratzer,* Lemoyne, Pa., on Sept. 22.

Mary Penner, First Church, Hillsboro, Kan., to *Albert Beck,* M.B. Church, Velva, N. D., on Oct. 26.

Lila Troyer, Meadows Church, (Ill.), to *Donald L. Eschenfelder* of Belleville, Ill., on Oct. 21.

Erwin Boschman, Bethel College Church, Newton, Kan., to *Priscilla Selzer,* Protection, Kan., on Aug. 17.

Dwaine D. Klassen, Johannestal Church, Hillsboro, Kan., and *Kathleen Landwehr,* St. Joseph Catholic Church, Wichita, Kan., on Oct. 6.

Arden Preheim, Salem Church, Freeman, S. D., to *LaVonne Tieszen,* Silver Lake Mennonite Brethren Church, Freeman, S. D.

Lorena Reinke and *John Redekop,* both of West Abbotsford Church, B. C.

Gary L. Stoltz, Topeka Church, Topeka, Ind., and *Leslie Jacobs,* Congregational Church, Summitt, Ill.

Charles H. Penner, First Church, Beatrice, Neb., to *Sharon Deloris*

Mullet, Fairview Church, Albany, Ore., on Aug. 25.

Bradley James Wiens, First Church, Hutchinson, Kan., to *Marsha Dianne Menard,* Hutchinson, Kan., on Oct. 7.

MINISTERS

Irvin E. Richert has accepted a call from the West Swamp Church to become its pastor on July 1, 1963. Arthur Rosenberger, who for many years has served the church, is retiring from the ministry because of failing health. Arthur Keiser will serve as interim pastor. Richert is currently editor of general publications for the Board of Education and Publication. Prior to this position, he was pastor at Buhler, Kan., and Dalton, Ohio.

PUBLISHED

The Literature Committee of the Taiwan Mission has in the past year published six issues of *Ma-Na,* revised and printed a catechism, made assignments for writing a minister's handbook, and authorized Marie J. Regier to write youth fellowship materials. A lending library has also been set up in Taichung. The committee is responsible for the Hwalien bookstore.

WORKERS

Alice Bachert has returned to Barranquilla, Colombia, after a short furlough at Kitchener, Ont. Although a nurse, she is active in personal evangelism and serves as nurse only occasionally, since she feels that clinics and hospitals take care of this amply.

Sukho Das began his trip home to India Oct. 30. He will visit mission centers in Japan and Taiwan on his way. Das was a delegate to the World Conference from the church in India. He is a teacher at the Janzen Memorial School at Jagdeeshpur, M. P.

Glendon J. Klaassen, missionary to Colombia, attended the Second Evangelical Communications Conference at Huampani, Peru. Three hundred delegates met to study means of communicating the gospel of Christ to all the world.

Paul Peachey has been appointed as executive secretary of the Church Peace Mission in Washington, D. C. The Church Peace Mission will begin a three-year study and research program under his direction. He is a member of the Old Mennonite Church.

Lydia Warkentin, Steinbach, Man., began a two-year term of Voluntary Service in Oct. She will serve as secretary of the Woodlawn Church, Chicago, and manager of the Quiet Place, the church's bookstore and reading room.

Mr. and Mrs. Leo Wienss of Beatrice, Neb., have begun a month's service in Arizona. Assisting missionaries at the Indian missions, they are the first placements in the Winter Service program this year.

Bob Yoder, Zion Church, Souderton, Pa., has entered the Voluntary Service program. He will be at Children's Center, Laurel, Md., for two years.

NEW ADDRESSES

Fred Chreey, 3157 College St., Sidell, La.

David P. Janzen, Box 886, Coaldale, Alta.

John M. Janzen, Blvd. de Courcelles, Paris 17e, France.

Loren Kaufman, 1739A North 23rd St., Milwaukee 5, Wis.

Ronald W. Nelson, 3504 Beldare St., Cincinnati, Ohio.

Mrs. C. H. Suckau, % Mrs. John Gerstner, R.R. 1, Ligonier, Pa.

Dr. G. O. Vogt, 1917 S. Chestnut St., Blvd. 29, Fresno 2, Calif.

Bonnie Weaver, 841 Park Place, Brooklyn 16, N. Y.

DEATHS

Mrs. John K. Boorse, Bethany Church, Quakertown, Pa., died Oct. 16 at the age of ninety years.

Peter John Gorsching, First Church, Shafter, Calif., was born Dec. 24, 1890, and died on Oct. 13. He is survived by eight children.

Peter J. Kuyf, Bethel College Church, North Newton, Kan., born in Amsterdam, Holland, Feb. 18, 1868, and died Oct. 20.

Willard Moyer, Bethany Church, Quakertown, Pa., born Jan. 10, 1907, died Oct. 12.

Bertha E. Snyder, Hereford Church, Bally, Pa., born Nov. 10, 1879, and died Oct. 8.

Mrs. Alma E. Fink, First Church, Allentown, Pa., died Oct. 20 at the age of 49. Her husband, Kenneth and a son survive.

Helena Schmidt Hilty, Alexanderwohl Church, Goessel, Kan., born Aug. 24, 1880, died Oct. 18.

Mrs. Sally Fluck, Flatland Church Quakertown, Pa., born Dec. 18, 1884 died Oct. 13.

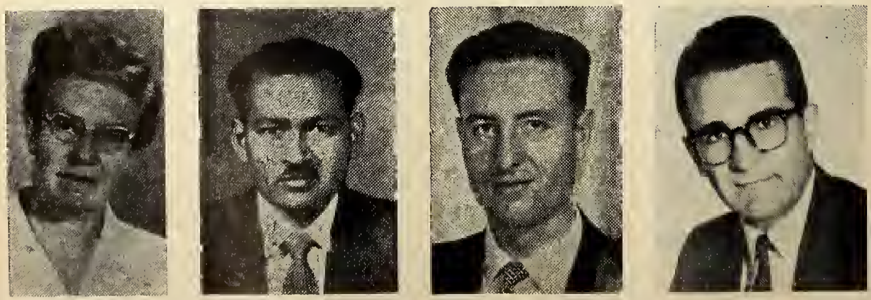
Henry Klassen, Alexanderwoh Church, Goessel, Kan., born Nov 20, 1893, and died Oct. 7, 1962. Surviving are five brothers.

Mrs. Anna Ries, Salem Church Freeman, S. D., died Oct. 11.

Mrs. H. E. Suderman (Mary Kreh biel), Bethel College Church, Newton, Kan., born Feb. 17, 1872, and passed away on Oct. 13. Survivor include her husband, a prominent Newton banker, two sons and on daughter.

Andrew M. Walters, Bethan Church, Freeman, S. D., born Sep 5, 1904, and died Oct. 15.

Jonathan J. Waltner, Bethan Church, Freeman, S. D., born Oct. 1888, died Oct. 14. He was a banke in Freeman for many years.



Alice Bachert, Sukho Das, Glendon Klaassen, Paul Peachy (workers)

Ruth M. Evans

BALANCE YOUR READING DIET

s THERE TOO MUCH sugar and starch ı your reading diet? In other 'ords, are you reading too much 'othy fiction with little substance, nd not enough good solid non-ficon books on the events and mateals of the world of reality?

Not that you shouldn't read ficon. The love of stories is as old s the human race, and tales well ritten satisfy the secret longings f the human heart. Good fiction in'oduces the reader to more people ıd experiences than he otherwise ould encounter in a lifetime. But ction, after all, is a dramatized 'oduct of the imagination. If you ad nothing but fiction, you lose ntact with the contemporary orld of reality.

Joan hasn't looked at the paper r months. When she asked, "When d so-and-so die? I didn't know he as dead!" Jack was amazed. How uld such a seemingly bright girl so out of touch with what was ing on in the world? Jack looked Joan with a new appraisal . . . ıd then Joan wondered why he dn't call her again. She didn't ıow that Jack had labeled her as nitwit who didn't know the time day.

Put current news on your reading diet. All of us are affected by the news . . . important bills passed by our government, shifts in foreign policy, changes in local laws. None of us lives in an isolation booth; our very existence is influenced by daily events and occurrences. If you don't have time to read the paper daily, make it a point to go through one of the weekly news magazines that summarizes the events of the world each week.

Non-fiction is another source of good solid substance for your reading diet. This wide and almost limitless supply includes a vast variety of subjects: biography, travel, science, how-to-do-and-make manuals, psychology, hobbies, and many others. Any subject in the world, or any specific topic that interests you, has had dozens of books written about it.

Next time you go to your public library, look in the card catalog index for books on any desired subject. Jot down their titles, the classification number, and then go browsing through the shelves where those books are carried. You may find books that open up entire new worlds of interest for you and add flavor and stimulating nourishment to your reading meal.

No diet, no matter how stringent, is complete without a touch of dessert. Your reading should have the same added dash of sugar and spice, so include some humor and pure fun in your reading menu. Comic strips, cartoons, and funny papers are the most obvious form of humor. If you are the sophisticated sort who scoffs at those who read the "funnies" . . . forget your scorn and look through them anyway. You'll find that your better funny strips are clever satires of contemporary life and modern times. Some of them, like "Peanuts," are affectionately drawn portraits of human quirks and behavior. Don't make fun of the funnies . . . let them make fun for you.

If you already are an avid comic strip fan, broaden your humor horizon. Read some of the light-hearted humorous books in the vein of "Cheaper by the Dozen," "The Snake Has All the Lines." Check current book reviews and best seller lists for titles of the most popular current humor. Again, use your library facilities by looking in the

FACTS OF LIFE AND LOVE FOR TEEN-AGERS
AMERICAN
A WOMAN'S CHOICE
A DIARY OF READINGS
A DIARY OF PRIVATE PRAYER
ASSAULT on the UNKNOWN
WALTER SULLIVAN
PARNASSUS ON WHEELS

card index under "Humor." In this way you may find books filed away on forgotten library shelves that are just as fresh and funny now as when they were written years ago. And you'll have new experiences in hilarity that you never dreamed of until you started digging for buried treasure.

So we've provided for proteins, minerals and carbohydrates in your reading diet. However, don't overlook the basic element of this diet—as important as the vitamins in your food—the Bible. Make reading the most challenging book of all a regular part of your reading . . . as regular as drinking water or eating your morning breakfast.

Remember that a healthy mental outlook, as well as a healthy body, is dependent on your intake. If your scope of knowledge is anemic because of too little iron in your reading, and your enthusiasm for living is lack-lustre and listless, it's time to change your reading habits and menu. Take stock of your reading schedule, make a new list, and balance your reading diet. You'll discover many new interests, explore vast worlds of experience and inspiration, and increase your zest for life.

Begin a new reading diet today.

Books to Whet Your Appetite

Carlyle Groves

Have you ever "browsed" through the check-out cards in a library? You do this by opening the cover of one book after another and looking to see *who* and *when* and *how many* have checked them. Frequently this experience makes you lose faith in the law of supply and demand, for most surely you will find that there are more books than readers.

Perhaps a more accurate stating o this economic law as it applies to reading of books would be "Consumption is governed by appetite." We all know persons whose appetite for books is all consuming, bu we probably know more persons ho find neither time nor inclina- on to begin the experience of read- ng for enjoyment.

An appetite for reading will soon ake the young person out of the rtificial categories that publishers ave imposed with the title words for boys and girls," or "youth," r "teen-ager." The greater major- y of non-technical books can be ppreciated by such diverse ages s a high school student and his randfather. The reading of books a great leveler of ages.

The following books are suggest- d for their worth, their pertinence living today, and their variety f interest. Some of them are books own and others are books to get om your library, but all are well orth your time.

The Imitation of Christ by Thom- s a'Kempis was written five cen- uries ago to answer man's eternal uestion, "How can I find spiritual eace in my troubled world?" It as been printed in more than 6,000 litions and translated from Latin to more than fifty languages. It available in many bindings and ices.

Two collections for the private brary are *A Diary of Private rayer* and *A Diary of Readings,* oth by John Baillie, $1.50 and $2.50 spectively. These are thoughtful evotions and meditations without eer.

Sense and Nonsense About Sex by velyn and Sylvanus Duvall, 50c, a little book of straightforward unsel by respected experts in the eld of sex and marriage counsel- g. Two earlier books by the Du- alls, *Facts of Life and Love for eenagers* and *Before You Marry* e widely used and recommended ministers and counselors.

The table of contents of *Discipline d Discovery* by Albert Edward ay reads like a table of virtues r the good life, and so it is; but etween the covers of the book are own-to-earth suggestions and helps r the acquiring of the good life cording to the will of God, not pile up merit or "spiritual cap- al." Paper $1.00.

Black Like Me by John Griffin, .50, is almost a suspense story. ost surely it is a story of courage d love of fellow man. The reader taken with the author, who has used his skin to become dark with e use of chemicals, into the life of the Negro for months on end, to learn first hand the hates, frustrations, and hopelessness of life as they are forced to live it.

The popular-with-women writer, Eugenia Price, has written a book which is by far the best work she has done. *A Woman's Choice,* paper $1.50, cloth $2.50, treats perceptively the problems of ignorance, ingratitude, busyness, relationships, and doubt, and points the way to love and peace with others.

The Ugly American by William J. Lederer and Eugene Burdick is must reading for the young person considering Pax or voluntary service abroad. It is both urgent and fascinating reading. Paper, 35c.

An American classic of this century is *Parnassus on Wheels* by Christopher Morley, $3.75. It is the story of a traveling book wagon named Parnassus and its owner, Roger Mifflin, who is part pixie, part sage, and part noble savage. This is "fun reading" of the highest order.

Assault on the Unknown, by Walter Sullivan, $7.95, is a report in layman's language of the International Geophysical Year which was responsible for unprecedented advances in the understanding of our world and the cooperation of many countries.

The practiced storyteller can provoke nostalgia in persons separated from him by generations. Such a storyteller was C. Henry Smith, and his autobiography, *Mennonite Country Boy,* $4.00, is both an intriguing story and a painless glimpse of Mennonite history.

This list could go on almost indefinitely because there are certainly more books worth reading than one person can ever read. Clifton Fadiman, well-known commentator and author, has written *Reading I've Liked* and *Clifton Fadiman's Lifetime Reading Plan* which are very helpful for the person who likes to read with a goal in mind and wants guidance in the selection of books.

Whether you embark on a formal plan of reading or play the field, reading is a state of happiness that is worth the pursuit.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

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CONTRIBUTORS
Willard Wiebe is chairman of the Board of Missions and pastor of the First Mennonite Church, Mountain Lake, Minn.

CREDITS
"Speak for Your Faith" is adapted from an address given by Willard Wiebe to the General Conference session in Bethlehem, Pa., on Aug. 12. Cover, David Giltrow; 733, 734, Willard Claassen.

COMMENT
We interrupt our six-part series "Strangers in the Bible" for one week. The last three installments will be published in the next three issues.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

Have you had enough? You have just had a dry run for doomsday. It felt like a nightmare in which you dreamt you were dead. You finally woke up to find out it wasn't so. But that dream seemed so real — you don't want it to happen again. You called it the Cuban crisis. "The most dangerous international crisis since the Korean War" said the New York *Times.* You agreed. You looked down a gun barrel aimed directly at you and your family. But then the Russians backed down. They said they would put those missiles back into a box and take them home. But Cuba balked. It was reluctant to see those explosive toys go. Your bad dream is still not over.

This is your cold war. You see it as a chess game played with nuclear pieces. It is a bad game with two great nations waving deadly bombs at each other.

You know that it will get worse when the spectators start pushing the missiles around. You didn't want to see Castro get into the atomic checker-game. You see China coming next. Power to destroy the world in the hands of stable governments is bad enough. You are scared and you deserve to be. What happened last month in Cuba, can happen next month in Berlin. But then the advantage won't be on your country's side. You will be in Khrushchev's front yard.

You were glad to read what Kennedy said to Khrushchev, "I agree with you that we must devote urgent attention to the problem of disarmament." You know that this is no new idea. Yesterday's old hope, is your only hope for tomorrow. You hope with Kennedy, "Perhaps now, as we step back from danger, we can together make real progress in this vital field."

You also hope that your country can take some creative steps to right the wrongs in Cuba. You have heard it said that to the Europeans Cuba is an island, but to Americans it is an emotion. You know that past United States history with Cuba has not been happy. You know that there were irritations in the past. These included misuse of Cuba's resources by United States corporations. Dictators received American support. And just last year the United States supported a vest-pocket invasion of the island. And in the weeks before the Cuban crisis you heard about small boats shelling the Havana harbor. You found it difficult to understand why a navy big enough to blockade all the merchant ships sailing to Cuba couldn't catch a few little pirate boats.

But you feel that Cuba has done wrong. It deserves stern treatment. But you know that your country has also failed. Someone has to make a new start. You cannot make a decision for Cuba, but you can speak up for your country.

You have heard of proposals to turn the Guantanamo Naval Base into a health center for the United Nations. You have also heard that the Cuban people are in need of food and medicine. Private and government groups should send volunteers to give aid to Cuba as well as to other young countries. You have seen the role of the United Nations in reducing the current crisis. You know it needs the support of public opinion.

Will you support these creative ventures for world peace? You will if you have had enough.

THE MENNONITE

7:46 November 20, 1962

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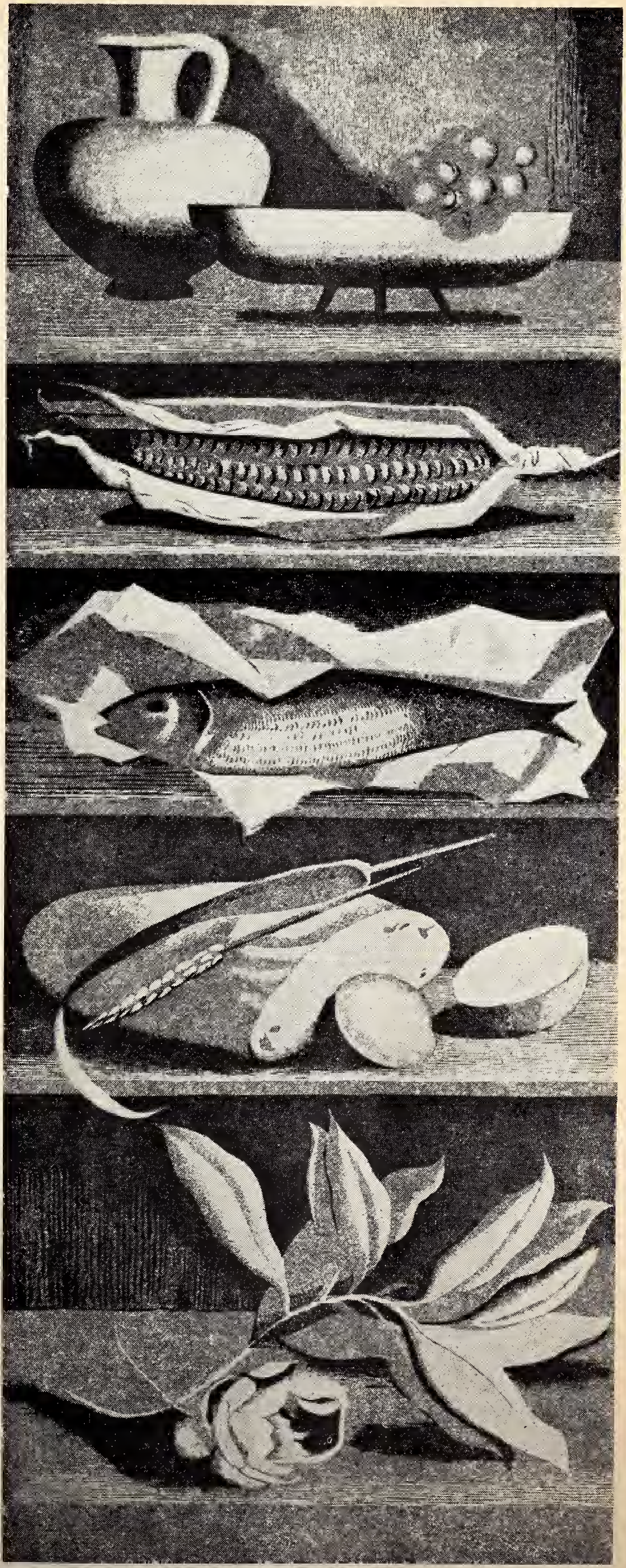
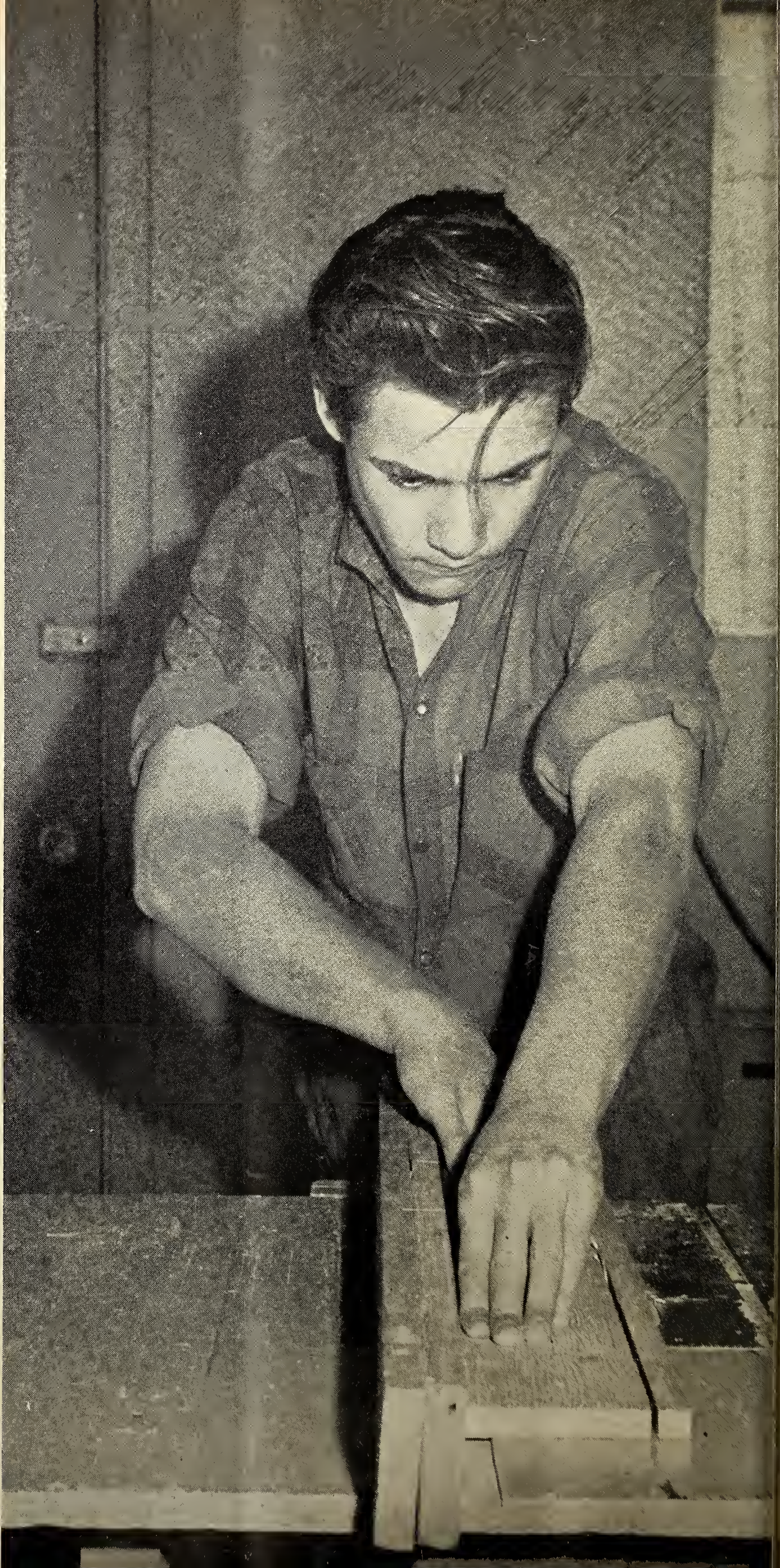


Ailsa
Craig
Boys
Farm



An Experiment in Human Nature

Ailsa Craig Boys Farm — located twenty miles northwest of London, Ontario—was called an "experiment in human nature" when it was started in 1955. But the farm is no longer an experiment; it has shown that youths' needs can be met effectively through creative therapy motivated by Christian love.

For the past seven years the farm has been the home of as many as twenty boys at one time. These boys are classified as emotionally disturbed and predelinquent. The ten to fifteen year old boys come from problem homes in Ontario's towns and cities. They are wards of the province's Children's Aid Societies. Carefully selected, they are brought to the farm in the hope that they will there find the warmth, security, and guidance they so desperately need.

Most of the boys remember their homes only as places of conflict. Their parents were sources of frustration rather than security. One eleven-year-old lad was in nine foster homes before coming to the farm.

Each boy has his own emotional make-up and problems. At the farm they learn to shoulder responsibility, to work and play side by side, to readjust their lives, and to love and respect others.

Teachers, farmers, case workers, house parents, cooks, laundresses and clerical workers, 16 in all, serve on the staff. Each staff member makes his own contribution towards the boys' rehabilitation.

Myron Schrag, a former voluntary service worker at the farm, describes his work in this way:

"How does a person react to working with boys such as these? No one, no matter how extensive his education and interest, is ever fully prepared to deal with people of this type. Sometimes the boys release their hostility and you as a companion-helper are on the receiving end. A great deal of understanding must be shown. You may be subjected to name-calling and abusive language. But, later, when the boy has regained control of himself, he frequently feels sorry for his action and apologizes."

Can a boy run away? "Yes, if he wants to," says farm director Ed Driedger. "There are no locked doors." But they come back—usually on their own. They will be punished on their return, possibly by losing their allowance for a time.

But compulsion and punishment are not the powers that rule at Ailsa Craig Boys Farm. The motivation behind the farm's therapeutic process was put this way by Susan Willms of Coaldale, Alberta, who is the housemother:

"A child must feel wanted, needed and secure. A parent—especially a mother, since she is primarily the keeper of the house—must make certain that this feeling abounds."

How do the boys like the farm? Some of them may be slow to respond, but generally they are happy to be there. "What a place," said one of the boys, "it kind of gives you something to live for."

Because of overcrowding, the farm is less homelike than it could be. Early in 1962 a $25,000 fund raising campaign was begun to build two new cottages. Later, it is hoped, a third cottage will be built. This will eventually raise the farm's capacity to 30. Presently there are four buildings in use—a gymnasium, school, farm house, and barn.

The Mennonite Central Committee operates the 300-acre farm. The farm's board of directors is drawn from the Historic Peace Churches of Ontario, which supplies the farm with much of its working capital. The Farm administration is advised by a committee of consultants, comprising a psychologist, social worker and welfare administrator.

In the light of the Great Commission

What Is Our Special Mission?

The first of the eight goals adopted by the General Conference is a large one. Our resources are limited. We know that God does not expect us to do everything. But He does expect us to do all that we can. In the light of the demands, what is the special mission for the General Conference?

We asked a number of workers in the Conference to speak to this question. Their answers are given below. Further responses from our readers will be welcomed and will be considered for publication.

Like Leaven

Henry Fransen, 39 Beamer Ave., St. Catharines, Ont. Aside from being more faithful in fulfilling the Great Commission, I believe God would have us more clearly demonstrate the ministry of love and reconciliation as our forefathers interpreted the peace principle. It would appear to me this is where we can make our most effective witness.

While serving as an attendant at the Peace Booth at this year's Canadian National Exhibition in Toronto, I found that the inquirers repeatedly agreed that what we stood for was Christ's teaching. Some even likened us unto leaven.

In order to proclaim this message effectively in the future, might it not be God's will for us to consider a closer working relationship with the organized bodies of Christendom? "For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" (Esther 4:14). Do these words apply to us?

More Goodwill and Trust

Mrs. Gilbert H. Suter, Pandora, Ohio. Our goal is to keep a clear vision of our commitment to the Great Commission. At Bethlehem, we were concerned about the many good causes needing our support, so that an ever-shrinking percent of our offerings goes to Missions.

We must maintain the home base adequately, but it still remains the home base, *from which operations proceed.* The Great Commission is to "Go out . . . teach . . . make disciples." The mission of the church is to be redemptive beyond its own walls. We are a small conference, but strong, well-off, idealistic, and willing to sacrifice. Is Satan tempting us to believe that, by primarily building the home base, we are building the Kingdom of God?

All Christians are charged with the Great Commission. We also have a special, a very important, mission in our Peace witness. In order to be effective in this witness, we must begin at home, with genuine goodwill and sincere trust, one toward another. "By this shall all men know . . ." (John 13:35).

First Things First

Arthur S. Rosenberger, Route 1, Box 192, Quakertown, Pa. In the light of the Great Commission we do need to carry out an emphasis on first things first, and it is well that our attention is directed to this. The conference resolution specifies values that must be given priority. Pastors and other church leaders have the duty of emphasizing this. Local needs have their place and the home church should be as strong as possible. But the church does not exist for itself, it is to serve Christ.

I cannot pick out any aspect of our General Conference program as the one thing that should be our special mission. We have our work of missions, evangelism, peace witness, Christian service, education, publication, social problems, etc. In all of these we must make Christ known and seek His way of life.

Christ's Unfinished Task

A. E. Kreider, Route 3, Box 277, Goshen, Ind. The unfinished task of the Church of Christ is the proclamation of the Gospel to all people, to all people at home and abroad. This is the Commission given us by our Lord.

The Church has other tasks which should not be neglected but the missionary obligation stands at the head of the list. For all men need to know of the saving power of Jesus Christ. Furthermore, the life of the Church depends upon and is sustained by its missionary outreach. The Church lives by mission. She has a mission to fulfill in the midst of this present troubled generation. She has received a commission from her Lord. She must not fail Him.

The missionary outreach of the Church and Conference is an obligation shared by all who acknowledge Jesus Christ as their Lord and Saviour. Therefore we all participate in some way.

What is the special mission of the General Conference churches? 1) Every congregation needs to be mission minded. 2) Let each congregation seek out for itself a needy area and establish there an outpost. 3) We have a unique opportunity to witness for Christ in our Christian service activities. 4) In all overseas work (elsewhere also) let it be indigenous from the beginning. 5) The full Gospel of God's redeeming love needs to be shared together with the distinctive Biblical insights given us as a people by the grace of God.

Cooperate with Others

Harry Howard, Barlow, Ore. In the light of the Great Commission, I do

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GOAL ONE: *Let us keep a clear vision of our commitment to the Great Commission. In the pressure of local needs and projects let us affirm the priority to proclaim the Gospel to every creature, encourage one another in spontaneous personal witness for Christ, and let us go forward in the establishment of new churches.*

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not see that the General Conference Mennonite Church has a "special" mission. Does not this command of our Lord place equal obligations on all Christians regardless of their brand name? Does not this command include a far larger enterprise than that of promoting a particular or unique Christian position?

This is a command to influence all nations toward Christ's standards and His ideals. This, He says, is to be accomplished by baptizing and teaching. "Baptizing them," that is, the work of bringing individual souls into an intimate relationship with God in the name of the Father, and of the Son, and of the Spirit. "Teaching them," that is, the work of constructively relating the entire Gospel to the whole of personality. This is a great and gracious and specious commission to which we can but completely dedicate ourselves, knowing that He has said, "Lo, I am with you."

As one segment of the Christian body we, as a denomination, are privileged to cooperate with all others in working with Christ to meet His objective. The objective evidently is that of bringing all nations into peace with God and with one another.

Witnessing to a Wider Circle

Gerhard Lohrenz, 261 Renfrew, Winnipeg 9, Man. The mission of our conference should begin with a clear and forceful preaching and teaching of the Word of God in our churches and in our schools. "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4). Such preaching would center around such verses as: "Christ Jesus came into this world to save sinners" (1 Tim. 1:15) and "For this is the will of God, even your sanctification" (1 Thess. 4:3).

We need to emphasize the Christian's life of sanctification and witness in his home, place of business, in social, and in public life.

We need a deep concern for our next door neighbor. We must witness to him by word and even more by example. Then follows witnessing to a wider circle utilizing, as far as possible, modern means, such as the printed word, the radio, and television.

We must continue to send missionaries to foreign parts. These men and women must meet the demands of our time. They must be well educated and be able to render good service in some special field, such as medicine, agriculture, engineering, etc. Above all else, these missionaries must be individuals who are motivated not by humanitarian reasons but by the desire to serve their Saviour.

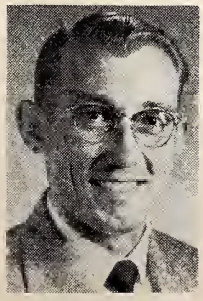
Our constituency must learn to give more sacrificially, realizing that accumulation of great wealth and living in luxury is not only unwise but for a Christian sinful.

Henry Fransen
"demonstrate love and reconciliation"

Ella Wiebe Suter
"begin at home"

Arthur S. Rosenberger
"seek Christ's way of life"

A. E. Kreider
"for all men . . . the saving power"


Harry W. Howard
"an obligation beyond brand name"

Gerhard Lohrenz
"clear preaching and teaching"

NEWS

War Objectors Serve in Germany

Wilfred von Rekowski, executive secretary of "Eirene," a European Mennonite service group, reports on the new status of conscientious objectors in Germany.

According to Article four of the Constitution of the Federal Republic of Germany, an alternative service law became effective for the first time in German history on January 13, 1960, after long and difficult preparations. In December of the same year regulations for the employment of those who refuse military service were issued by the Ministry of Labor in Bonn. The Ministry of Labor is responsible for the alternative service program.

In the spring of 1961 the first conscientious objectors were called up for service.

Before being called up, the objectors get a list of the addresses of possible organizations where they might serve. They have the right to choose the place of service themselves. The law gives preference to service in hospitals or nursing homes as long as these institutions can employ them. Only if these places are occupied may they be assigned to other public welfare projects.

After some hesitation from the side of the hospitals to employ objectors, they realized that these boys could help fill up the lack of staff. The hospitals are only supposed to pay to the government DM 7.80 (less than $2.00) per day for each man. This sum represents no more than the costs for lodging, clothing and pocket money. Until now about 400 hospitals have been accepted by the government for this program.

Whenever we ask to employ conscientious objectors in projects other than hospitals, the Ministry of Labor refers to the law, arguing that first the demand of the hospitals has to be met. Originally it was hoped that only some experienced organizations interested in conscientious objection, like "Eirene" or similar organizations, would be asked either to employ them in their own projects or to find for them other adequate projects under their supervision. Unfortunately the law extends the expression "organization" to *all* institutions with service possibilities.

The "Eirene" constitution states: "Eirene" offers to young men in military draft age who believe on the basis of religious grounds that they must refuse military service, the opportunity for service of peace in accordance with the governmental regulations on civilian alternative service.

Therefore "Eirene," even though it does not have its own service projects in Western Germany, applied for recognition as an alternative service organization at the Ministry of Labor in Bonn. We were accepted with the privilege of placing objectors in hospitals and mental and educational institutions. In April 1961, twelve drafted objectors (seven Mennonites and five members of the Evangelical Lutheran Church), started service under "Eirene." After a week end of orientation, they were assigned to a nursing home, a home for mentally ill, a home for epileptics, and a children's home.

The aim of "Eirene" is to care for this group, to organize week-end

CAREERS DAY AT SEMINARY Nine junior high students visited the Mennonite Biblical Seminary on October 30. This was part of the "Careers Day" program sponsored by the Elkhart Chamber of Commerce. Members of the seminary student body presented the different aspects of Christian service through a panel discussion. The nine junior high students had indicated an interest in becoming either ministers or missionaries.

conferences at its headquarters and to visit men regularly. It is very important to give them the feeling that they are not isolated but that there is a group which cares for them, respects their convictions and helps them to settle all problems rising with the Ministry of Labor or the employing institutions during the time of their service.

This seems to be especially necessary since most of the conscientious objectors are still very young (the draft age in Germany is 18 years) and often they are only on their way to becoming Christian pacifists.

In their desire to do a real peace service they also need to be shown the connection between their conviction and the service they are doing. Several of them feel that nursing service or doing odd jobs in the hospitals is not a meaningful Christian *peace* service. They would have liked to serve abroad, perhaps in a developing country like Morocco. But this is not yet permitted by the government. It must be explained to them that service to old and sick people in hospitals can also be a Christian peace service. If we remember the cynicism with which many mentally sick people have been killed in Nazi Germany, the objectors doubtless also have the task to help to restore in many people's mind the respect due to all human beings.

During the week-end conference we also arrange public programs. The men can then make the public —which generally has little sympathy for the pacifist position— more familiar with conscientious objection by reporting about their experiences, giving a positive witness.

"Eirene's" experience with the first group of conscientious objectors has been very positive. We heard that other organizations had difficult cases. For those "difficult cases" the Ministry of Labor has organized two groups of about twenty objectors, each under its direct supervision and also working in hospitals.

For some of our boys the time of alternative service really has become a challenge in their lives. One of them, a businessman, decided to become a teacher; another one, a docker, was considering social work.

Recently "Eirene" was asked by the regional Evangelical Church to take care of all objectors within the Pfalz (district of Southwestern Germany). At present, during the second year of alternative service we have again under "Eirene" a group of a dozen men.

It is very difficult to get exact figures about recognized conscientious objectors and those who have done their alternative service. The Ministry of Labor refuses to give out detailed reports. We estimate that about 5,000 objectors have been recognized. During 1961 about 600 of them did their alternative service. The same number can be estimated for 1962.

To establish connection with our work in Morocco, we would like to form international groups, which means that young people from foreign countries should be welcomed and included in the alternative service groups. Last year we had a young French conscientious objector in one of our groups; he was transferred in the spring to Morocco. We hope that one day it will be possible that a small group of selected German objectors will be permitted to serve abroad in our Moroccan projects.

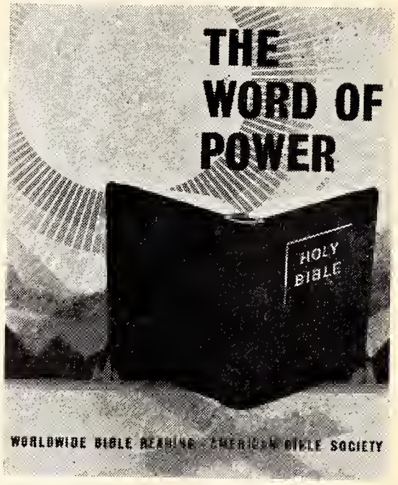
The alternative service law is set up parallel to the military law so that every conscientious objector has the same rights and duties as the soldier (including payment, length of service, insurance, etc.).

We argue therefore that while the soldier is permitted to serve abroad at least in the NATO area, the conscientious objectors should be permitted the same opportunity. But the Ministry of Labor would first like to get experience with alternative service in Germany before sending them abroad.

CHALLENGE GRANT

If Bluffton College can raise $15,000 for the science department by July 1, 1963, the Kettering Science Foundation will grant the college an equal amount. So far, approximately $2,000 has been received toward the challenge grant. A part of this was donated in the form of a refractometer by Mrs. Ray Heiks in memory of her husband.

To secure additional funds for matching the challenge grant, an application was entered in September to the National Science Foundation. Results will not be known for four months. About $5,000 more is needed to qualify for the Kettering grant in addition to the NSF grant, which is for chemistry. Equipment sought through the NSF grant includes a Bausch and Lomb recording spectro-photometer, worth over $4,000, for determining molecular structure; a gas chromatograph used for very delicate element separations; an Eberlach electroanalysis appartus used for electro-chemical separation, and a Burrell box furnace and micro trinocular microscope for microphotography.


THE WORD OF POWER
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NOVEMBER

22 Thanksgiving	Psalm	103:1-22
23	Psalm	24:1-10
24	Psalm	107:1-16
25 Sunday	Exodus	3:1-12
26	Joshua	1:1-9
27	I Samuel	3:1-21
28	I Samuel	16:1-13
29	Isaiah	6:1-8
30	Amos	7:10-17

DECEMBER

1	Luke	5:1-11
2 1st Advent Sunday	Matthew	13:1-9, 18-23
3	Matthew	13:44-52
4	Matthew	18:10-22
5	Matthew	20:1-16
6	Luke	10:25-37
7	Luke	12:13-31
8	Luke	15:11-32
9 2nd Advent Sunday Universal Bible Sunday	Mark	5:1-20
10	Luke	5:17-26
11	John	5:1-18
12	John	6:1-15
13	John	9:1-16
14	John	9:17-41
15	Mark	4:35-41
16 3rd Advent Sunday	Isaiah	9:2-7
17	Isaiah	42:1-9
18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12
26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

Strangers in the Bible IV

Jesus the Stranger

Pieter de Jong

JESUS REPRESENTS THE people of God who as strangers of God are alien to the world. As did the patriarchs He pitched his tent among us after having left His heavenly home (John 1:14). He was in Egypt to repeat the sojourning of His people (Matt. 2:3-23) and in the desert (Matt. 4) to be tempted.

In this world He had no place to lay His head (Matt. 8:20). He went into exile abroad (Mark 7:24) and was finally expelled from the world when He was crucified. During His lifetime He lived as a guest counting on the hospitality of kind people and from His followers He expected the same.

Luke and Mark

According to the Gospel of Luke God who is the host in heaven becomes a guest on earth in Jesus. Christ is both host and guest throughout the Gospel. He tells the parable of the great banquet to which the less privileged are invited (14:12-24). It is a meal of compassion, not a repayment of kindness or exchange of courtesy.

According to the parable of the good Samaritan the love of God is the love which feeds people and gives them shelter particularly if they are in need (10:30f.). God is compared with the friend who goes out at night to find bread for some guests who have come (11:5-13).

The Kingdom of God is like a guest meal for people from all over the world (13:29). But Jesus is a pecular kind of host: He becomes the slave of His servants (12:35-40). He gives instructions to His disciples how to behave as guests (14:7f.). He himself is a guest (14:1f.). He relaxes at the home of Lazarus, Martha, and Mary, friends who take Him in as their guest (10:38f.). At times He is refused shelter as among the Gerasenes (8:37). He is born in a stable (2:7).

In the Gospel of Mark we are told how Jesus is the guest at the home of Andrew and Simon (1:29) and how He eats with tax-collectors and sinners (2:15). God and man are like people who live in different countries, but Christ is sent as a representative from this strange country where God lives (12:1f.) but He is not treated respectfully.

Woodcut by Robert W. Regier

In the Gospel of John

In the gospel of John, Christ is frequently described as a stranger: "He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not" (John 1:10, 11). Christ is not understood because the world and God have become strangers to each other (8:19; 6:42; 7:27-29; 9:29). Jesus is a stranger to His own disciples (21:12) and even to His own family (7:5). He is the stranger who comes from the heavenly world (8:14) and goes back to it (7:35).

In Hebrews and Paul

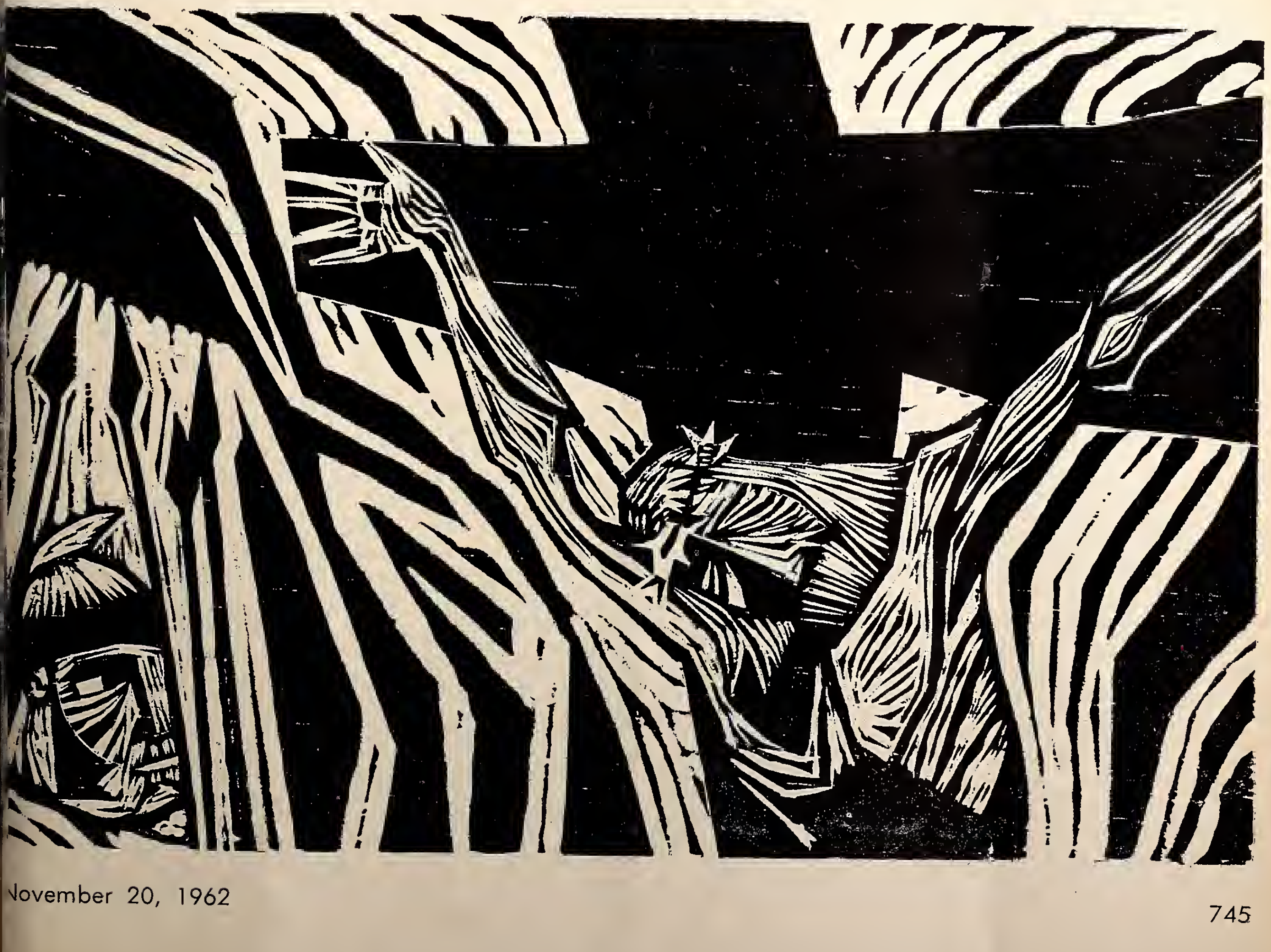
In the Epistle to the Hebrews, Christ is the stranger who came from the heavenly realm and whose real background people do not know. Therefore He is compared with Melchizedek who appears on the scene in the story of Abraham without mention of his past; He appears and disappears again. Thus Jesus returns to His heavenly home. Although the picture reminds us of gnostic myths the reality of His humanity is maintained throughout, and also the truly historical character of His incarnation and atoning work ("once for all," 10:10).

In Pauline thought Christ left His heavenly glory to dwell among men. He became poor though He was rich (2 Cor. 8:9). He did not claim His divinity as a right (Phil. 2:5f.) but gave up His glory to become a stranger on earth and a servant who was rejected. (Compare 1 Tim. 3:16.) In 1 Corinthians 1, Paul stresses the strange and offending character of the good news of redemption for both Jews and Greeks.

Jesus represents the love of God who is host to His people (Ps. 23) and receives people into His tent (Ps. 15:1). The hospitality of God, however, is expressed in Jesus' becoming a guest and a stranger. In His genealogy the name of Ruth occurs (Matt. 1:5) who was taken in by Boaz as a stranger (Ruth 4).

But in the Kingdom of God there is a change of values. Ordinarily the guest is waited on by the servants of the host. Jesus, however, as a guest waits on His disciples (John 13:1f.). He sets a pattern for His followers in this respect (Luke 22:27). As a host He gives the Messianic meal (Mark 6:41; 8:1) but He is a host who came to serve (Mark 10:45). He is the host who loves His guests to such an extent that He gives His life for them. He even gives himself to eat to those whom He entertains (Mark 14:22f.).

Isaiah 53: He was cut off out of the land of the living.



NEWS

FORMER HINDU AT SEMINARY

"The Western Christian world has to recapture the world of the spirit," said Lala K.K. Dey at a student forum of Mennonite Biblical Seminary recently. "It must recognize the spiritual powers, or the understanding of God becomes nothing but reconciliation with the brother or group dynamics."

Dey, converted from Hinduism to Christianity less than two years ago spoke in chapel on the topic, "The Hindu Concept of God." He pointed up the contrasts between the Hindu and Christian doctrines of revelation, creation, ultimate reality and the cosmic process. At his conversion, he testifies, his mind was illumined so he could understand the basic distinctions between Christianity and other religions.

The Hindu people have a genuine spiritual experience, he acknowledged. Their leaders are not ordinary men. However, the source of their spiritual experience does not lie in God but in the "rulers of this present darkness," "spiritual hosts of wickedness in heavenly places." Even the early Hindu writers recognized a distinction between their experience of the spiritual and their dim realization of the Creator of the world. Satanic forces have misguided Hindu seekers and kept them in darkness.

Born Jan. 8, 1939 in Shilling, Assam, a northeast state in India, Dey received all his education from kindergarten to his A.B. degree at a Roman Catholic college. As it was a purely academic institution, he was not confronted with the Christian message there and remained a Hindu "by name, background and temperament."

The course of his life was completely changed after going to Delhi. After receiving his M.S. at the University of Delhi, and while teaching economics there, he came under the influence of the Gospel. Three things, testifies Dey, were instrumental in bringing him to the Lord: a Bible study conducted at the university by a Brethren in Christ missionary; the witness of a Christian friend; and a visit to a Christian village over the Christmas holidays. There among the hill-tribes people of northeast India, Dey says, "God definitely revealed Himself in Jesus Christ to me. The basic factor in my conversion was His presence in the village."

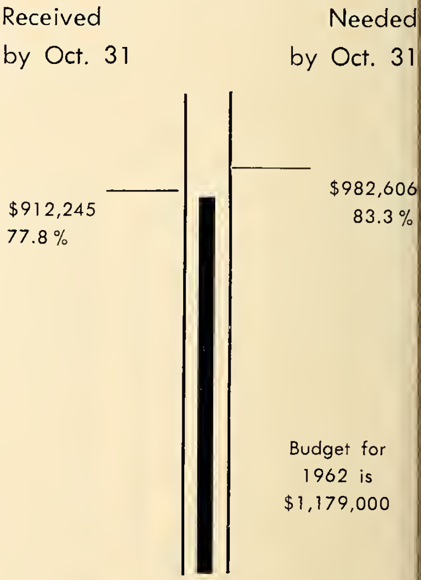
Returning home Dey discovered that his father, a loyal Hindu whose faith he had always admired, did not have a living relation with a living God. Consequently, on Jan. 5, 1961, Dey fully committed his life to Christ.

Feeling called to do mission work among the hill tribes and realizing a need for Christian preparation, he came to the United States one year ago under scholarship aid by the Brethren in Christ and studied at Messiah College. In February, 1962, he attended a Church Vocations Conference at Mennonite Biblical Seminary, where he became interested in continuing his studies there. At present he is enrolled in the B.D. program which he hopes to complete before returning to India as a missionary.

CHRISTIAN CRUSADE RESULTS

Japan missionaries in September sponsored a "Christian Crusade" in the city of Hyuga. Although they were disappointed by the small attendance, in spite of wide publicity and many prayers, they rejoice at the changed lives of a number of people who committed their lives to Christ. Among these, Peter and Mary Derksen report a university student home on vacation, two young girls, an older man, a family of three, and the wife of a Christian who was baptized last Christmas. The Derksens ask for intercession for these new Japanese Christians.

CONFERENCE TREASURER'S REPORT



During the last week in November, Council of Boards will be in session at Berne, Ind. The budget for the year 1963 will be one major assignment for the boards. The current year's budget is only very slightly higher than that for 1961. Receipts have been considerably higher and there is some hope that two boards will receive the budgeted amounts by year's end. However, the Board of Education and Publication and the Board of Business Administration will very likely not receive what was budgeted. Are these areas of work less important?

What realistic guide should be used to determine what the budget should be in 1963? Should it be the needs of the world, our own ability to support these needs, or perhaps a combination of these and other factors. One thing seems certain; to be a growing consecrated denomination, we must have a live program with dedicated workers and supporters. You will remember the triangle used sometime ago to illustrate this. *God, program, people.* It takes all three to build His kingdom. *Wm. L. Friesen, Conference Treasurer.*

CHURCH RECORD

BAPTISMS

First Church, Monroe, Wash., on Oct. 28: Mrs. William McCallum, Mr. and Mrs. Mark Merritt, Mr. and Mrs. Wayne Merritt, George Ohlsen, Edwin Utterback.

ITINERATIONS

Drs. Harvey and Ella Bauman, Nov. 18, First Church, Normal, Ill.

Peter Voran, Nov. 22, First Church, Newton, Kan., Nov. 24-25, Bethesda Church, Henderson, Neb.

S. F. Pannabecker, Nov. 11, Buhler Church, Buhler, Kan.

CALENDAR

Central

Dec. 2-9—Fall Meetings, St. John Church, Pandora, Ohio. Peter Voran, speaker.

Pacific

Nov. 25—Harvest Mission Festival, First Church, Monroe, Wash.

Western

Nov. 18-23—Fall Services, Bethel Church, Inman, Kan. Waldo Harder, speaker.

Nov. 18-23—Fall services, Alexanderwohl Church, Goessel, Kan. Speaker, William Klassen.

Nov. 24-25—Junior Choir Festival, Bethel College Memorial Hall.

Nov. 20—Church supper, Faith Church, Newton, Kan.

PUBLISHED

Thirteen Dolls and a Fiber Glass Boat by Milton and Geraldine Harder has been published. A stewardhip play involving eight characers, it is being distributed free of harge by the Board of Business Administration. Copies may be obained by writing to the board ofce at 722 Main, Newton, Kan.

Faith and Life Press has pubshed a Christmas program suitble for presentation by the Sunay school or other church groups. ntitled *A Christmas Program* nd written by Diane L. Cremean of Bluffton, Ohio, the program includes a play with Christmas carols and music interwoven in the plot. The play is now on sale in Mennonite bookstores. Approximately fifteen copies will be needed for each presentation.

DEATHS

Gerald Dean Bell, Calvary Church, Washington, Ill., was killed in a train-car accident Oct. 24. He was born March 24, 1941.

Cornelius C. Epp, First Church, Hutchinson, Kan., born Dec. 22, 1869, in South Russia. Died Nov. 2.

Mrs. Mary Mohr, First Church, Normal, Ill., born Nov. 3, 1879, in Switzerland, and died October 31. Surviving are two daughters and three sons.

Mrs. Herman Ratzlaff, New Hopedale Church, Meno, Okla., born Jan. 18, 1878, in Warsaw, Poland, and died Oct. 26. She is survived by two sons.

Jesse F. Steiner, St. John Church, Pandora, Ohio, born June 2, 1883, and died Oct. 18. Survivors are his wife and one daughter.

Mrs. Jacob P. Unruh, New Hopedale Church, Meno, Okla., born July 21, 1885, and died Oct. 31. Surviving are three sons and one daughter.

Mrs. Jay Wambaugh (Dorothy Stutzman) member of Eighth St. Church, Goshen, Ind., born 1901, and died Oct. 30.

ADDRESSES

Mrs. Floyd Butz, 229 W. 13th St., Apt. No. 1, Wichita, Kan.

Mrs. Lillis Edwards, 929 Oak Ave., Linwood, N. J.

Herman Enns, 156 Cumberland Ave., Hamilton, Ont., Canada.

Merlin D. Epp, 29055 17th Place S., Auburn, Wash.

LeRoy Esau, 2406 N. Van Buren, Hutchinson, Kan.

Harold H. Fast, 824 J. St., Reedley, Calif.

Mrs. Henriette Fetzer, 1725 Arlington Ave., Evanston, Ill.

Mrs. Kenneth Chaika, 810 - 9th Ave. South, Minneapolis 4, Minn.

Mrs. Stella Garnder, 1712 Arbor Dr., Bartlesville, Okla.

Ed Goerzen, Didsbury, Alta., Can.

Edward Hanselman, 468 Penn St., Pennsburg, Pa.

Helmut Harder, 6136 Beaumont Ave., Charleswood, Winnipeg, Man.

Samuel Hiebert, White Sulphur Springs, Mont.

Marvin Plenert, Box 1192, Jamestown, N. D.

Edward Dean Regier, 206 1-2 West 8th Street, Hutchinson, Kan.

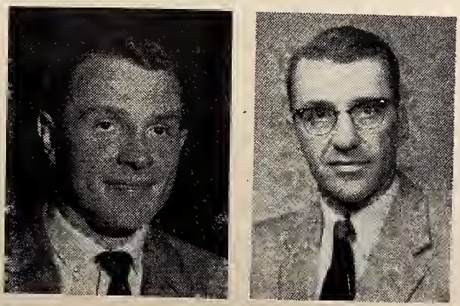
Willis Voran, R.R. 2, Zeeland, Mich.

WORKERS

Ernest Leichty, Eighth Street Church, Goshen, Ind., has entered 1-W service in Denver, Colo. His address is 3371 Jasmine, Denver, Colo.

Vern Preheim will begin his work as associate executive secretary in the Board of Christian Service office early in December. Returning from Algeria with his wife and two children the middle of November, he spent several days in Akron, Pa., discussing the work in Algeria with staff members of Mennonite Central Committee. His main service will be in the area of peace and social concerns. But he will also direct the long-term Voluntary Service program and act as administrator of the 1-W program.

Orlando A. Waltner, appointed executive secretary of the General Conference Mennonite Church at the triennial conference last August, assumed his post on November 1. The outgoing executive, Erwin C. Goering, will leave the Central Office the end of November. He will, however, continue as Ministerial Placement Secretary until March 1963, when Waltner will assume also this phase of the work.



Vern Preheim,

Orlando Waltner,
(workers)

LETTERS

RSV SCORE CARD

In our November 6 issue we adjourned the discussion on the Revised Standard Version. In fairness to the people who wrote letters between the time that that issue went to press and was delivered, we acknowledged letters supporting the article from: Alvin J. Beachy, 203 E. Broad St., Souderton, Pa.; Wm. H. Clapper, Box 584, Sioux Falls, S. D.; R. L. Siemens, Etna Green, Ind.; Wm. H. Stauffer, Sugarcreek, Ohio.

Letters received that objected or raised questions about the article came from: C. B. Friesen, 501 E. Caddo, Cordell, Okla.; Henry J. Rosenfeld, 1875 N. Los Robles, Pasadena, Calif.; LeRoy J. Stucky, 1420 M St., Aurora, Neb.

Future letters on this issue will be acknowledged privately. Letters on other subjects, both pro and con, are always welcome and will be published subject only to the limits of our available space. Editor.

MISSION COVERAGE

Dear Editor: Thanks for the many thought-provoking articles which every issue of *The Mennonite* brings to its readers. However I fully agree with Mrs. D. J. Buller when she expresses the thought in the July 10 issue that there is too little information about missions in the paper.

Could there not be a page or two of missionary news in every issue of *The Mennonite?* The commercial world certainly believes in keeping the merits of their products before the eyes of the public. Should we not do the same in spreading the cause of Christ in this world? *Mrs. Jake J. Goering, Moundridge, Kan.* *We appreciate suggestions to improve our paper. We want to extend and broaden our mission coverage within the limits of our space (which has not increased since 1902 although demands for coverage have increased almost a hundredfold). But comparison of* The Mennonite *with the papers of the (Old) Mennonite Church and the Brethren indicates that we give proportionally as much coverage to missions as the first one, and twice as much as the second. We also give twice as much feature space to missions than either one. And we carry more mission pictures.* Editor.

KEY TO SURVIVAL

Dear Editor: For those of your readers who are concerned about the dangers inherent in our present defense system and the nuclear tests, I would like to recommend a booklet by Margaret Hofman, entitled "A Key to Survival." The author writes from her personal experiences in war and from a sense of the responsibility of the individual in a democratically governed country; she presents a most logical and sensible case, well worth the consideration of Christians who are concerned about the situation. It is available for 25 cents from the author at 610 Cardinal Lane, Austin 4, Texas. *Mrs. Ruby Baresch, 2717 E. Funston, Wichita 11, Kan.*

FRESH INSIGHT FOR THE FARM

To the Editor: In his letter to you, Brother Lamont Woelk ("Help for the Farm," Letters, Oct. 2) pointed up one of the most acute problems of our time. Twenty-five years ago a few of us tried to speak to this growing difficulty in Conference and out. Mostly our words fell upon deaf ears. Why?

Many reasons. Chiefly was the obvious fact that our Conference work was beginning to expand, and the Mission Budget was growing. As long as the finances are adequate we don't pry too much into their source. And it needs to be said that the growth and expansion of our Conference program has been a marvelous record of achievement.

But we must also recognize that much of this outreach has been in a period of National growth and inflation. Our increase in income has come from this inflation, and to a large measure from previously accumulated inflated wealth. Now that this period may be drawing to a close, or slowing to a snail's pace, some of these problems cannot be successfully evaded much longer.

If the trend among our people continues another twenty-five years like the immediate past, our Conference is in for some real trouble, budgetwise, small churches, etc.

What will we do? I fear that we'll do like Brother Frank Epp so pointedly writes about Kitchener, "Too little, Too late. . . ."

The church has the resources which along with the resources of the USDA make the kind of combination needed to give rural America a real lift. . . . At the same time it must be recognized that these folks do not expect a great deal of active support from the Church. The sad fact is that when the Church does gather it spends much of its limited time hashing and rehasing truths which after nineteen hundred years it ought to simply and definitely declare, and then go on applying fresh imagination and insight to a genuine implementing of the Gospel. *William H. Stauffer, Box 365, Sugarcreek, Ohio.*

WHEEL CHAIRS AND STEPS

To the Editor: I'm enclosing a clipping from a recent Good Housekeeping magazine—Making Public Buildings Public. It might be a subject for an editorial some time.

We talk about ministering to the lame, but it is very difficult to get a wheel chair into most of our churches.

At our house we've had a little experience along that line. Our Janet was in casts and braces for 2½ years when she was quite young. Harvey made over a stroller to fit her. We carried that stroller up and down the stairs of our church many times.

A few years later, Keith had a piece broken out of his thigh. It made him a cripple for twelve weeks. His cast was put on in a sitting position so he could be in a wheel chair. I don't recall taking him to church much. It was too strenuous.

At the present time our neighbor boy is on crutches because of knee surgery. He hasn't been allowed to start school yet this fall, and hasn't been to church either because of all the steps.

With all the remodeling going on in our various churches, perhaps something could be done about this. *Pauline Bauman (Mrs. Harvey), 417 S. Main St., Bluffton, Ohio.*

THANKFUL TEENS

I am thankful for my mother. She is always near when I need help, advice, or comfort. Day after day she patiently endures my faults and does her best to correct them. She often cleans up my messes and does my work so I can go some place. She's given up things she wanted so I could get the dress "I just had to have." When I was younger, she would take the time to roll my hair for a "special" occasion even if she were tired and sick. She's never too blue to cheer me up when things go wrong, or seem to. Sometimes I think she's too strict, but I'm so glad she loves me enough to give me rules. These are a few of the reasons why every day I say "Thank you, God, for Mama." *Sharon Unrau, Inola, Okla.*

The current Cuban situation has made me aware of the many things I have to be thankful for.

I am free to go where I please when I want to. I need never fear the government will arrest me for what I say and believe. This should make me very thankful.

The fact that I may never see a foreign power occupying my land and that I may go to church without fear of being executed is something to be thankful for. I have always taken this for granted.

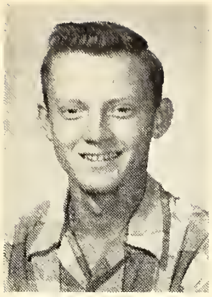
Maybe the Cuban crisis will help to open the eyes of the world. Maybe it will serve a purpose after all. I have a great deal to be thankful for once I think about it! *Herbert Van Horn, R.F.D. 2, Columbiana, Ohio.*

I am thankful for my Christian friends. It is with my friends that I find entertainment by going on hayrides and going to birthday parties, instead of having to go to rock-and-roll parties to have fun. Sometimes our youth groups get together or some of us sing at other churches. This is the kind of good Christian friends I like and am thankful for. *Linda Frei, 26 N. Main Street, Trumbauersville, Pa.*

I am thankful for Christian friends. The influence of one Christian upon another can scarcely be overestimated. Christian friends can work together for the Lord. We as Christian young people can join in singing groups, gospel teams, etc., and present programs to encourage other friends. This fellowship of doing things together strengthens and gives encouragement in one's own Christian life. All of us need Christian friendship, but especially do we require the Heavenly affection and blessing given by that Friend who "sticketh closer than a brother." *Marilyn Harder, Route 3, Peabody, Kan.*

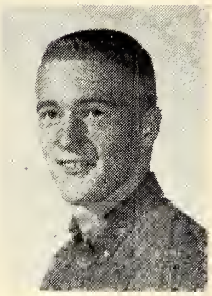
I am thankful for my Christian home. It's hard to realize the difference it makes when one's parents are Christians. When I was in grade school, as I played with my friends, anyone watching us would have had a hard time deciding which of us were being raised in a Christian home. But now as I grow older, I can already see the marked influence that Christian love

Lovina



Herbert

Marilyn



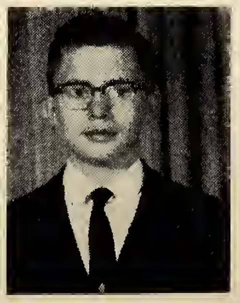
John

Evelyn

Sharon

Linda

Jay



Harriet

and training have made on my life. It has been a major factor in determining my likes and dislikes, my friends, and my more recent decision to devote my life to full-time Christian service. God-fearing parents and a home built around love have done more for me than I can ever say. For this I am thankful. *John Freeman Kauffman, Box 11, Barlow, Ore.*

I am thankful for work. This may be a surprising statement to many. But think of the unfortunate ones who are unable to work. There are people with physical handicaps and mental illnesses. Yet we have been blessed with the ability to do our various tasks. God has given us this strength. So we should be thankful that there are job opportunities for us. The greatest and happiest men today are the ones who work.

When our forefathers came to America, they had a hard time obtaining their "daily bread." They cleared the land, tilled the soil, and built homes. Churches and schools were established as the country was developed. They considered work a joy and a blessing.

Remember, too, that God uses active men in his service. He doesn't call idle men for his great purpose.

When I cook, sew, or do my schoolwork I take pleasure in doing my best. There is joy and satisfaction in work well done. We should all be thankful for the privilege we have in working. *Evelyn Dalke, Alsen, N. D.*

"It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be loved by many friends." These words are just as true now as they were centuries ago when written by Euripides.

How lonely and incomplete life would be without friends; how frightening without someone to give you assurance and a sense of security; how boring if you had no one with whom to share your joys and triumphs; how dreary without a smile or friendly word from one who understands your sorrows and failures and gives you hope. There is just one thing better than having a real friend and that is being one! Therefore, I am thankful for my friends. *Jay L. Franz, Ritzville, Wash.*

The evangelist extended the invitation to the unsaved. Amidst the hush, a man arose from the back of the auditorium. He began the long walk down the aisle. All pride had vanished from his person. Penitence was written upon his face. His head was bowed. Each step drew him closer, closer. Approaching the altar, he sank to his knees. As the tears came to my eyes, a prayer of thankfulness passed my lips. What incomparable beauty there is in the sight of a humbled soul who has found forgiveness and peace with God. *Girl from Saskatoon, Sask.*

I am thankful for all the happy sounds of children. They love to show you a present they got for their birthday or demonstrate when they learn a new trick. There are lots of sounds of children — sad, frightened, playful, etc. I thank God for children. *Lovina Hilty, Versailles, Mo.*

I am thankful for music. Music is an easy way to say so much.

Many people sing. This is just one of many ways to glorify our Heavenly Father. We have choir practice once a week, then our grand finale on Sunday morning. The music is interpreted in different ways both times. One can never express a song twice with the same feeling.

Playing the piano is one way I can personally express my feelings. I can sit down to play, but the song has to be in agreement with my mood or I won't enjoy it. Many other instruments are used to portray the different sentiments or expressions of different people.

There are so many different types of music that can be used for our different religious services. In church we use hymns and choir anthems or special numbers. At camp services we use many variations. We sing spirituals and rounds. At revival meetings gospel songs are sung.

There are many different ways we can use our wonderful music to further our Father's will and work. It makes Christian living all the more meaningful. *Harriet Bontrager, Shipshewana, Indiana*

Question Number One

ONE DOZEN LETTERS were mailed to ne dozen people for our "Thankful Teens" feature this week. The people who sent in their replies to our uestion were chosen in many diferent ways. A few names were icked at random from the YPU elegate list at conference. Some were contacted through their pasor or YPU advisor. Some were riends of people working here in he offices. Some were chosen beause of previous things they had ritten. I have met only two perons out of the ten who replied. ow I feel sort of like I know eight ew people.

Eight new people is such a minute umber compared to the 12,000 who e members of our entire youth rogram. It seems to me that one urpose of our youth page is to help eople learn to know each other. bviously, it would be impossible r me to send a question to be anered by all 12,000 (more or less) you. We don't even have a list your names and addresses. But we do want to get to know you and to share your thoughts and ideas.

Could I ask my questions through the youth page itself? Would you accept this impersonal approach as a personal invitation to give your answers? I believe you will.

So question number one goes like this. "What party has our local YPF had this past year that I enjoyed the most?" Give me a descriptive answer to this question and a photo of yourself, or a photo of action at the party. The answer need not be long—about one-half page or less would be fine. And send in your answers by December 17 so we can get them ready for a January issue. Material for these pages must be planned at least a month ahead, so don't be late.

This is what I'll be thankful for, your answers, that is. *EB*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansos.

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COVER
"Friendly Gifts" is a three-color wood block by Karl Roessing, a German artist. This piece is part of the gift of gratitude from the German people to the Mennonites in America given in 1956.

CREDITS
"An Experiment in Human Nature" was prepared by the information service of the Mennonite Central Committee. Pieter de Jong teaches theology at St. Andrew's College, Saskatoon. 738, Hunsberger Photos.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Calude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

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EDITORIAL

GIVER (*holding something in a brown paper sack*): I brought something for you.

RECEIVER: What is it?

GIVER (*still holding sack*): Oh, it's just a pie.

RECEIVER: It is? Why?

GIVER (*s. h. s.*): Well, I just thought you'd like to have a pie. So I brought you one.

RECEIVER: That's nice—I guess. And I guess I should just take it and say thank you. But why be cut and dried? I wonder if we might not talk about this pie just a bit?

GIVER (*s. h. s.*): You don't like my pies?

RECEIVER: Frankly, I've had better. But that's not the point. Even if your pie were a good pie, I wonder why you want to give me a pie?

GIVER (*s. h. s.*): I just felt I ought to help you over this rough spot. You have your troubles. And besides you are always helping people too.

RECEIVER: This is a way of paying me back?

GIVER (*s. h. s.*): That's putting it rather bluntly.

RECEIVER: Well, shall we say you feel indebted to me and since you would rather have me indebted to you than you be indebted to me, you're trying to get ahead of me?

GIVER (*s. h. s.*): You've said it again, but I don't understand you quite as well.

RECEIVER: I liked it better the other way.

GIVER (*s. h. s.*): Are you trying to infer that I'm trying to better myself by giving you this pie?

RECEIVER: Yes, I sure do. The moral of our little conversation is just this: Your need to give is bigger than my need to receive.

GIVER (*s. h. s.*): It is?

RECEIVER: Yes. Even though my children are sick, the water has been shut off by the water company, I got my last unemployment check last month, and we haven't had bread for two days—the answer is still yes.

GIVER (*s. h. s.*): For a hungry person, you're sure philosophical.

RECEIVER: It helps to be hungry.

GIVER (*s. h. s.*): You don't think it is wrong for me to be giving you this pie?

RECEIVER: Certaintly not, and especially not if it's rhubarb.

GIVER (*s. h. s.*): Well, let's see how did this pie idea come to me? Oh, yes, I just noticed that we had two pies and then I remembered that you probably had none. It just didn't seem right.

RECEIVER: You felt guilty about having so many pies? If you give me one, you won't feel so guilty about still having one pie plus one cake, three boxes of assorted crackers and cookies, a gallon of ice cream, and an ice box full of left overs?

GIVER (*s. h. s.*): You're drooling on the sack.

RECEIVER: You're avoiding the question.

GIVER (*s. h. s.*): You're not my psychiatrist, either.

RECEIVER: Sorry.

GIVER (*s. h. s.*): Don't you believe it's more blessed to give than to receive? That's what it says in the Bible. Acts 20:35.

RECEIVER: Perhaps so, but we receivers need a lot of grace. It's not easy to take all this stuff and keep your self-respect. But it helps me to remember that I'm giving you givers something by taking what you offer.

GIVER (*s. h. s.*): You'll take the pie?

RECEIVER: Did you ever doubt it? But let's go one more round.

GIVER (*s. h. s.*): The pie is getting heavy.

RECEIVER: I suspect that you want me to come to your church.

GIVER (*s. h. s.*): Well, yes.

RECEIVER: I don't know whether I like being bribed with a crummy old pie.

GIVER (*s. h. s.*): It's cherry.

RECEIVER: That's the best kind of a bribe, except for rhubarb.

GIVER (*s. h. s.*): Sure, I want you to come to our church. But whether you ever do or not, I want to give you this pie.

RECEIVER: I like you. Your'e kind of honest.

GIVER (*s. h. s.*): You've driven me to it.

RECEIVER: You've made me feel like somebody Not just a pie-taker.

GIVER (*holding out the sack*): Can I ask you to do something for me? Next time—

RECEIVER (*taking the brown paper sack:*) Yes!

GIVER: Just say thank you and shut up.

77:47 November 27, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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The Mighty ACTS OF GOD

Elmer Neufeld

THE BIBLE TELLS how God ha worked among men.

The Creation. God created me in His own image, after His ow likeness. He made man a perso a person who could live in fellowship with God and in fellowshi with his brother man. He create Eve so that Adam would not b alone. God made man a person wh could choose right and wrong.

Man's Sin. In man's first act o sin he broke his relationship wit God. Satan tempted the woma with the fruit—you will not surel die, you will be like God! In selfis ness and pride man disobeyed Go Sin came between man and hi Father. When God came to walk i the garden Adam and Eve hid fro His presence.

In man's second act of sin, as w find it in the Bible, he broke hi relation, his oneness, with his brot er. In jealousy and hatred he kille his brother. God called Cain an said, "The voice of your brother blood is crying to me from th ground."

So it has always been, throug out history. Man has rebelle against God and turned against hi brother. The oneness of the cre tion has been broken. Man liv in pride, jealousy, hatred, and vi lence. Already in the time of Noa God saw that the earth was fill with violence. After the flood Go warned Noah and his sons th they should not slay their broth man, that they should not she blood. But the voice of the brot er's blood has continued to cry t God from the earth. Man lives i brokenness, loneliness, and suffe ing because of his sin against Go and his brother.

God's Saving Purpose. Through a time God has been seeking to wi man back into fellowship wit himself, and with his brother ma God has been seeking to win ma back to His own father heart. H has been seeking to mend the br kenness, to heal the sickness o man.

God made a covenant with Abr ham, a man of faith. Abraham fo

He healed our sicknesses. He took the sting of our sins.

lowed God in faith, into strange lands, so that God could use him to bless all peoples—all the families of the earth.

God himself chose a people, the children of Jacob, to be a witness to the nations. He gave them the law and the prophets.

The law showed man how to live before God, and with his brother man. It taught man how to live with his brothers so that strife, violence, and bloodshed would be kept in bounds. The murderer must be punished, but revenge was limited to that which was just. But even before Moses brought the tables of law down from the mountain the children of Israel had turned away from God.

The law taught man of right and wrong, but the law alone could not make him just before God. Again and again man broke the law. The law condemned man in his sin.

God sent Israel the prophets. They were spokesmen for God to His people. Hosea pictured God as a loving husband seeking to win back an unfaithful wife.

Isaiah prophesies of the coming of the Lord's servant, a suffering servant, a man of sorrows, acquainted with grief, One who has borne our griefs and carried our sorrows, One who suffers for our wrong, through whose suffering we are healed, One who brings hope or the afflicted, the brokenhearted, he captives, and the bound.

Jeremiah, like the others, warns he people of their sin, and yearns nd weeps for their healing. "Is here no balm in Gilead? Is there no physician there? Why then has he health of the daughter of my eople not been restored?" (Jeremiah 8:22).

But even the chosen people of God, even with the law and the rophets, again and again turned way from God and acted wrongly gainst their neighbors. Isaiah says, The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:5, 6).

The Act of God in Christ. After all this we might have expected that God would come in wrath and punishment to deal with us according to our rebellion. But He has not dealt with us according to our sins (Psalm 103:10).

This time God himself came, to walk among us, to show us the way, to bear our burdens, to heal our sickness, to take upon himself the sting of our sins. He came in the form of His Son, in compassion and love.

Jesus taught man of love and service, of sacrifice. When He was asked the greatest commandment, He said, "Love God and love the neighbor." Man rebelled against God and turned against his neighbor.

In the cross, more than anywhere else, we see God's way of meeting evil, God's way of dealing with us in our rebellion and strife. God himself comes as a suffering servant. He comes in love and grace to bear the sting and the spite, that the terrible chain of rebellion and strife can be broken.

And when Jesus was on the way to the cross He called His disciples to himself and said, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). God was in Christ making the world one with himself and He has given us the ministry of reconciliation (2 Corinthians 5:18, 19).

But the shame and humiliation of the crucifixion was not the end. God raised Jesus up again! In the resurrection there was victory and glory. The power of sin, which leads to death, was broken.

The early Christians counted themselves witnesses of the resurrection, witnesses of the fact that God raised up this Jesus and made Him both Lord and Christ. God raised up Jesus and set Him at His right hand. A favorite Old Testament passage of the early Christians was Psalm 110. "The Lord said to my Lord, sit at my right hand, until I make thy foes thy footstool" (Acts 2:34, 35). Christ was Lord! Not Caesar!

The Lordship of Christ. That Christ was Lord meant especially two things to the early Christians. First, they must obey Him completely. Only Jesus could have their complete loyalty. When the Jewish authorities commanded them to stop preaching in Jesus' name, the disciples replied, "We must obey God." When the Romans said, "Caesar is Lord," The Christians replied, "Christ is Lord!" That Christ is Lord meant discipleship. It meant being disciples, to follow after, as closely as possible. We must discipline our lives according to Christ. To live as true disciples is possible only through the power of the Holy Spirit.

That Christ is Lord also meant Lordship over the world. The final victory is in God's hands. Sin and death have already suffered a fatal blow in the crucifixion and the resurrection. The final answer to the terrible struggles of this world will not be written in Washington or in Moscow, in Paris or Peiping, in Accra or in Cairo, but by the God of our Lord Jesus Christ. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10, 11).

Christ is Lord, and we can follow in faith. In Christ God has shown us the way of love and self-sacrifice, and in the resurrection He has assured us that God's way shall triumph.

HE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at orth Newton, Kansas Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial rrespondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

An Advent Question

Paul Gerhardt as translated
by Helene Claassen Kopper

How shall I hail Thy coming?
How shall I welcome Thee?
For whom the world is longing
Thy advent now to see.
O Jesus, Jesus brighten
My darkness by Thy light
That I may be discerning
What's pleasing in Thy sight.

Thy Zion strews Thy pathway
With festive boughs and palms.
And I will bring my praises
By singing happy psalms.
My heart shall ever offer
To Thee its warmest glow
And give Thee humble service
As best I can and know.

I lay in heavy bondage,
But Thou hast made me free.
Shame and disgrace my portion,
My rescue came from Thee!
Thou givest highest honors;
And addest wealth untold,
Of ever greater value
Than earthly riches hold.

Naught, naught but Thy great loving
A love beyond our grasp
Brought Thee to us from heaven,
That in it Thou could'st clasp
The world with all its sorrow,
Its misery and disgrace,
(Which man can never fathom)
Thou could'st therein embrace.

When He appears in judgment
He'll curse who him reject!
But grace and full redemption
Bestow on His elect!
Then come, O Sun eternal,
And lift us, one and all
To the rapturous glory
Of heaven's banquet hall!

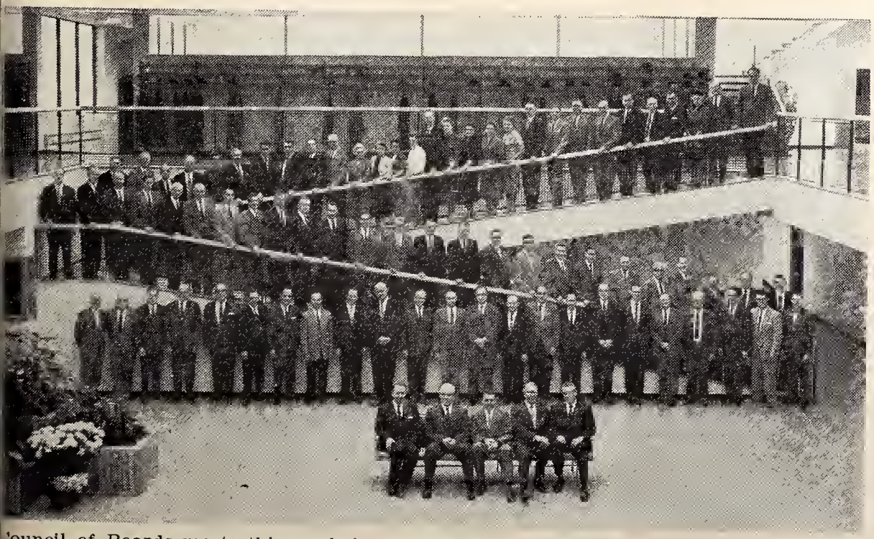
Boards Work for the Church

NOT ALL OF THE WORK of the church is earthshaking, as one executive secretary put it. Much of it is routine. Yet it is the routine that produces church periodicals, Sunday school lessons, and books. Routine correspondence and conferences send missionaries and volunteers to foreign fields and place ministers in pastorates. Routine operations pay the bills and determine the budget. Out of the routine of the past year have grown new opportunities, new areas of witness, and new vision for the church. These are reflected in the reports that will be given to and by the four boards and the Executive Committee of the General Conference Mennonite Church on November 28-30.

The total program of the church comes up for review and planning at the annual Council of Boards, a meeting second only to the triennial sessions of the General Conference. This year the activities center in Berne, Indiana, where the First Mennonite Church will be host to the visitors.

The Executive Committee, which is made up of the three Conference officers and two members of each board, will hear reports from the Conference treasurer, Church Extension Services, Inc., the Ministerial Placement Secretary, the Schowalter Foundation, Student Services Committee, and the Interboard Committee on South American Affairs. It will make appointments to the Germantown Church Board, the American Bible Society, Student Services, and the Committee on Constitution Revision and Interpretation.

A new item on the agenda for discussion by the Executive Committee is the feasibility of establishing the position of personnel secretary. If such a position is deemed necessary, the person to fill the post will serve all the boards in finding suitable personnel for the many church-related vocations, including schools and welfare institutions related to the Conference.



ouncil of Boards meets this week in the First Church, Berne, Ind., as it did in 1959. Above photograph from 1959.) This meeting brings together the members of the our conference boards, the conference officers, and the district conference officers. Almost every detail of conference work gets special attention during the five day meeting.

Inter-Mennonite cooperation, which was urged by delegates to the Conference sessions in Bethlehem, Pennsylvania, last August, will be given considerable thought by the Executive Committee. The boards are already engaged in a number of joint projects in missions, service, and education and publication.

The Board of Business Administration in its sessions will give priority to Conference stewardship, a study of the Conference's financial program, and the pension plan for ministers. This board, on the recommendation of each of the other boards, draws up the budget for the coming year. At this meeting board members will give attention to ways and means of raising the required funds. They will also discuss the possibility of setting up a General Conference foundation.

The Board of Christian Service will evaluate its current Voluntary Service and 1-W program, perhaps revising it extensively. The VS and 1-W Committee, meeting just prior to the Council of Boards, is expected to bring to the sessions a number of recommendations. Time will be given to discussion of research being done by Wilfred Unruh on 1-W programs of all Mennonite groups. The research project was sponsored jointly by the Board of Christian Service and the Institute of Mennonite Studies. Board members will discuss the expanded peace program of MCC and consider the additional demands it makes on the budget, especially since key positions in the peace witness overseas are currently held by General Conference men. The board will discuss whether a study of changes in the rural community should be made. Time will also be given to orientation of a new staff member, Vern Preheim, who begins as associate executive secretary on December 1.

An entirely new item for discussion by the Board of Education and Publication this year is archives. Through its Historical Committee the board has been made aware of the need for central archives to preserve valuable documents and items of historical interest. Currently each Conference-related school is attempting to maintain separate archives. Educational institutions can no longer be required to take care of archives, which probably are not directly related to their purposes. The board will examine the general committee structure. Currently there are twelve committees consisting of more than fifty members who are not board members. Four of the committees report also to the Boards of Missions and Christian Service. The board will attempt to work out a clear statement of its goals and objectives, considering, for example, such questions as, For whom are we publishing? Are we prepared to subsidize our publications? Are we book publishers? Plans will be made for a seminar to analyze Conference needs in the area of curriculum materials and to determine whether the need is for more children's materials or for adult education materials.

The Board of Missions will review missionary personnel in relation to the needs on the fields. Attention will be given to ways of working more creatively with the churches in all the countries in which the General Conference carries on missions. There will be deliberation on city churches, rural churches, literature, and joint undertakings with other Mennonite groups. Ernst Harder, representative of Latin America, and Malcolm Wenger, representative of Indian American work, will report and counsel regarding these areas of concern. Staff needs to serve the fields as well as the constituency will be considered. In a number of situations, missions personnel abroad have been secunded to other missions or organizations. The board will attempt to establish policy on this practice.

The above are some of the things that will be discussed by the 48 board members, three Conference officers, and seven executive secretaries. Counsel will be sought from the six district chairmen and other district representatives.

Evening programs will be given for the public on two evenings. "The Witness of the Church" is the theme for the November 28 meeting. Areas of witness to be discussed are the city, students, Africa, and the South. On the evening of November 30 each board will report on its work and plans. The budget for the ensuing year will be discussed and adopted.

MILK DISTRIBUTION IN TAIWAN The General Conference Mennonite Mission in Taiwan assists in the milk distribution program of Taiwan Christian Service. Martin Buhr, Paxman at Hwalien, is regional committee chairman for TCS. The largest relief organization in Taiwan serving all Protestant institutions and churches, Taiwan Christian Service supplies the Mennonite mission with 20,000 pounds of powdered milk for distribution to its various milk bars each month.

REMAIN PRISONERS

On May 30, 1962, three American church workers, serving at the Christian and Missionary Alliance Leprosarium, Banmethout, Vietnam, were kidnapped by Vietnam Communists. Dan Gerber, an MCC Paxman from Dalton, Ohio, was among those captured.

Since that time, representatives of the Vietnamese and American governments have been attempting to secure the release of these prisoners, but without success. In June, MCC received word that these three persons had been seen by Vietnamese friends. In July the Foreign Secretary of CMA confirmed that the missionaries were being treated well and were not in danger. They are being used to treat the wounded Vietnamese Communists.

Thirty-Seven Years in India

A man "of perfect discipline" and a woman "who doesn't get nervous" made up a medical missions team in India for thirty-seven years. Retiring from active duty this month, Doctors Harvey and Ella Bauman say, "We would do it again if we had it to do over."

The Baumans went to India in 1925, the year Dr. Ella completed her internship. She was graduated from Woman's Medical College of Pennsylvania as Ella Garber in 1924. Dr. Harvey was graduated from Jefferson Medical School of Philadelphia in 1923.

The first medical doctors to arrive at the General Conference Mennonite Mission in the province of Madhya Pradesh, they took up their work at Champa, where a few small buildings had been erected by other missionaries and patients had been given minimal treatment. Champa Christian Hospital developed until today it is a 106-bed hospital that frequently embraces 180 patients at one time. While the hospital is always understaffed, the Baumans happily point out that Dr. T. Mathai, an Indian doctor, this year completed his twentieth year of service to the hospital. He was, however, the only full-time doctor on the staff besides the Baumans. Equipment and supplies also were always limited, but the Baumans say, "We used what we had and watched God perform miracles. . . . Our needs were always met beyond expectation."

Although their medical work took up many hours of their day, the Baumans took an active part in the work of the church. Dr. Harvey was pastor of the Champa Mennonite Church for six years and elder for three years. During the final months of his stay in India he baptized two daughters of a man whom he had baptized during his second term in India.

The Baumans have seen the church in India grow from a missionary-directed church to an indigenous church. Many Indian Christians, however, still have to learn o accept responsibility as well as o exercise authority. While the need for missionaries is decreasing, some are still needed. Help is needed in evangelism. Villages are open to the gospel and sometimes ask why missionaries do not come to them. The constitution of India guarantees freedom of religion, up to calling persons from other countries to teach.

The need for professional people and people with special technical knowledge continues. A hospital the size of Champa Christian Hospital in the United States would probably employ about forty doctors, Dr. Harvey estimates, while their hospital had only three full-time doctors.

Besides his hospital and church work, Dr. Harvey was able to participate in many other areas of service. The long list of his involvements no doubt prompted the term "a man of perfect discipline" from Sukho Das, recent Indian visitor to America. Dr. Harvey was medical superintendent of the Champa leprosy hospital at three different times. He was a member of numerous committees and organizations, serving as chairman and other officers of the missionary conference, secretary of the Pendra Road Tuberculosis Sanatorium, representative on the Vellore Medical Christian College Board and on the board of the Woodstock School (the first Mennonite representative), and chairman and secretary on the medical committee of the India Christian Council. He also worked on committees made up of personnel from cooperating mission hospitals.

Extra avenues of service opened to the Baumans on various occasions. In 1947 Dr. Ella was called by the Medical Christian Council of India to work in a refugee camp in a dangerous area about ninety miles from New Delhi. The camp had 200,000 refugees. Government officials had asked for a doctor "who doesn't get nervous" to head up a medical unit in the camp.

Among the more difficult things about missionary life the Baumans name sending their children to school 900 miles away. Even so, they do not regret having done so, because they know that their children received a good education, Woodstock School being considered the second best school in all of India. All of the five Bauman children are now in some form of Christian service, two of the sons having gone back to India.

Since their return to the United States in May 1961 the Baumans have resided at Camp Men-O-Lan, near Quakertown, Pa., Dr. Harvey's home town. Dr. Ella's original home was Versailles, Mo. During the past year they have reported in churches across the country and in Canada, this month completing a 6,000-mile itineration. Although they now officially retire, their enthusiasm for missions will continue to inspire all whose lives touch theirs. *E. Delphine Martens.*

MANITOBA CHICKS TO CONGO

Two relief committees in Canada are supporting the project of sending chicks to the Congo in 1962-63. The Manitoba Mennonite Relief Committee and the Canadian Mennonite Relief Committee are planning to send 15,000 chicks to the Congo in three shipments of 5,000 each during December, January, and March. These chicks are in great demand at refugee centers and farm projects in the Congo.

Following Congo independence, poultry diminished greatly in the country, due to the fact that poultry could not easily be taken along by the refugees who resettled in new areas, and also because diseases which went unchecked during this period caused many flocks to be wiped out. The chicks which are currently being sent to the Congo are used for breeding purposes, to replenish the poultry supply.

Bakwanga and Angola are the areas to which these chicks are to be sent.

Strangers in the Bible—V

The People of God

Pieter de Jong

In the church man, as a member of a world which is strange before God, comes to God and now shares in God's strangeness to the world —just as Christ was a stranger. Two words indicating the church express this aspect of the church's life. The word *ekklesia* gradually became the word indicating the church at large. This word means that the people of God have been called out of the world. The word *paroikia* (English: parish) became the word for an individual congregation and means "sojourning," a group of people who are pilgrims. The early church did not hesitate to emphasize this characteristic.

The church is strange in the world as the Patriarchs were in their wanderings (Hebrews 11:8-16). The people of God have set out on a journey but not yet arrived (Hebrews 13:14). The church is like Israel in Egypt, a group of strangers in a foreign land (Acts 7:6; 13:17). The believers are like the Israelites in the exile or in the dispersion (1 Peter 1:1; 2:11; James 1:1). The idea of living in the dispersion was applied to Christians whether they were of Jewish or Gentile origin.

The church is formed by the people of God, the *laos theou.* This title means that the Israel of the blood has become the Israel of the Spirit. Those who are "in Christ" have been chosen, as Israel was God's choice, without regard for merit or status (Deut. 7:6, 7). Being the *laos theou* implies a tremendous obligation. Unfortunately the word "laity" (from *laos*) gradually came to mean "passive people," but originally it pointed to the privilege of being "a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9; cf. Exod. 19:6).

In the days of the Old Testament the chosen people had not always lived as the people of God (Hosea 1:9). Isaiah had proclaimed the idea of a remnant which remained faithful to the covenant and Jeremiah had foretold the new covenant. The prophets had looked upon Israel's election as a basis for judgment and responsibility for the world. But in the history of Judaism the election of God's people became something merited since Israel alone was supposed to have accepted the Law at Sinai while the other nations rejected it.

Chosen by the Grace of Christ

In the New Testament the people of God are chosen by grace in Christ (Eph. 1:4) and instead of being bound to a particular nationality they comprise all nations of the world. The prophecies which proclaimed salvation to all people have been fulfilled (Isa. 56:1-8; 66: 18-21; Zech. 2:11; Ezekiel 37:27).

The *ethne* or *gojim* have come in and become members of the *laos theou.* Therefore there can be no boasting because of a certain nationality. National elements cannot dominate in the church of Christ (Gal. 3:26f.; 1 Cor. 12:13; Col. 3:11), because the people of God are one in Christ. The walls of partition have been broken down in Him who is our peace (Eph. 2:14). No nation is of itself closer to God than any other people in the world. The Kingdom of God is not flesh and blood but spirit. Kinship and nationality have become secondary compared with loyalty to the King

The people of God consisting of members of all nations are a colony of heaven. For them the unity of mankind rests on the new humanity of Jesus (Romans 5).

The Inner Circle

Faith is moving away from strange territory into God's neighborhood. It implies the acquiring of a new citizenship. At one time (according to Eph. 2:19) all Gentiles were excluded from the com

Woodcut by Robert W. Regier

monwealth of Israel and therefore strangers to God. But they have been taken up into the household of God as His guests and sons. "So then you are no longer strangers and sojourners, but you are fellow-citizens with the saints and members of the household of God" (Eph. 2:19).

This belonging to the inner circle of the Kingdom where the kingship of Jesus is recognized and proclaimed before the world which does not know her true master, implies that the church will be strange in the world (John 15:18f.). God loved the world as the work of His creation (John 3:16) but since the Christ has been rejected, the world, which has expelled Him from her midst, has become something foreign to the Christian. The world which rejected Christ belongs to Satan, the stranger to, and enemy of God. Christians are not to conform to this world (Rom. 12:2; 1 John 2:15); they are to live in it and use it as people who do not belong to it (1 Cor. 7:31; Col. 2:20; Gal. 6:14).

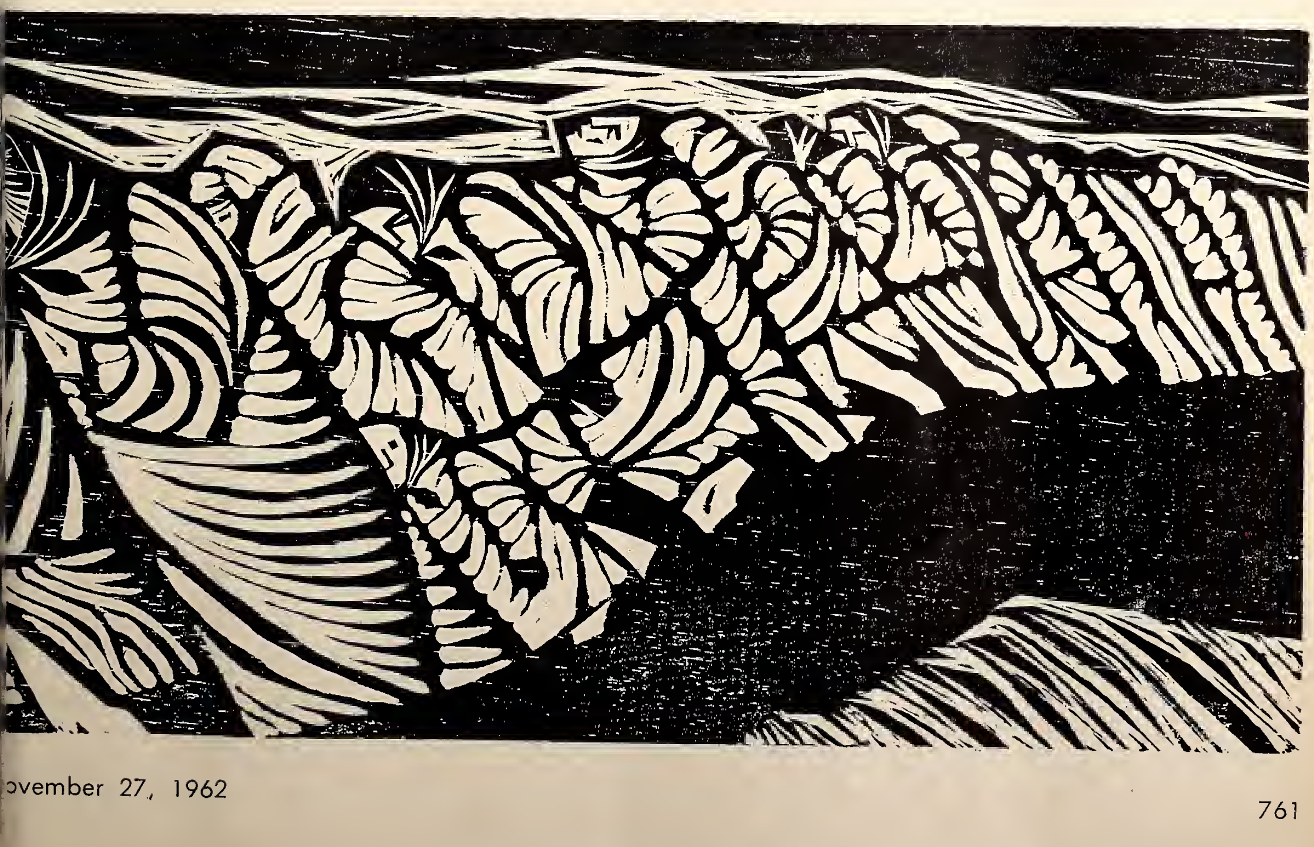
These utterances do not mean a denial of, but rather a victory over, the world. The Kingdom of God is not of this world. This does not mean that spirit is opposed to matter as in dualistic thought. This attitude would lead to world-denial. The Kingdom of God is the real authority of God and Christ over the whole of creation. Since the resurrection of Christ this rule has been restored in principle and waits to be expressed fully in the perfect Kingdom. This will be when the form of this hostile world will have passed away and the new heaven and the new earth will have become a reality with God as all in all (1 Cor. 15:28).

Members of the body of Christ are citizens of this eternal Kingdom and therefore their citizenship is not of this world. They are on their way to the heavenly Jerusalem (Heb. 12:22). Their *politeuma* or walk is in heaven (Phil. 3:20). They belong to the Jerusalem above, which is free (Gal. 4:26), as God has made them sit with Christ in the heavenly places (Eph. 2:6; Col. 3:1). This Jerusalem is the bride of the Lamb (Rev. 21) and differs from the earthly holy city in that it needs no temple or cult, as the difference between the sacred and the profane has been removed.

It is not just future but deepest reality here and now for the believers who follow the laws of this other city. Their obedience is still strange to the world but actually it is a glimpse of the perfect harmony in the end, when all estrangement will have been overcome and the kingdom of the world will have become the kingdom of our Lord and of his Christ (Rev. 11:15).

Mennonite Flight from Russia

Hebrews 13: For here we have no lasting city.



CHURCH RECORD

WORK OPPORTUNITIES

Wanted: General duty nurses. Contact: Elda Hiebert R.N., Bethesda Hospital, Goessel, Kan.

NEW ADDRESSES

Eldon Bargen, Cachipay, Cund., Colombia, South America.

Leonel K. Bixler, P. O. Box 281, Churbusco, Ind.

Ernest Blue, Jr., R. R. 5, Topeka, Ind.

Mrs. Bonnie Bristol, 935 C Alverado SE, Albuquerque, N. M.

H. LaVere Corbin, 1537 Arlington Blvd., Encinitas, Calif.

Clarence Cressman, 1630 Ridge Ave., Holly Hill, Fla.

Arlo Dean Cupplies, 4632 N. 14th Place, Phoenix, Ariz.

A. R. Duerksen, 1006 South Walnut St., Newton, Kan.

Henry F. Dyck, Entiat, Wash.

Carl Ebersole, 1221 West Coast Highway, Newport Beach, Calif.

Mrs. Charles Frank, Box 154, Milford, Kan.

Magdalen Friesen, 1209 College St., Topeka, Kan.

Lorraine Galle, 1130 Highway 40, St. Louis 8, Mo.

Gordon L. Gering, Mennonite Christian Hospital, Meilun, Hwalien, Taiwan.

Elsie Heppner, 2169 Smith St., Regina, Sask.

Frank Hiebert, Box 171, Aberdeen, Idaho.

Samuel Hiebert, General Delivery, White Sulphur Springs, Mont.

Derrold D. Hofer, Elmwood Trailer Court No. 50, Sioux Falls, S. D.

Mrs. William F. Johnson, 1044 Colorado Blvd., Idaho Springs, Colo.

Carl Klassen, Box 13, Roxbury, Kan.

Clare Maltby, 480 Palmerston Blvd., Toronto 4, Ont.

Helen Martens, Ste. 1, 54 Morningside Dr., New York 25, N. Y.

Clifford A. Martin, 24558 Leona Dr., Hayward, Calif.

LaVerne "Jack" Mendel, 628 Alpine St., Waterloo, Iowa.

Mrs. J. C. Miller, 6526 Fairfield Ave., Berwyn, Ill.

MINISTERS

J. Herbert Fretz, who has been the pastor of the Salem Church, Freeman, S. D., for ten years, will move to Goshen, Ind., where he will serve the Eighth Street Church. Former pastor of the Eighth Street Church was Robert W. Hartzler, who resigned ealier this year to become administrator of the new Oaklawn Psychiatric Center at Elkhart, Ind.

Herbert Dalke, pastor at Alsen, N D., will become the pastor of the Bethesda Church at Marion, S. D. He was a missionary at Clinton, Okla., until 1960. T. A. van der Smissen is currently the minister at Marion.

ANNIVERSARIES

On November 4, the First Church of Vancouver, B. C., observed its twenty-fifth anniversary with special services. There was also a display of items of interest from earlier times including needlework, paintings, utensils, books and photographs. The congregation had its beginning in November of 1937 when the first church was bought and the congregation organized with an initial membership of eleven. The membership now stands at 550.

MARRIAGES

Daryl Amstutz, Grace Church, Pandora, Ohio, to *Phyllis M. Zeisloft*, E.U.B. Church, Leipsic, Ohio, on Aug. 22.

Norman Bucher, Grace Church, Pandora, Ohio, to *Mary Ann Slusser*, Methodist Church, Vaughnsville, Ohio, on Sept. 1.

Bertha Krehbiel, Bethany Church, Kingman, Kan., to *Glen Wedel*, First Church, Pretty Prairie, Kan., on Nov. 23.

John G. Lugibill, E.U.B. Church, Columbus Grove, Ohio, to *Mary Anne Burkholder*, Grace Church, Pandora, Ohio, Sept. 15.

Milton Schutz, Grace Church Pandora, Ohio, to *Barbara Stedice*, Zion Lutheran Church, Lima, Ohio, on Sept. 22.

Thomas Schultz, E.U.B. Church, Gomer, Ohio, to *Barbara Ann Amstutz*, Grace Church, Pandora, Ohio, Oct. 7.

Elton R. Yordy, Flanagan (Ill.) Church, to *Sharon K. Sommers*, Grace Church, Pandora, Ohio, on Aug. 25.

PUBLISHED

A booklet entitled "Special Project Opportunities" is available fron the Board of Missions office, 72 Main Street, Newton, Kan. A lis of projects has been made fo persons or congregations who wis to make a contribution toward special project at Christmastime.

DEATHS

Mrs. Ida Unruh Bartel, Johannestal Church, Hillsboro, Kan., bor May 12, 1885, and died Nov. 8. Surviving are five children.

Harvey Bean, Grace Church, Lansdale, Pa., died Oct. 14.

Mrs. Pauline Eikenbary Chideste Ebenezer Church, Pandora, Ohi born April 4, 1919, died Nov. 7. He husband and six children surviv

Mrs. Susanna Berg Ewert, Bethe Church, Marion, S. D., born Dec. 14 1884, and died Nov. 4. Her husban two daughters and two sons surviv

Anna Fast, First Church, Beatric Neb., born Sept. 9, 1887, and die Sept. 16.

Mrs. Bertha Gerhart, Grac Church, Lansdale, Pa., died Nov.

Mrs. Pearl Neubauser, Mennonit Gospel Mission, Peoria, Ill., bor April 20, 1890, and died Oct. 24. He husband, Emil, and one daught survive.

David Niswander, Ebenez Church, Pandora, Ohio, born No 9, 1876, died Nov. 7. Three childre survive.

Edward S. Schutz, Grace Churc Pandora, Ohio, born May 26, 189 died Oct. 24. He is survived by h wife and six children.

CALENDAR

Central

Dec. 2-9—Fall Meetings, St. Joh Church, Pandora, Ohio. Peter Vora speaker.

Eastern

Dec. 2 — Commissioning servic Grace Church, Lansdale, Pa., f Howard and Marlene Habegger w will be leaving for South Ameri in January.

ITINERATIONS

Vernon Sprunger, Nov. 23-25, E cher Church, Nobel, Iowa.

Marie Regier, Nov. 23-25, Eich Church, Nobel, Iowa.

Harry Yoder, Nov. 18, Oak Gro Church, Smithville, Ohio.

LETTERS

CUBA CONCERNS

To the Editor: I look forward each week to receiving *The Mennonite* and its ever improving content. Your editorial on Cuba in the November 13 issue was exceptionally timely and well-put. *Mrs. Earl Bartel, 1836 Stroud Ave., Kingsburg, Calif.*

Dear Editor: I am sure every Christian and especially all Mennonites want peace. However, as Mennonites our thinking can be as narrow as a warmonger. Seeking peace in the world is the practical thing to do. However, we must be practical in our thinking and in our nethods with which we try to bring :his about. If we want to be one)f the leading churches for peace, ve must not be blind in our ap- roach. Too many of our clergy nust not have had the normal ex- eriences of life. Perhaps they ave been too busy with their stud- es and their spiritual lives. This ıust be the explanation for some f the approaches by some of the vriters in *The Mennonite*. I sin- erely hope that some of these ar- cles do not find their way into ther magazines. We must show ıe world that we are intelligent ıough to make a sincere approach.

This is the first time that I have ver been moved enough to write any magazine. This concerns the ticle on page 710, the week of ovember 6, "Churches Concerned out Cuba." The Mennonite views Mr. Metzler of the peace section e what disturb me. Under his ragraph 1 he states: "The deep- tragedy of the Cuban crisis goes ck to the beginning of the Castro gime, when the United States im- sed an embargo on sugar. . . . S. economic interests could not erate the land reform and na- nalization of basic industries." is may be true, however let us k a little deeper. The economic ıditions of countries taken over Communists have all deterior- d. They rob the country of its ds, and steal their factories. They uce the people to such a low lev- that they can hardly exist. As nnonites are we agreeing to this?

In paragraph 2, because of this "Castro turned to the Soviet bloc." I have news for the writer: during the Truman administration, there was a revolt in Colombia, South America. Fidel Castro was one of the two Communist leaders arrested. This tells me that Cuba's future was decided a long time ago. Also, the Peace Corps can only go where they have been invited. This would not fit into their plans.

In paragraph 3, "Provocative military action by the United States is hardly a creative answer to provocative military action by Russia." Perhaps this is true, however they do have a plan written in a book which includes conquering the world. This plan will affect you and me, as religion has no place in it.

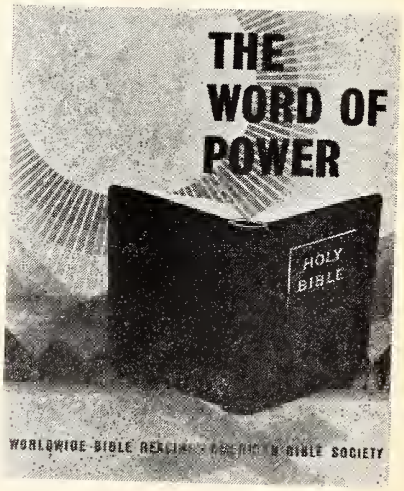
In paragraph 4 we read, "The press in this country gave almost no attention to statements by the Cuban leaders in the UN . . . to negotiate." We have tried to negotiate all over the world and found that this was not the answer. I ask this: Did the Lord look kindly and negotiate with the devil?

In paragraph 5, it refers to the bases which surround Russia. These are NATO bases and are really not our bases. If these bases can give us peace, and have given us peace, I ask are we not in favor of them?

In paragraph 6 we read: "It is at this point of concern and compassion that Christians should pray and witness most earnestly and urgently." This I agree, but let us continue. "A full blockade . . . could bring Cuba to the point of complete collapse within three months. Is such callous concern for human suffering justified?" I believe yes, if within three months of hardship, we can bring to them a better way of life, it is justified. Let us look at our country's record. The people of Germany and Japan have a better life and more personal freedom than ever before. They tried to conquer us, but lost and yet we did not make slaves of them. We reduced their armament and gave them more inner peace so that they would have a better life. As far as Batista, well I suppose there would be criticism if we had not helped him and he would have turned to Russia.

We pray for peace and we really would like to see this come about. We would also like to see the Mennonites grow in number. This we must do or our number will die out and there will be one less group looking for world peace. We must have a workable approach, one that has merit. I am afraid that you and I have not found the God-given way as yet.

Yes, Mr. Metzler, you and I want peace so that our children can grow up and serve our Lord. *Donald Imhoff, 2613 Flemming Road, Middletown, Ohio.*


THE WORD OF POWER
HOLY BIBLE
WORLDWIDE BIBLE READIN · AMERICAN BIBLE SOCIETY

27	I Samuel	3:1-21
28	I Samuel	16:1-13
29	Isaiah	6:1-8
30	Amos	7:10-17

DECEMBER

1	Luke	5:1-11
2 1st Advent Sunday	Matthew	13:1-9, 18-23
3	Matthew	13:44-52
4	Matthew	18:10-22
5	Matthew	20:1-16
6	Luke	10:25-37
7	Luke	12:13-31
8	Luke	15:11-32
9 2nd Advent Sunday Universal Bible Sunday	Mark	5:1-20
10	Luke	5:17-26
11	John	5:1-18
12	John	6:1-15
13	John	9:1-16
14	John	9:17-41
15	Mark	4:35-41
16 3rd Advent Sunday	Isaiah	9:2-7
17	Isaiah	42:1-9
18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12
26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

Salary Recommendation for Pastors

A SPECIAL STUDY COMMITTEE of the Mennonite Men made this recommendation to the Western District Conference.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

Paul wrote these words in the context of ministerial support and implied that selfish, unsympathetic and unjust dealings with ministers of the Gospel will result in a harvest of spiritual leanness.

Jesus essentially declared himself in this area of support of church workers when He sent out the seventy and told them not to take purses and shoes, for the "laborer deserves his wages" (Luke 10:7).

What is an adequate salary for a minister?

The proper allowance for the minister and his family needs to be a negotiated figure depending on many factors. We laymen need full communication with the minister and his family to understand their material needs.

1. The monthly salary should be determined by considering the following items: a. Size of family, local living standards and costs; b. Rent or payment on house (unless furnished by church); c. Utilities; d. Telephone; e. Clothing and cleaning; f. Groceries; g. Auto payments, upkeep and mileage; h. Medical care and hospital insurance; i. Cultural and recreational activities; j. Newspapers, magazines and books; k. Insurance and taxes; l. Allowances for children; m. Repairs and replacement of furniture and appliances; n. Gifts to church and personal occasions; o. Education of children.

2. Observe what other similar professional people in the community with about the same educational background are receiving. (Current minimum wage for professional people is $95.00 per week.)

3. There should be a periodic review of allowances given to adjust to changing economic conditions.

4. Provision should be made for special study conferences and refresher courses in our Seminary.

5. Provision should be made for Social Security, pension retirement plan and medical insurance.

6. Annual paid vacation of not less than two weeks should be provided. (Church conferences not included.)

7. Minister's Allowance should be provided by the church for the following: a. Church and conference meetings; b. Visiting the sick; c. Secretary allowances or help provided; d. Stamps; e. Groceries for entertaining special guests.

8. Every congregation should have a full-time minister if at all possible.

9. A suggested minimum basic wage scale.

Years of Ministry	*Less than Seminary*	*Seminary Degree*
0	$3,800	$4,200
1	3,900	4,400
2	4,000	4,600
3	4,100	4,800
4	4,200	5,000
5	4,300	5,150
6	4,400	5,300
7	4,500	5,450
8	4,600	5,600
9	4,700	5,750
10	4,800	5,900
11	4,900	6,050
12	5,000	6,200
13		6,300
14		6,400
15		6,500

10. Example for church budget—
Pastor with four years' exper
ence and Seminary Degree.

a. Monthly auto allowance
1000 miles @ 8c $80.—$ 96
b. Parsonage rent or upkeep
and utilities 120
c. Secretarial help 50
d. Special meetings and conferences, etc. 200.— 60
e. Miscellaneous 10
f. Pastor's Salary 5000.
Social Security 240.—524
g. Retirement Pension—10% 52
h. Mennonite Aid 10
(Ministers are classed as sel
employed and must pay 4.8% S
cial Security tax on first 4800.

It is strongly recommended th
all ministers, including those th
are working part time, be enrolle
in the General Conference Pensio
Plan.

1. Because the salaries of ou
ministers are insufficient to mak
adequate provisions for old ag
many of our retired ministers no
live in real, though silent, povert
This is neither necessary nor just
fiable.

2. Social Security, based on pre
ent low minister's salary, does n
provide sufficiently for retiremen

3. The minister's wife, a faithfu
worker with him, will have an i
come for herself and the family i
the event of widowhood.

The following is an illustratio
of what the Pension Plan is an
how it works for a minister at th
age of 35 years and earning a sa
ary of $4200 per year where th
church pays in the ten per ce
($420.00):

Min. amt. of life insurance
from start (if insurable) $ 9,655.
Monthly life income starting at age 65 122.9
Lump sum maturity value
at age 65 20,352.
Paid into the plan during
the 30 years 12,600.
Total profit at age 65 7,752.
Average yearly profit 258.
Amount of money received
in 20 years at $122.91 per
month 29,498.

The above figures include divide
estimates. In case of total disabili
of the minister all premium pa
ments are waived during disabilit

MENNONITE MEN

Amos Alonzo Stagg

MOS ALONZO STAGG WAS a shoe-naker's son who was trained as a lergyman but finally picked foot-all as his life's work.

It was a life's work—72 years a ootball coach—that spanned most f the history of football in the nited States and gave the game uch that is good in it.

These are the things he's called day:

The most inventive of all football aches. (Encyclopedia Britannica)

The all time Christian coach.

A minister on the football field.

The one man whose life mirrors e history of football in America.

He gained his greatest fame at e University of Chicago in the days before Robert M. Hutchins became president in 1929 and finally ended football there.

Mr. Hutchins' athletic philosophy, as once ascribed to him, was: "Whenever I feel the need for exercise, I lie down until the feeling passes."

There Were Winning Years

But first there was an era when Chicago was one of the nation's foremost athletic powers — and a rather remarkable one, by today's lights, in the high tone of its operations. The reason for both was Amos Alonzo Stagg.

He went to work as Chicago's coach the day the school opened its doors in 1892. He retired forty-one years later, in 1923, when he reached 70.

However, Stagg turned up his nose at permanent retirement. He promptly got himself hired as football coach at College of the Pacific in Stockton, Calif. He stayed there until 1946.

He left California that year. Did he retire? Not for a moment. He became assistant coach at tiny Sus-

YOUTH

quehanna University, in Selinsgrove, Pa., where his son, A. A. Stagg, Jr., was head coach.

Stagg left this job in 1953 and went back to Stockton. He hired on as advisory coach at a junior college. Stagg gave up this job two years ago. He was then 98.

No Liquor or Tobacco

Stagg was born in 1862 in the raucous, laboring town of West Orange, N. J. He was one of eight children.

The drinking and carousing he saw in the village settled one thing in his mind: He never drank nor smoked, and gave up coffee at thirteen.

Fooling around as a boy in West Orange, Stagg acquired local fame as a baseball pitcher. Then he entered Yale University's theological school, aiming to be a minister and keen on playing baseball. He played, and in five years he led the Blues to successive league championships.

Baseball couldn't absorb all the energies of the bubbling Stagg. One day he and some friends were headed down to the crew headquarters to sign up for the rowing team. The captain of the football team intercepted the group. Stagg was persuaded to go out for football.

History takes over: In his last year in 1888, Yale scored 698 points to 0 points for its opponents. Stagg was an end and in 1889 his remarkable play was noted. He was named to the first all American team picked by Walter Camp.

Speaking Bothered Him

Stagg turned away from the pulpit because he didn't think he was a good enough speaker. He later said: "I told myself that I could influence others to Christian ideals more effectively on the field than in the pulpit."

Stagg studied and coached at Springfield (Mass.) College until 1892 when Chicago's doors opened. His letter of acceptance for this job read: "After much thought and prayer I feel decided that my way of life can best be used for my Master's service in the (athletic) position which you have outlined."

In a post where charity is not a watchword, Stagg today looks back on these incidents:

He once halted a game to protest a decision of the officials. The reason: The officials had erred in favor of the University of Chicago.

In a 1922 loss to Princeton University, Stagg refused to send in his son Lonnie (A. A. Stagg, Jr.) in the game's dying moments with a play. Chicago was on Princeton's one-yard line and had failed to score in three plunges into the line. Lonnie's play likely would have won the game and made him a hero. Questioned later, Stagg said that earlier that year he had recommended that the football rules committee speak out against the use of substitutes to convey information from the bench into a game. His comment: "I had the authorship of that and I would (have been) in violation as a trustee of the rules."

His dislike of smoking was famed. On a road trip, Stagg tore the cigar out of the mouth of a sports writer accompanying the team.

High Praise from Crisler

Fritz Crisler, one of Stagg's most famous players forty years ago and now athletic director at the University of Michigan, credits "the old man," as he is known in football, with saving the game.

Crisler explains: Brutality had grown so rampant in football in the 1890s and early 1900s that Congress and the public clamored for an end to the sport.

A concerned President Theodore Roosevelt called a meeting at the White House. Stagg and Camp were among those who talked up in football's behalf with the promise of reform.

This was done in 1906 when rules were changed and the sport cleaned up. A rules committee and the National Collegiate Athletic Association were formed to oversee college sports. They live on to this day.

Stagg's firsts were many. Among them he:

Invented the tackling dummy. This has saved wear and tear on players in practice.

Organized the nation's first intersectional game, between Chicago and Pennsylvania in 1898.

Numbered players so spectators could tell who was who during the game.

Sent the first college baseball team to Japan, helping establish the sport as that country's most popular game.

67 Wedding Anniversaries

Stagg married Stalla Robertson a coed at Chicago, in 1894, and last year they celebrated their sixty seventh wedding anniversary. She is by his side today.

He always called her his "right hand man" — with good reason Crisler recalls: "She used to scout games for him. She had a wonder ful mind. She would sit in the stand on the day of a game and tak notes of both teams. She took sta tistics during practice."

Stagg himself once said, "I watch the play without much worry abou details because I know I have al ways a complete set of statistic waiting for me at home."

If Stagg keeps a scrapbook to day, it will show that in forty-on years at Chicago his football team won 229 games, lost 108 and tied 27

Chicago's greatest moment wa in 1905 when the Maroons defeated Fielding H. Yost's fantastic point-a minute team from Michigan, 2-0 Chicago scored 245 points to its op ponent's five points that year, an were undefeated.

In forty-one years, Stagg's team won seven Big Ten football cham pionships, and 93 titles in othe sports.

Honors continue to heap upo Stagg's shoulders. Among them The only man to ever be elected t the National Football Hall of Fam as both a player and coach; nam ing of Chicago's athletic field afte him; honorary degrees, and n tional football's coach of the yea honors in 1943.

Stagg summed up his own career "I take my football seriously, but try to preserve a sense of propo tion."

Stagg's zest for coaching may b over. Or it may not. Crisler recalls "I remember kidding him about hi courage and optimism when h signed a ten-year contract when h was 85. You know what he tol me?"

Said Amos Alonzo Stagg: "I'll b back for a renewal."

YOUTH is sponsored by the Young People Union of the General Conference Mennoni Church. Editor, Elvera Baumgartner, 7 Main, Newton, Kansas.

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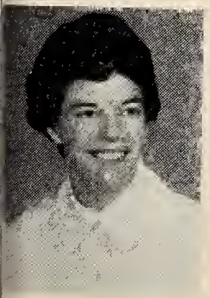

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COVER

"Mary and Elizabeth" by Kaethe Kollwitz, courtesy of Galerie St. Etienne, New York. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost (Luke 1:41).

CONTRIBUTORS

Elmer Neufeld is engaged in a peace witness program in Africa. "The Mighty Acts of God" is an address he gave at the Limuru (Kenya) Study Conference, March 28. This was the first conference held with African Christians from all Mennonite missions on the subject of peace. The theme of the conference was, "The Christian in Modern Africa." Paul Gerhardt (1607-1676) the German hymn writer, wrote many hymns, ten of which are in our Hymnary. The hymn published in this issue in translation appears as "Wie soll ich Dich empfangen" in the Gesangbuch, number 26. Helene Claassen (Mrs. J. J.) Kopper lives at Whitewater, Kan. Pieter de Jong teaches theology at St. Andrew's College, Saskatoon. Erwin C. Goering is the ministerial placement secretary.

CREDITS

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THE MENNONITE

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EDITORIAL

by Erwin C. Goering

Almost without exception, when a pastoral vacancy occurs in a given congregation the trustees see the imperative of taking a more thorough look at the matter of pastoral support. All too frequently this "look" is not taken annually as it really should be done. Questions such as How much do you think we will have to pay to get another pastor? or, Isn't there someone who is on Social Security? seem to indicate thinking which considers a minimal financial salary outlay for maximum service. Is this what we are trying to say to our pastors?

In a journal of another denomination an editor reflected on the topic "How Low Is Your Pastor's Salary?" Among other things he stated that in our society our attitudes are reflected to a large extent by how we spend our money. Most Americans spend their money for the things they want most. However, they demonstrate their lack of interest in the work of the Lord by how they *don't* invest their money in His program, and that also includes how poorly they pay their ministers. It was his observation that ministers are paid less than the average American earns, taking into account all occupations, all levels and kinds of responsibility, and all levels of education. His conclusion was that both the supply and the caliber of aspirants for any occupation drop perceptibly when the vocation is markedly underpaid.

Perhaps we are not ready to admit these facts as equally operative among our people, but we are reminded that these concerns for adequate provisions for the pastor and his family must not go unheeded. The laborer deserves his wages (Luke 10:7), no less in the Lord's vineyard than in other callings.

How then, you ask, shall we determine what is adequate support?

This is not a new question, but it is being asked more frequently and more earnestly than in times past. Only recently a committee of Mennonite Men of the Western District Conference made a study in this area of concern. Among the suggestions made in their study are some of the following: the monthly salary of the pastor should be determined by such factors as size of family, trends in cost of living; rent (if no parsonage is provided); auto expenses or mileage allowances; medical care or hospital insurance; allowance for family needs; special education needs for family. Additional allowance should be provided for secretarial needs, conferences and meetings, postage and stationery, Social Security and Minister's Pension Plan. An annual review of the support plan provided by the congregation is strongly recommended so that the cost of living index and unusual needs do not create an unnecessary hardship for the family as conditions change.

These are concerns for everyone, including the pastor. Good stewardship on the part of all is required to meet the total needs of the church in her witness. A tithing church will not fail to meet her just share of the opportunity to share the Good News. A good steward of goods will live responsibly before God.

All of us need to re-assess our sense of values. The congregation will wish to look at its total program in the light of her stewardship. She will wish to make adequate provision for the pastor. In turn the pastor will wish to look upon this area as a good steward.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

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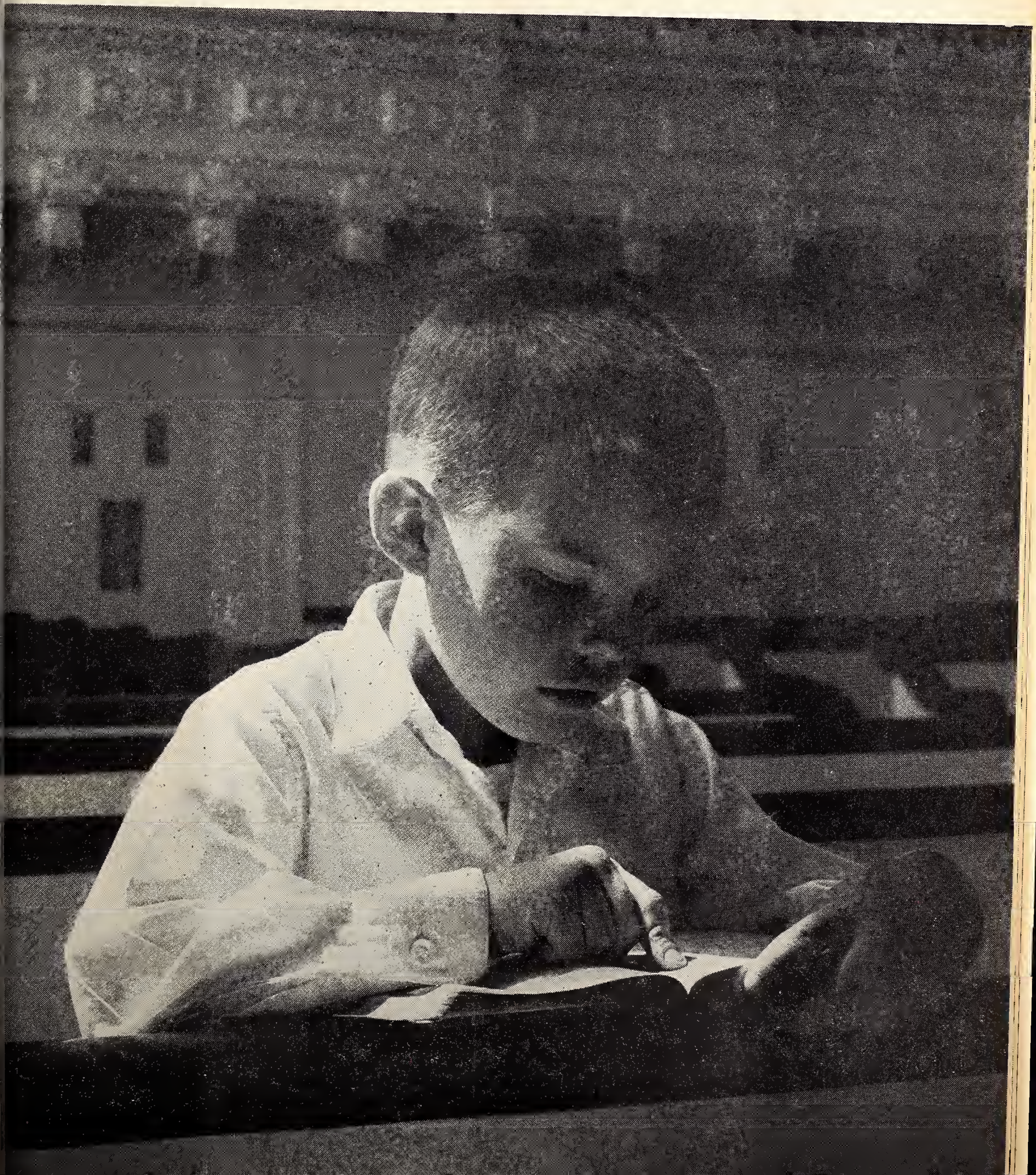
THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



The Bible, with its story of Christmas, has an amazing ability to persist and bring light. Here is a book, really a collection of books, a library composed centuries ago. The Bible has had the peculiar ability to survive the collapse of civilizations with which it has been associated and to bring light the dark ages that have follow

Our generation is one in whi the familiar world about us is bei rapidly altered almost past rec nition. Many are terrified by t vague shadows of the unknown ture. Ours is not the first gene

THE LIGHT THAT WILL NOT GO OUT

Kenneth Scott Latourette

tion in which this has happened. In similar ages of revolution and transition the Bible has been handed on—a torch to lighten the unknown pathway, a light in the dark.

The Bible perpetuates the gospel light in lands where it has been all but crowded out by persecution. For example, in the nineteenth century, for about twenty-five years the then recently planted Christian communities in Madagascar were subjected to severe persecution by a non-Christian ruler. The Christians were young in the faith, for missionaries had been present less than a generation. All missionaries were compelled to leave. Yet, on the eve of their expulsion, knowing that persecution might be impending, the missionaries rushed to completion their translation of the Bible.

During the years of persecution that followed, although the government attempted by violent measures to deprive them of their books, the Christians cherished their Bibles and reproduced copies by trancribing them by hand. Not only id the Christian communities continue, but many additional converts were made. The way had been so repared that, when rulers more avorable to the faith came to the hrone, Christianity spread. The ght had not been put out.

From early in the seventeenth entury until past the middle of the ineteenth, Christianity, once flourhing, was proscribed in Japan. orture and death were meted out any who were discovered to have etained the faith and who refused recant. Late in this period an ficial on duty in one of the ports, agasaki, chanced to see a book oating in the harbor. When it was trieved, it proved to be in a range language. It was a Dutch ew Testament. Like other educat Japanese, he could read Chinese. e thereupon procured a Chinese anslation of the New Testament, d he and his brother studied it. A few years later they heard of foreigner who could explain the ok to them and visited him, one the earliest Protestant missiones in Japan. In due time they aved the anti-Christian laws and ked for baptism, and thus were ong the first Japanese to receive that rite from Protestants. Both remained true to the faith found through the pages of the book. In his later years one of them worked at translating it from Chinese to Japanese. The other became a local Methodist preacher. Several other members of the family became faithful Christians. The Bible had brought its light into a corner where the darkness had seemingly crowded it out.

Sometimes the Bible brings its light into the despair of one who has never before known it. Years ago, in India a young Brahmin had a New Testament handed him on a train. He never learned the name of the donor, but the gift came at a most opportune time. He had lost his faith in his inherited religion. He was in the dark and was groping for light. To him in his need the Scriptures brought the glad news of the Light of the World. He believed and accepted. The step cost him much, yet he persevered and became one of the outstanding leaders of the church in India.

Why has this book persisted from age to age and from civilization to civilization? Whence this amazing power to bring light to nations and individuals? Why does the Bible meet the deepest needs of men? It is because it is the Word of God. It is because it tells of Christ. The Old Testament leads up to Him; the New Testament contains our enduring record of His birth, His life, His words, His death, His resurrection and His effect, through the Holy Spirit, upon His early followers and on the formation of His Church. The perpetuation of that light has involved human hands passing it on from one to another. It is because it has been treasured in the hearts of the faithful, and transmitted by them to others, that the light has never gone out.

It must continue to be so. We of the present generation must see to it that the next generation is nurtured in the Bible. We ourselves must so let it illumine our own lives, that we become witnesses to its power. This light will never go out. In this Christmas season we must see afresh that, so far as in us lies, all men shall be led by it into the ways of lasting peace.

ause the Bible has been transmitted to others, the light has never gone out.

Questions Asked at Conference

Answers by the Board Chairmen

Discussion groups at the Bethlehem (Pa.) General Conference session raised many questions about Conference work. Most were answered on the spot. But those who did not attend the sessions may have the same questions. We picked some of these questions and submitted them to the conference board chairmen. Here are their answers.

Willard Wiebe
Board of Missions

How can we expect to begin a new field in Jordan when we have a deficit now? If we do not respond to the opening in Jordan, will someone else take over? How will a decision on the Jordan ministry be made? Let's look at Japan. Conditions after the war and General MacArthur's plea for missionaries opened wide the door. Mennonite Central Committee began work there. W. C. Voth was authorized to study the need. The Conference at Freeman (1950) approved, and early in 1951 our first workers arrived in Japan.

Taiwan shows a similar pattern. In 1948 MCC was invited to help bring medical aid. Evangelistic concern followed. MCC offered this new field to our Conference. In 1953, at Portland, the Conference favored entering. Again a delegation (W. C. Voth and Verney Unruh) studied the field, and in 1955 we began to assume responsibility.

Now comes Jordan. MCC has witnessed there for many years. No Mennonite mission board will enter without consultation. Some suggest that a cooperative mission work through several Mennonite bodies may be realized in Jordan.

Regarding the opening of mission fields in the light of a deficit in the treasury I believe that our Conference would be slow to favor expansion under such circumstances. Regardless of the condition of the treasury at any particular moment the opening of a new field is a time of heart-searching and a seeking of God's will. "Lord, what wilt thou have me to do?" (Acts 9:6).

Is there a need to restudy our concept of missions? Do we have a good balance between home and foreign work? Though the gospel never changes, problems and methods do. If we should ever stop our study of missions and mission methods we would cease to be in the stream of the Spirit's witness.

As to the "balance between home and foreign work" the mission budget can be divided roughly into on third for "home" and two-thirds fo "foreign." If all that we do in ou home churches, our districts an area conferences, our schools, an our institutions were to be considered as "home" work then we migh divide the work into nine-tenths fo "home" and "one-tenth for "foreign" missions.

One denomination has 860 foreig missionaries out of 70,000 members We have 200 out of 54,000.

Perhaps we should never feel tha we have reached a "good balance. It is our business to reach the "other sheep" (John 10:16).

Why can't we work together wit other groups in missions as we d in Christian service? In India w cooperate with Mennonite group and about twenty other missions i the work of Union Biblical Seminary at Yeotmal. The America Leprosy Mission has for years mad possible much of the work amon lepers at Champa. We continue t share our personnel with the Vel lore Christian College where man nationals are trained for medica service.

In Africa we work with severa Mennonite bodies through the Con go Inland Mission. Together wit

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some fifteen evangelical groups we cooperate in the field of literature through LECO Press.

In Colombia we work with the Presbyterians in a Normal Training School at Ibague. Here again the American Leprosy Mission helps to make our school for children of leprous parents possible.

In Japan we cooperate with other Mennonites and the MCC in a united peace witness. Tokyo has an inter-Mennonite church.

In Taiwan we loan workers to the Christian Children's Fund, the China Sunday School Association, and Taiwan Christian Service

In lower Latin America we work with the (Old) Mennonite Church to support the Evangelical Mennonite Biblical Seminary at Montevideo.

We have not mentioned Bible Societies, cooperation in a Council of Mennonite Mission Secretaries, or instances where our missionaries serve in inter-mission capacities. In no phase of work do we cooperate as broadly as we do in missions.

Has the combining of home and foreign mission work under one board weakened the work of missions? Our mission work has grown in the last decade. We can't say that the combining of these two sections has contributed to that growth.

The words "home" and "foreign" no longer mean what they used to mean. The world is one world. What s "foreign" to us is "home" to someone else, and vice versa. My personal feeling in the matter is that he present organization of the Mision Board is operating effectively, lthough it could be improved with larger staff.

Vhat should be our attitude toward ersons whom the Holy Spirit calls o fields of service other than Genral Conference fields? When young eople consider the Great Commision and its claims upon their lives ey should not only ask, "Where?" ut also, "With whom?" The field the world. Whether that person oes to Japan or to Colombia may nly be a matter of learning a difrent language. Basically the work ill be the same. Like a team, misonaries and mission boards must ork together. Although the parcular field is important it is somemes forgotten that the "team" ith whom one will work is also important. Seek your team first, and then look for the job. When young people are led by God's Spirit to work with other teams than ours, we should wish them God's blessing.

Vernon H. Neufeld
Board of Education and Publication

Should we expect to publish teaching materials in every area or can we use publications from other publishers if they satisfy our needs? Obviously a church conference with only some 53,000 adult members cannot do everything. If we are guilty of any error it may well lie in the direction of trying to do too many things at once.

The publishing of teaching materials is a case in point. The reason we cannot provide materials for all types of classes in all age groups is largely because we have neither the personnel nor the money. Materials do not pay their own way. We must begin, and have begun, with areas of greatest need, where the greatest number of people are helped, and move as far as possible to include other groups.

Publications from other sources must be utilized. But the problems here are obvious. Many of these publications do not express our faith and life; indeed, they often do violence to our basic convictions. Others may be adequate, but their "labels" (Scripture Press, National Council of Churches, etc.) create problems for us because of our well-known prejudices.

Will there be more inter-Mennonite publishing efforts? Couldn't our magazine, Our Family Worships, *be published jointly with the (Old) Mennonites'* Family Worship? It may be assumed that cooperative publishing efforts with other Mennonite groups will increase in the future, especially with the (Old) Mennonite Church.

Of course, there are problems. Differences do exist and these are reflected in the writing and illustrations. Joint effort means a give and take, but for the most part these adjustments are in nonessentials. For a joint worship magazine to be published some conversation and compromise no doubt would be necessary. But, by all means, we must publish together wherever possible. Christian stewardship compels us to do so.

Why should the Mennonite Hymnary *be revised? Is the expense justified?* Discussions about revising the *Hymnary* have been progressing for some ten years now. It is generally recognized that the building of a hymnbook is a continuing process of selecting and discarding hymns, a process that occurs both naturally in congregational usage and deliberately by hymnal committee action. Periodically these changes must be incorporated in a revised edition. Thirty years will have elapsed after the first edition of the *Hymnary* before the revised edition is published, according to present plans.

Whether or not the expense is justified may be argued. Certainly a revision is expensive. Some of the sharp edge, however, will be taken away if present plans materialize and the revised *Hymnary* is published jointly with the (Old) Mennonite Church.

Is there a possibility of developing a story paper for high school young people (similar to Youth's Christian Companion)? Discussions are currently under way in the Mennonite Co-operative Publishing Committee concerning story papers. There is a distinct possibility that these discussions will lead to further joint efforts in this area of publishing. A possible result is that a form of dovetailing will develop where one conference produces a paper for one age group of both conferences, while the other conference does the same for another age group. For example, the *Youth's Christian Companion* could conceivably be published for the young people of both conferences.

What is the relation of the Board of Education and Publication to our educational institutions? The Board of Education and Publication presently has no direct relation to our educational institutions. Mennonite Biblical Seminary is most nearly a General Conference institution, but it is directly related to the Conference rather than the Board. Canadian Mennonite Bible College is related to the Canadian Conference, not the General Conference. Bethel, Bluffton, and Freeman are most accurately described as area colleges with relationships to district conferences.

There is a strong possibility that

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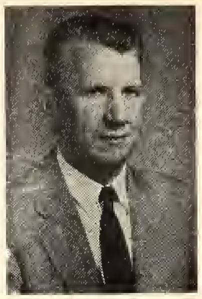
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Kreider

Dyck

the Committee on Educational Institutions, proposed to General Conference at Bethlehem by a special commission, will fill the need for relating the Conference to these institutions. This Committee, working under the Board, would serve as a liaison and co-ordinating agency, to call together representatives of educational institutions, to undertake studies and engage in other research for purposes of evaluation, to coordinate the total effort of the Conference in the area of higher education, to engage in long-term planning, and to inform the churches concerning the total Conference effort in higher education.

Robert Kreider
Board of Christian Service

Does the conference approve of civil disobedience and nonviolent techniques in peace witnessing? Are peace marches and demonstrations valid means of peace witness? First we must consider the meaning of the word, "witness." Witnessing means to announce good tidings, a victory—Christ's victory over sin and death. It is based on a personal mandate. "And how could anyone spread the news without a commission to do so?" (Rom. 10:15 NEB). The person who witnesses is instrumental—the Spirit speaking and acting through him. The witness delivers a report of events—of mighty works, of "the great things God has done" (Acts 2:11 NEB). The witness shares a single, whole gospel which is Christ. He brings reports of high urgency for the hearer that call for immediate response and decision. He addresses himself to the great issues of life. The witness communicates in word and deed. Finally, witnessing is most winsome and eloquent when it grows out of a praying fellowship of Christians.

If there are those among us who are led of the Spirit to witness by marching or disobeying government or demonstrating, who then among us (board chairmen or conference) dare deny God's blessing? If I fail to witness for the Prince of Peace in ways which the Spirit directs me, what right have I to cast the first stone of criticism of others' methods? Then, too, if there is not a Spirit-led quality to our witnessing, I fear that any tactics we may use—clever though they may be—will be only "sounding brass, or a tinkling cymbal."

What are some of the pressures for expansion of the service program? How can we recruit more people for service when the Boards seem hard pressed for funds now? I'm told that contributions for this year's Board of Christian Service program have been above expectations. For this we are grateful. We are also thankful for the abundant number of volunteers for Christian service that come from our ranks. The pressures for expansion of the service program has to do with urgent claims of the sick, sin-ridden, hate-wracked world we live in. The more extensive our witness becomes at home and abroad, the more we hear the compelling cries of those in need. Neither am I worried about a lack of money or volunteers for our program. If we each share with one another the joys of our witnessing and encourage one another to good works, the future of the program is assured.

Civilian Public Service seemed to serve as a training school for developing Mennonite leaders. Why does the 1-W program not do the same? How can we strengthen our witness through the 1-W program? What can we do to make the program more sacrificial? Some years ago I completed my four years and four months in CPS. Now CPS takes on in retrospect a good golden glow which it did not consistently have in our minds then. Many current 1-W problems are not unlike problems we had in CPS. There is danger that we compare unfavorably the present with the good old days. I sense that 1-W, which is a small fraction in size of CPS, is beginning to contribute its share of Mennonite leaders. We can make our program more significant by encouraging our youth to take on the difficult 1-W assigments—not to be satisfied simply with choosing good paying 1-W jobs near home The sacrificing begins with us who are called to undergird financially a wide range of church-related voluntary services where our 1-W's can serve at the trouble spots of the world.

What is the balance between the gospel and Christian service? Is there danger of emphasizing one and neglecting the other? This is not a question of balance—trying to carry buckets of water on two shoulders. We have one Christ, one gospel, one mission. When I think of our world witness I cannot separate into neat compartments the soul-winning work of missionaries and the Christian service activities of MCC-relief, VS, and PAX workers. Overseas I have seen relief workers leading souls to Christ and missionaries repairing carburetors and distributing relief supplies Preaching without deeds of love is hollow. Service which does not give "reason of the hope that is in you" is constricted with selfishness. Service and evangelism both are to be seen emerging from the same solid reality, the new being in Chris Jesus.

Have we become too money-conscious, so that money becomes a major way of helping? The work of the Lord requires volunteers, money, prayers. In the MCC program we still have an abundance of volunteers—not always enough in certain specialized callings. However, the program has been impeded at times by a shortage of funds to support these volunteers. This has been true in our missionary activity. In the work of a board money cannot buy a good program. However, in our world it is a necessary ingredient in a program of witness. I agree that most of us are too money-conscious, that is, too reluctant to share of our abundance.

Cornelius J. Dyck
Board of Business Administration

What is being done to present a unified approach to giving to the total work of the Conference? Would a unified appeal for funds be better than separate appeals from boards and agencies? There are several levels of unity in giving. Most of our congregations are actively supporting the work of the Conference, thus uniting in their giving to missions, relief, and education. There is some unity, but less, in stewardship promotion and in solicitation of funds for various causes. The institutions of the Central District, for example, have united in promoting wills and annuities. Another level of unity is achieved in those congregations which draw up not only a household budget but also a benevolence budget. In this way the offering is usually given "as unto the Lord" without a special appeal for a designated purpose. Those who advocate this believe it to be a higher form of Christian stewardship than project giving. Those who do not advocate it say that the giver is no longer directly informed or involved, and that it becomes impersonal and routine.

We must move to more unified giving throughout the Conference. Many people say they cannot budget their giving adequately, not knowing how many further appeals will come. Consequently they give a "safe" nominal amount to every appeal. This tends to become a duty, diminishing the joy of giving. There are so many causes competing for giving that an unhealthy competition is carried on, and increasing annually as costs increase. Surely the Conference brotherhood has more mature ways of doing the will of God. I believe our congregations are waiting for further leadership.

Have we been building new church buildings at home at the expense of our foreign outreach? It is difficult to know how to evaluate the comparative need for the mission of the Conference at home, and the mission abroad. It is *one* mission. We are realizing today that India may be no more pagan than America, and that the terms home and foreign missions are dated. We have only one mission as a Conference and this extends throughout the entire world. We cannot neglect our churches in North America, but it may not be necessary to build as elaborately as some are doing. I know of numerous churches whose total giving to non-household causes has actually increased because of, and even during a building program. Their giving usually remains at the new higher level. One might, therefore, actually want to encourage more building, since it increases vision and dedication.

Are our people catching the vision of Church Extension Services? Shouldn't this agency be growing faster? Are loans or outright gifts wanted? CES has made good progress, but too slowly. Too few people are aware of the potential for church extension through these channels. Perhaps there has not been sufficient correlation between CES, local congregations, and district mission boards. The mission of the General Conference cannot be planned and implemented from an office, but must rather grow out of the vision and activity of all the local congregations. Should every congregation which reaches a membership of, say 250, urge some families to begin an outpost somewhere? This interest would reflect itself in more funds for CES.

CES needs both loans and outright gifts. Some mistakenly think that the church is beginning to do what banks are set up to do. CES is to help those congregations which cannot secure sufficient local financing. It may be that, considering the nature of brotherhood, the interest rate is too high. This can be offset through donations. By paying interest, every donation makes available an amount many times larger than the donation itself. Could a ten-dollar club be started, to which 1,000 people would agree to give ten dollars every time a new church is to be started somewhere? This would not only reduce the indebtedness, but indicate moral-spiritual support.

Why aren't there more ministers in the Pension Plan? Couldn't the Conference automatically enroll all its ministers in the Pension Plan? Many ministers have other arrangements and prefer not to be in the Pension Plan. The Canadian Conference has its own plan now. The Conference plan is a good plan. Many ministers are beginning to see that they will not be able to retire on Social Security payments alone; others have not faced the issue. Part of the hesitation is also due to an unresolved theological question: How much security should a minister have anyway? Churches with 150 members or more being served by a full-time pastor should normally be able to afford pension for their minister and should take the initiative in providing it either completely or on a shared basis.

The Pension Committee carries a deep concern for numerous ministers who have served for many years before the plan was established. They now face retirement on very limited income. Their self-image prevents them from applying to the local church or to the committee for aid. More churches should take regular offerings for the pension fund for these brethren.

Why do so many churches give to outside causes? In 1961 our churches gave $213,566 to non-conference causes out of a total giving of 5.5 million. This is not serious, but it should grow smaller. Part of the problem is technical. Congregations give to schools, radio, and other causes that may be very worthy and conference-related causes, but not technically listed as such. Part of the problem is a matter of loyalty, lack of vision, lack of information as to what the Conference is doing, and real or supposed theological differences that brotherly love is not quite able to bridge. There must be freedom in giving, but our own children should have shoes first. We discourage both spiritual and financial hitch-hiking.

Strangers in the Bible—VI

The Church and the Stranger

Pieter de Jong

THE ATTITUDE TOWARD the stranger in most nations and cultures has been marked by a peculiar ambiguity. On the one hand the stranger is experienced as a threat: he is different from the rest and speaks a foreign language. The word *barbaros* indicating the non-Greek and the enemy originally means "stammerer," a person who utters incomprehensible sounds.

The stranger on his part feels threatened by the foreign environment in which he lives so that the fear is mutual. Xenophobia, fear of strangers, easily leads to *miso-xenia,* hatred of them. In various languages the word for enemy is the same as for stranger (Latin *hostis* and Greek *echthros*).

On the other hand this unprotected position of the stranger led in many nations to an attitude which is the very opposite of hatred: hospitality and xenophilia. Hospitality often had religious motivations. Zeus was regarded as the protector of strangers and of the kind host who did a thankless job of entertaining an unappreciative stranger.

Hospitality to Strangers

For the Greeks hospitality was a mark of culture, too. They were fascinated by ideas from elsewhere, as the event of Paul on the Areopagus suggests (Acts 17), but not without scorn when ideas were contrary to their own ways of thinking (v. 32).

In Rome the stranger was unprotected until the time of the emperors. Paul enjoyed the hospitality of a Roman Gentile (Acts 28:7).

In Israel the strangers, as we have seen, were first of all Gentiles. The Hebrew language has several words indicating the stranger. Those who lived outside their territory were definitely considered as part of the Gentile world. There was also a word indicating the man who travelled through their territory temporarily.

The two words most commonly found indicate the sojourner who settled among the people and who was taken up into the community. He had protection of the law, was even considered on one level with the widow and the orphan. He participated in the cult but could not eat the Passover since he was not circumcised. Hospitality was praised (Gen. 18:19; Job 31:32) and bad treatment of strangers condemned (Gen. 19; Judges 19).

Although hospitality originally was practiced out of religious concern and solidarity (remembering their stay in Egypt) it gradually became a good work on which the interest is paid in this world and the capital in the next. The exclusive attitude toward the proselyte indicates that in the development of Jewish religion love for the stranger did not overcome fear of him.

The New Testament contains many exhortations to be kind to strangers. Romans 12:13 literally reads: "Pursue the love of strangers." The commandment occurs in between the attitude prescribed toward the saints and the attitude toward the enemy so that we may think that the stranger was not necessarily a fellow-believer. As a rule hospitality was practiced among fellow members of the church and this became one of the ways through which the Gospel could be spread over a wide area (Rom. 16:23; Philemon 22). In 1 Peter 4:9 hospitality is prescribed as a duty toward fellow members of the church in times of persecution. One of the prerequisites of holding an office in the early church was the practice of hospitality (1 Tim. 3:2; 5:10).

The Stranger Is Christ

Agape or Christian love is the main motivation for kindness to the stranger. Hospitality must be practiced without grudge (1 Peter 4:9) and without hope for reward. This love should be shown not just to fellow members of the people, according to Jesus' parable of the Good Samaritan.

The Samaritans were considered outsiders by the people of Israel, and Jesus, in telling this parable, opened a new road in the matters of dealing with strangers. All narrow exclusiveness is cut off. The love for the stranger, prescribed in Leviticus 19:34, is not limited by Jesus to the proselyte but extended to anyone crossing the path of life. Nationality cannot form an essential distinction any more. The Samaritan loved the Jew and the Jew must love the Samaritan who helped him.

The parable seems to imply that the true attitude of neighborliness also implies the grace of accepting help in a worthy manner. The Gospel teaches that those who cannot receive help are unable to help others. The love of strangers in the New Testament is based on the love of God, who loved us while we were yet strangers to Him.

The most surprising light, however, on the attitude of the church to the stranger is shed by Jesus' teaching on the last judgment in Matthew 25. On other occasions Jesus had taught that His apostles would follow the manner in which He lived — as a stranger in this world, counting on the kindness of people (Matt. 10:40-42). The *shaliach* represents his master, and the servant is not more than the one who sent him. In Matthew 25, however, Jesus identifies himself not only with His apostles but with any stranger, whether he knows Jesus or not. "I was a stranger and you welcomed me. . . ." The passage deals with the judgment of the Son of Man coming in glory. The people who are placed on His right are hardly aware of what they have done. They did not realize, at the time, that they halped Christ himself and they voice their surprise. In the stranger Jesus meets us. It is not a kindness necessarily with religious motivations. It is something done to Jesus himself who identifies himself with the stranger.

If Jesus identifies himself with the stranger how can the church neglect Him? It would mean denial of her being the Body of Christ, no matter how important and established she is in the eyes of the world. The stranger is Jesus incognito. In helping Him the church may be helped in rediscovering her role of being a congregation of fellow migrants to a better land.

NEWS

Mission to Denver Suburb

"SHE CAME INTO THE restaurant and sat down at the counter two seats from me. When the waitress asked for her order she said she didn't want anything and just sat there. I got her attention by pointing out something in the daily paper. This led to speaking to her about Christ. I prayed about it and God sent me someone to speak to." So related one of the participants of the Evangelism Workshop of the Arvada Church. All participants had breakfast in restaurants and sought to engage a stranger in a conversation about spiritual matters. The above incident was clear evidence that God was walking with us.

One of the reasons the General Conference church in Denver located in Arvada was to serve as a mission outreach in a suburban community. It was, in a way, an experiment to see if a Mennonite Church could be an effective witness in a newly developed area.

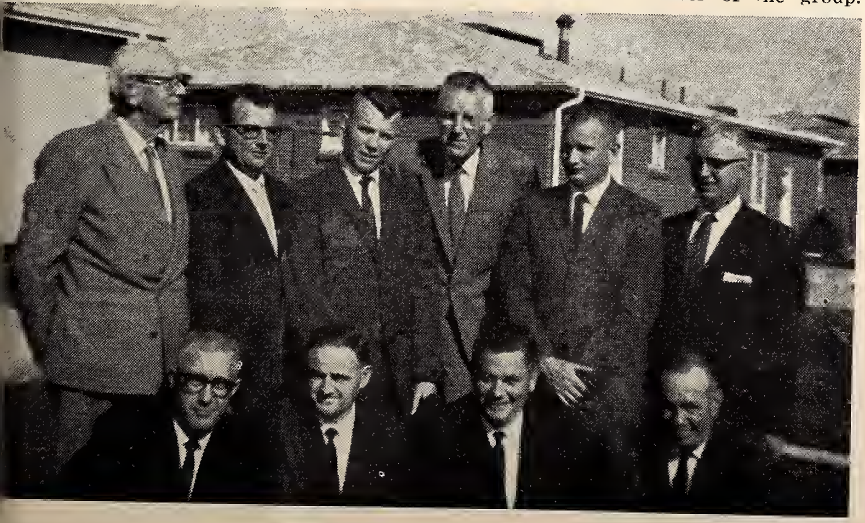
For some time there had been concern to have a closer contact with the people in the immediate vicinity of the church. This concern was translated into action on October 16, 17, and 18, 1962, when six local men and five out-of-state helpers knocked on at least 1,221 doors and contacted about 750 people. Larry Voth, of the Markham, Ill., church gave inspiration and leadership. His church had conducted a similar visitation program earlier this year and the procedure was patterned after the Markham workshop.

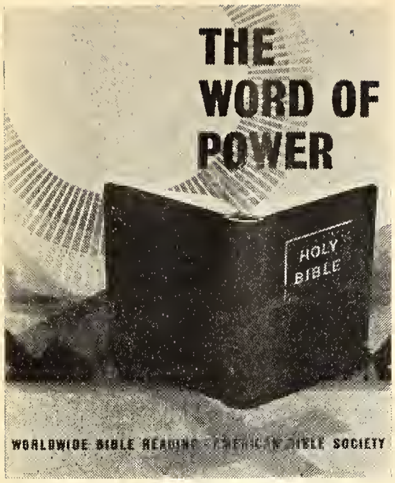
Going singly, the men would walk from door-to-door in their assigned block. When someone answered the caller would greet that person, clearly state his name and that they were from the Arvada Mennonite Church. Depending on the response, the conversation would usually be on the location of the church and an invitation to the church in case they had no regular place of worship.

There were many different responses. Most of the people claimed a church affiliation. At many homes there was no answer. Where there were answers they were usually friendly and cordial. Of the total number about eighty-five could be considered as prospects. There were many other opportunities to witness. One asked, "Can a person believe that Christ lived and died and rose from the dead and still not be a Christian?" Another, "The church has become big business," or, "There are too many people in church who don't belong there." "What is the difference between your type of Mennonite and the Amish Mennonite?" "You are the people who give so much help unselfishly when there is a big disaster." Or, "I wouldn't be the least bit interested in your speech."

Aside from the contacts made there was a definite determination resulting from the workshop. The local church participants were inspired enough to wish to make visitation an on-going program. Visiting participants from small communities wondered how a visitation program could be made effective at home. All were interested in making personal witnessing a part of everyday life. As one of them said, "I pray that someone else has gained as much as I have."

Seated front row: Menno Gaeddert, Peter Neufeld, Larry Voth, Sam Ediger. Back ow: John Thiessen, Virgil Regehr, Leon Schmidt, Walter Dyck, (Arvada pastor), Roland Voth, Hugo Hildebrand. Harold Nikkel was also a member of the group.




THE WORD OF POWER
HOLY BIBLE
WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

4	Matthew	18:10-22
5	Matthew	20:1-16
6	Luke	10:25-37
7	Luke	12:13-31
8	Luke	15:11-32
9 2nd Advent Sunday Universal Bible Sunday	Mark	5:1-20
10	Luke	5:17-26
11	John	5:1-18
12	John	6:1-15
13	John	9:1-16
14	John	9:17-41
15	Mark	4:35-41
16 3rd Advent Sunday	Isaiah	9:2-7
17	Isaiah	42:1-9
18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12
26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

VOCATIONS DISCUSSED

How does the program perpetuate itself? Do we recruit for professionals directly or how do they join? Do Mennonite youth generally attend biblical seminary, even though they are not contemplating the ministry or mission work? Do volunteers always proceed to a church vocation?

These were some of the questions directed at Hedy Sawadsky after she presented the voluntary service program of the General Conference Mennonite Church to a committee on recruitment for church vocations in the United Church of Canada. The meeting was held on the campus of the University of Waterloo on November 12. Hedy, who is currently promotional secretary for church vocations, was invited to speak about the Conference program as a result of a brief presentation of Voluntary Service at the Consultation on Recruitment for Church Vocations in Orillia, Ontario, sponsored by the Canadian Council of Churches in October.

With the transfer of the Women in Church Vocations program to a general vocations program last year, more assistance can be given in the area of church vocations for both men and women. On January 1 administrative responsibility for this area of concern will be assumed by Adolf Ens, associate executive secretary of the Board of Christian Service.

PASTOR SHORTAGE DEBATED

The *Saturday Evening Post* says ministers are resigning in large numbers. *Look,* another magazine, says that "A crucial talent shortage plagues our churches." These charges were contained in articles published in recent weeks by these journals.

On Nov. 17 the *Post* carried an article called "Why I Quit the Ministry." In an introduction the editors wrote: "America's religious revival, which has lifted church membership to a record 114,000,000 is threatened by a critical shortage of clergymen. Many pulpits, both Protestant and Catholic, lack full-time ministers, and recruits are scarce. Protestant seminary enrollment dropped five per cent last year to a five-year low. Ordained clergymen are resigning in unprecedented numbers."

Nine prominent Protestant leaders have denied these charges. "Every statement in the above quotation is incorrect and misleading," they say.

They admit that seminary enrollments dropped two years ago. But they assert that the schools have been gaining since. The American Association of Theological Schools gives the five-year story as follows: 1958 — 20,700; 1959 — 21,088; 1960 — 19,976; 1961—20,466; 1962—20,696.

In 1960 enrollments did decrease by five per cent. But in the past two years, they have increased by 3.6 per cent.

What about ministers resigning? There has been no unusual increase in clergymen leaving the ministry. A check on the records of a number of church pension funds shows no increase in resignations.

Signers of the statement accusing the *Post* and *Look* of a distorted impression included Baptist Theodore F. Adams, Lutheran Franklin C. Fry, and Methodist John Wesley Lord.

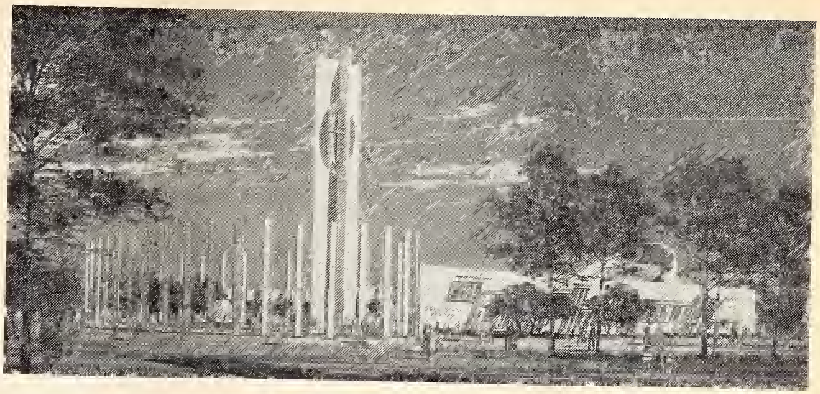
WOODLAWN WORKSHOP

A number of outstanding leaders were engaged by Chicago's Woodlawn Mennonite Church to assist in a leadership training workshop. They are Mrs. Phil Anderson, author of books on Christian education and wife of the dean of Chicago Theological Seminary; Mrs. Markus Barth, wife of the well-known theologian; Hilda Carper, member of the group ministry at West Side Christian Parish and experienced schoolteacher and MCC worker; Mrs. Olive Anderson, who participated in Christian education workshops sponsored by the Church Federation of Greater Chicago; and Marian Franz, wife of the local pastor. The workshop was held on November 16, 17, and 18. Classes were conducted for teachers of the various age groups from children to adults.

PEACE STATEMENT

A statement on peace was read in the October 28 morning service at Faith Church in Minneapolis, Minn. No official action was taken on the paper written by Victor Dirks, the church moderator. The Minneapolis congregation feels there has been a tendency for city churches to minimize the Mennonite peace witness thinking that it was an unnecessary offense in Christian witness. ". . . we recognize the shortcomings of our efforts towards peace, both as they arise from our failures in the last war, as well as more recently. We have handicapped Christ's witness by needless offense to follow North Americans due to widespread support of alien and unchristian doctrines by many of our number; by failure to maintain adequate communications with governments; by inconsistency and failure to provide the broad range of opportunities for a truly Christian witness by our young people. For these failures, this confusion and uncertainty, we humbly seek the forgiveness of God, our fellow men and our own young people.

"However the time for witness is not gone; it is even now upon us. Past experience has taught us to expect diversity of view in our midst, as well as about us. We know the dangers of being overwhelmed by the rush of historic events, of a defensive position when the message of God calls for outreach and initiative. We need to prayerfully consider our position and our opportunities in terms of the times, the freedom accorded us in our country, and the special obligations imposed on us by our heritage as it relates to and interprets the way of Christ and the Gospels. We must pray and work for peace; and as we do our part, we may be certain that we will find God's way and will revealed to us."



WORLD'S FAIR PROTESTANT CENTER APPROVED Arthur Lee Kinsolving, president of The Protestant Council, announced approval of this striking architectural design. Featuring an 80-foot tower, the building will serve as a landmark for visitors to the 1964-65 fair. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center—"Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer. Display areas, a chapel, a children's center, a music garden, and a theater for religious motion pictures are in the plans.

CHURCH RECORD

NEW ADDRESSES

Mrs. James Hean, 4822 Adams Drive, Washington 23, D. C.

Mrs. Ronald Lora, 70 West 9th St., Columbus, Ohio.

Ray Reimer, % N. J. Mueller, reeman, S. D.

LaVerne Schirch, 1856 A. East 5th St., Oakland, Calif.

Peter Toews, Hospital de Kihunzi, erritoir-Louzi, via Leopoldville, Reublic of Congo.

Marvin Voth, 3207 West Orangeood, Phoenix 21, Ariz.

Walter P. Neufeld, 114 S. Adams t., Hillsboro, Kan.

Elmer Penner, 2207 Chantileer St., anta Cruz, Calif.

Wm. J. Penner, Box 87, South oyalton, Vt.

Lillian L. Rich, North Fork Road, lack Mountain, N. C.

John A. Schlatter, 5624 14 St., W., radenton, Fla.

Lloyd Schumacher, 828 Barrett ., Eugene, Ore.

Harold Shetler, 1955 Upson Lane, eno, Nev.

Neva Siemens, 447-34th Ave., Apt. San Francisco 21, Calif.

Gary Spurgeon, 214 Riverside Park, Iowa City, Iowa.

LeRoy J. Stucky, 1420 M St., Aurora, Neb.

George Toews, 1034 9 St., E., Saskatoon, Sask.

Jake Warkentine, Rt. 1, Custer, Wash.

Harold Wedel, 825 McGovern, Cheyenne, Wyo.

Ervin J. Zielke, 114 E. Ninth, Newton, Kan.

Correction: The address of Katie Kehler as given in our Oct. 30 issue should have read: 320 East 1 St., Newton, Kan.

WORKERS

Larry Christman, Allentown, Pa., is doing Voluntary Service work at Kings View Hospital.

S. Djodjodihardjo of the Javanese Mennonite Church was the main speaker at a pastors' seminar in Miyazaki, Japan, in September. This was the second seminar held in Japan this year. S. F. Pannabecker was the guest teacher at the first one. Purpose of the seminars is to assist pastors in their study of the Bible and to provide an opportunity for mutual sharing and discussion of problems. Pastor Homma of the Miyazaki church said this of the September seminar: "We have had opportunities to hear teachers from Europe and America, but this was our first opportunity to hear a Christian from the Orient. It was a blessing to have this time of sharing with Brother Djodjodihardjo, and the common ties of the Orient gave us a feeling of belonging together. As we studied the problems that surround the Christian, we again realized the importance of following Christ as Lord."

Albert Ediger, in charge of the church building project in Liberal, Kan., reports that men from Buhler, Inman, Moundridge, and Goessel, Kan., have helped in the construction work. Other congregations will send workers in the future.

J. J. Esau, Mountain Lake, Minn., has completed a two-months itinerary taking him through Montana and Washington churches to north British Columbia, and back through Oregon and California. His ministry to congregations in the General Conference throughout the years has been appreciated by the Board of Missions, under which he carries on his work, and by congregations throughout the conference.

David Friesen, Bethel Church, Mt. Lake, Minn., began his 1-W service at Inman, Kan., in October.

Harry Huber, Allentown, Pa., has been assigned for work at Junior Village through MCC.

Melva Lehman, Berne, Ind., returned to India on Nov. 26. She supervises the Christian nurture program in the northern area mission schools. There are five schools, each with five grades. Her address

Melva Lehman,
Vernelle Yoder,
(see workers)

will be Champa, Bilaspur District, Madhya Pradesh, India.

Harry and Katie Neufeld, Clearbrook, B. C., have been assigned to the MCC unit in Atlanta.

Helen Peters, Winnipeg, Man., has entered MCC Voluntary Service. She will serve at Kings View Hospital.

Vernelle Yoder, Berne, Ind., will return to Colombia, S. A., on Dec. 7. She continued her study in education while on furlough, besides reporting on the work in Colombia to congregations in the United States and Canada. She will teach at La Mesa, a mission school enrolling about twenty-five children during her third term.

A. G. Neufeld, Margaret, Man., who returned from South America recently, after almost two years of service in the area of evangelism and counseling for the Board of Missions, now is engaged in extensive itineration in Canada.

George Reimer and *David Tiessen,* both of Crystal City, Man., have become normal control volunteers at NIH for a three-month period, under MCC's Voluntary Service program. They will be participating in the medical research studies at NIH, similar to the way in which long-term VSers have served.

Lanny Stucky and *Robert Stucky,* Eden Church, Moundridge, Kan., began 1-W service in Denver, Colo., on Oct. 22.

MARRIAGES

Elizabeth Fuller, Bethel Church, Mt. Lake, Minn., to *Gerald Haem,* Lutheran Church, on Nov. 3.

Donald Ray Jantz, Faith Church, Newton, Kan., to *Joyce Dilbeck,* Calvary Bible Church, Wichita, Kan., on Nov. 11.

Ruth Janzen, Bethel Church, Mt. Lake, Minn., to *John Aumer,* Catholic Church, on July 21.

Charlene Rice, West Swamp Church, Quakertown, Pa., and *Clyde Smoll,* Quakertown, Pa., on Oct. 27.

Elsie Sawatzky, Bethel Church, Mt. Lake, Minn., to *Robert Stomberg,* Lutheran Church, on Oct. 27.

Kathleen Sell, West Swamp Church, Quakertown, Pa., and *Harry Rupp* of the Chestnut Hill Church on Sept. 29.

Joe Grops, Bethany Church, Freeman, S. D., to *Elizabeth Friesen,* Nazarene Church, Seattle, Wash., Oct. 30.

Faye Krohn, Bethel Church, Dresden, N. D., to *Larry Veer* on Oct. 20.

Dolores Schwartz to *Ronald Schwartz,* both of First Church, Monroe, Wash., on Oct. 26.

CALENDAR

Central

Dec. 2-9—Fall Meetings, St. John Church, Pandora, Ohio. Peter Voran, speaker.

Northern

Dec. 9—Mt. Lake Community Choral Society presents *The Messiah,* Bethel Church, Mt. Lake, Minn.

Dec. 14—Freeman Jr. College Founders' Day. Henry Poettcker, speaker.

Pacific

Dec. 23—Choir Cantata "Night of Miracles," Menno Church, Ritzville, Wash.

Western

Dec. 5, 7, and 9—Bible Conference, Zion Church, Elbing, Kan. Verney Unruh and Joe Duerksen, speakers.

Dec. 8—MCC Workers' reunion, First Church of Christian, Moundridge, Kan.

LETTERS

1-W SACRIFICE

Dear Editor: What are we to make of the report (October 23) that Bethlehem delegates expressed major dissatisfaction with the 1-W program? Is there not something incongruous about a group of comfortable, complacent citizens criticising their offspring for taking the easy way? Isn't there a discrepancy between admonition and example?

There is good reason to ask, as some did, why a decade of 1-W activity isn't producing dedicated leadership, when compared with wartime CPS. We should remember that, at a time when dollars weighed considerably more than today, the churches of the MCC constituency undergirded CPS with more than $50,000 a month. Apart from the "softer" assignments today, it seems obvious that the whole church is not involved in sacrificial efforts to make the service program truly effective.

When the church really means business, young people will respond. But if finances are a measure of concern (and who has a better yardstick?), then it borders on the ridiculous to urge "sacrifice" for youth when our total giving falls way below the pre-Christian tithe. Furthermore, as S. F. Pannabecker points out in the October 9 editorial (read it again!), a significant share of that "giving" is in actuality a form of selfishness—building and equipping plush institutions for our own comfort and community pride. *J. R. Burkholder, 36 Oakland St., Newton 58, Mass.*

STUCK WITH SEVEN PIES

To the Editor: Today I baked seven pumpkin pies which I yearned to share—then I read the editorial (Nov. 20) in *The Mennonite* that arrived in today's mail and I was scared to offer anyone a pie. *Viola Weidner, 1437 Webster St., Allentown, Pa.*

Your Help is Needed at Johannesstift

Raymond Smoker

I HAVE BEEN ASKED to write an article asking for help in Johannesstift, Berlin. The officials did not ask me to write, but an invalid in his bed did. "We need good help to take care of us," he said.

Heinz Hummel was born an invalid and lived with his parents in the Russian Zone. Soon after the war they fled to West Berlin. Heinz's parents died, and now Heinz is in Johannesstift.

Johannesstift is operated by the Lutheran Church. It is supported by both the church and the government. Old people and children who are sick or crippled receive care here. Attendants are needed to care for these people. Caring for them is more than giving them their meals and baths. It calls also for words of wisdom to the sick, words fitly spoken.

Your question is, How will all this come about? The answer: Get in touch with Mennonite Voluntary Service in Kaiserslautern, Germany. MVS has a long-term setup at Johannesstift.

The salary is high. You work for your board and get some spending money besides. Of course, you have to furnish your own clothes. If you serve one year "in the name of Christ" you will receive more blessings than your pocketbook will ever hold. You will leave Berlin richer than when you came.

In case you think you can serve an MVS term without inner conviction, you had better stay at home. You will be sure to lose lots of blessings and you will return home poor.

Ask God for guidance and then follow His command. If you live in the United States, Canada, Germany, Holland, or wherever it may be, you can serve a term at Johannesstift and be a blessing.

MEET THE OFFICERS:

Eastern District

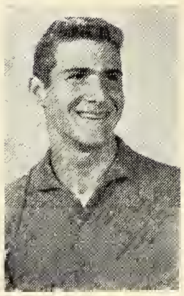
Marjorie Bleam, president
225 California Road,
Quakertown, Pa.
Occupation: elementary school teacher
Education: B.S. degree, West Chester State College, M.A. degree Lehigh University
Future plans: teaching
Hobbies: singing, playing piano, directing junior and youth choirs at East Swamp Church

Donald Meyers, vice-president
R.D. 2, Perkasie, Pa.
Occupation: dairy farmer
Education: graduate of Pennridge High School
Future plans: Pax service when term as YPU President expires
Hobbies: baseball and bowling with church league

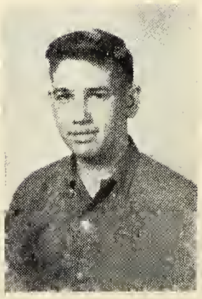
Linda Meyers Freed, secretary
R.D. 1, Lansdale, Pa.
Occupation: secretary
Education: graduate of Central Bucks High School
Future plans: housewife, recently married
Hobbies: sewing, making her own clothes

Vernette Detweiler, treasurer
R.D. 1, Sellersville, Pa.
Occupation: student
Education: senior at Pennridge High School
Future plans: attend junior college
Hobbies: sewing and cooking

Glenn Geissinger: Faith and Life Chairman
Zionsville, Pa.
Occupation: student
Education: junior college preparatory student at Southern Lehigh High School
Future plans: college, probably Bluffton
Hobbies: playing the flute, piano, and swimming



Dean Mohr, Fellowship Chm.
Milford Square, Pa.
Occupation: student
Education: senior, Quakertown Community High School
Future plans: ???
Hobbies: plays varsity football, president of local high school Bible club



Lowell Miller, member-at-large
301 Franklin St., Quakertown, Pa.
Occupation: student
Education: junior college preparatory student at Quakertown Community High School
Future plans: attend Bluffton College and become a teacher
Hobbies: playing trumpet in school band and orchestra

Ruth Hersh, Service Chairman
Star Route, Line Lexington, Pa.
Occupation: student
Education: junior at Christopher Dock High School
Future plans: study nursing
Hobbies: playing tennis

Contributions From Our Readers

GRACE HILL YOUTH PROJECTS

To raise money for their various projects and to instill better understanding between young people and old, the Young People's Group of the Grace Hill Church, Whitewater, Kan., held a slave auction and food sale this past summer. Approximately thirteen slaves were sold along with home-made ice cream and pie. A total of over $200 was made on the sale as a whole. The profits were used to help send their delegate to the General Conference at Bethlehem, Pa., and to help finance a piano for a Topeka church. They are currently involved in buying a filing cabinet for the church.

Sunday, July 15, in order to understand other churches better, the young people visited several churches in Wichita. They were St. Mary's Catholic Church, St. James Episcopal Church, a Jewish synagogue, and the new Methodist church.

As a result of these two projects the young people have a better understanding of the older people in their church and of some of the beliefs of other churches. It is hoped that the others have a better understanding of them, too. *Kay Balzer*

BRETHREN YOUTH VOLUNTEER

More than 1000 Church of the Brethren young people pledged themselves to one or two years of voluntary service to the denomination's work. The pledges came at the conclusion of a conference. The youth declared their intention to enter voluntary service after high school or college.

TEEN-AGE COMMANDMENTS

Stop and think before you drink.

Don't let your parents down. They brought you up.

Be humble enough to obey. You will be giving orders yourself some day.

At the first moment turn away from unclean thinking.

Don't show off when driving. If you want to race, go to Indianapolis.

Choose a date who would make a good mate.

Go to church faithfully. The Creator gives us a week. Give Him back at least an hour.

Choose your companions carefully. You are what they are.

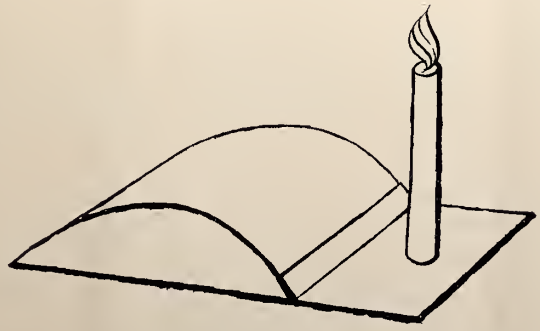
Avoid following the crowd. Be an engine, not a caboose.

Recall the original Ten Commandments.

Attention: YPF Program Planners

This Christmas season why not try a dress-up Christmas banquet?

Your latest YPU Program Helps has some ideas. Check your copy.



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COVER
Says Kenneth Scott Latourette, "In . . . ages of revolution and transition the Bible has been handed on —a torch to lighten the unknown pathway, a light in the darkness and chaos."

CONTRIBUTORS
Kenneth Scott Latourette is Sterling Professor of Missions and the Oriental History Emeritus at Yale University. He has been called "the greatest living Church historian." An ordained Baptist minister, a former missionary to China, he still is active in the cause of missions. His warmth of spirit, his scholarship and his literary skill are evident in this message. Pieter de Jong teaches theology at Saskatoon's St. Andrew's College. Raymond Smoker, Drumore, Pa., is serving in the Amish Mennonite Aid unit in Berlin.

CREDITS
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COMMENT
This issue concludes our series of Bible studies, Strangers in the Bible. This series was taken from an address, "Migration in Biblical Perspective—Toward a Theology of Migration." It was presented to the World Conference on Problems of International Migration and the Responsibility of the Churches, Leysen, Switzerland, June 11-16, 1961. It was published with the reports of the conference in "A Strange Land" by the World Council's Division of Church Aid and Service to Refugees.

THE MENNONITE

Editor: Maynard Shelly. Associate Editors: Calude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

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EDITORIAL

Just the other day someone (I don't remember who, really) sent us a news report. The letter contained a free-wheeling summary of congregational news. At the top of the sheet it said, "For Jottings." I smiled. Not a superior-feeling smile, I hope. Just a learning-type smile. You see, we stopped using the name Jottings three years ago. The name covered news reports from local congregations. Our paper had printed such church news since its first issues in 1885. The section was first called simply Correspondence. The reports were few, but long.

Beginning with November 22, 1923, Jottings appeared for the first time. This was not Church News or Correspondence. It was a collection of short news items gathered by the editor. It was a good idea and turned out interesting stuff. Sometime during the following decades Jottings and Correspondence were merged. Jottings remained as a name. However its interesting content gave way to matter-of-fact news.

But Jottings became a household word. It meant a folksy account of life in many different congregations. The department had many readers. The surveys proved it. But the Conference was growing. Not all churches submitted reports, though it seemed that way. More news from other sources was coming into the church paper. Conference boards and their eager-beaver secretaries started writing and rewriting about their work. Reports from churches were cut. One editor rejoiced when he discovered smaller type. Dullness crept in as colorful details were squeezed out.

Jottings (as a name) went to rest at the end of 1959. After 36 years the staff couldn't swallow it any more. Its very cleverness and originality had finally cut it down. And so it was "Our Churches" for two years.

But the end of 1961 brought the end of raw news reports. (Raw here means unedited and unrewritten.) Success was its own defeat. Since 1902 the General Conference has multiplied its membership five times. But after 60 years the church paper had not one inch more space. Conference work had grown a hundred fold in the same period. Something had to give.

And it was church news. With it went the collection of odd shaped departments that had grown up around it. Out of this we made one department called News. News has one division called Church Record. And Church Record has many subdivisions. Church Record is our 1962 answer to the 1885-1923-1960 Jottings and Correspondence. A few brave souls have ventured to say to our bare faces that Church Record is not terribly interesting. Our rebuttal says: "It is more interesting than Jottings, isn't it?" Yes, I agree there is both room for argument and improvement.

You can't scratch this subject without asking, "What is news?" We have no quick answer. Church Record and News represents our efforts to arrive at an answer.

We believe that baptisms are news. Souls professing faith in Christ—this is the church's goal. Workers serving Christ; this is also news. Marriages which establish new homes are important to the church. The special public services of the congregations are easy to label as news. Perhaps they are not always the most vital activities; the smaller and more personal meetings of people never listed in a church bulletin usually have longer range impact for the kingdom. But we report that which we can see and touch.

One innovation in Church Record was New Addresses. We thought it was a good idea. Response has come from all over. Most of it ended with a question mark. New Addresses has helped Mennonites in strange places and not-so-strange places to keep in touch.

I'll talk more about this one feature in a later essay. Just now I only have room to say that I hope each congregation will appoint or reappoint a church correspondent for 1963.

Someone will say, "They don't print those Jottings any more. We don't need a correspondent."

Right on number one; wrong on number two. We do need church correspondents in every General Conference congregation in Canada, South America, the United States, and all other continents. We've made the job easier—we think. But we still need at least one alert person in every congregation to supply us with the ordinary news that is great news in the kingdom. Send us the correnpondent's name and address. We'll send the forms and instructions.

We are looking forward to more news in 1963. We hope most of it will be good news.

ASSOCIATED ME
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77:49 December 11, 1962

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

THE CALL OF THE CITY

MENNONITES CONTINUE TO MOVE the city. Seeking varied educatio and vocational opportunities, youn people, especially, are migrating t urban centers.

For the Mennonite Church, thi means both opportunity and problem. In this article, we focus o the opportunity. More specificall we focus on the opportunity fo young people moving to the cit to relate themselves to city churc es who need their dedicated service and witness.

In the past two decades, we hav established more than twenty ne churches in cities across the Uni ed States and Canada. To help i the preparation of this article, brief questionnaire was sent to som of these churches. We asked th following questions: What are you primary goals as a congregation What are your primary needs as congregation? How may peopl moving to the city be of help i your church? What does your churc have to offer people moving int the city? What are some educational and occupational opportun ties in your city? What would yo as a city church worker say t young people contemplating a mov to the city?

While we could not include al of the responses to these question in this article, the following shoul help to interpret some dimension of the opportunity for young people to serve in our city churches It should be noted that this listin is not complete. There are othe city churches which will welcom help. More complete informatio may be obtained from district o provincial mission committees o from the office of the Field Secretary for the Committee on Cit Churches, 3003 Benham, Elkhar Ind. Pastors of the churches liste in this issue will be glad to furnis more information on their partic lar churches on request.

Opportunities of All Kinds

What does your church have t offer people moving into the city

Peter Ediger

City church pastors responded to
this question in various ways. They
mentioned Sunday school and Sun-
day worship services, youth groups,
and women's and men's organiza-
ion. But there were many other
hings.

The Liberal (Kan.) Church of-
ered, "the opportunity of service,
ınd to feel needed." Phoenix volun-
eered "an opportunity to do some
ioneer work." In Sudbury (Ont.)
here is an "opportunity for inti-
ıate fellowship in work and wor-
hip."

"Opportunity to accept responsi-
ility for racial problems in our
mmunity and to bring Mennonite
lues to bear in the local branch
the National Association for the
dvancement of Colored People
ıd neighborhood conservation" is
specific suggestion from Kansas
ty.

"Assistance in getting settled if
tified when coming" is an offer
om Minneapolis. Topeka (Kan.)
s "a young group, enthusiastic,
ady to experiment if necessary in
ding effective methods—a fellow-
ip with an Anabaptist believer's
urch orientation, a circle of new
ends, an opportunity to worship,
ırn, give, and serve locally and
ough our Conference."

fore You Move

ity pastors were also asked,
hat would you say to young peo-
contemplating a move to the
?"

aid Floyd Bartel, Topeka: "Be-
e you move, find out what you
about where the Mennonite
rch is, who the pastor is, and
ıe knowing that your own church
vaiting to welcome you to the
." Clifford Taylor, leader of the
enix fellowship added: "Cities
be very lonely places, but they
e good opportunities to carry
the Great Commission for our
d."

small church will offer you
more than you realize, but don't
urprised if you are called on to
responsibilities," was the sug-
ion of Ernest W. Neufeld, Philadelphia. He suggested: "Leave time in your schedule for church, whether you are a student or worker. Try to live near your church. Every Christian home established in the community does more to influence people spiritually than any one phase of the church's program."

Lyman Hofstetter, Santa Fe Springs, Calif., suggests choosing a home near the church. "Be prepared to take the initiative in establishing friendships. Give church consideration in choosing a place of residence."

Nickolas Dick, Toronto, warns against church shopping. "Decide on one church of your choice. Church tramping may be an interesting experience but it contributes to further 'rootlessness' in the city." He also suggests choosing a residence near the church, or one that offers possibility of easy transportation. "Becoming a part of a church fellowship is a two-way street. It requires effort by the person entering the city as well as the persons who are already in the church."

Most churches are looking for people. "We need mature Christians more than we need money," says Stanley Bohn, Kansas City. "We realize we must not be a church with a missionary society sending out others, but we are called to be missionaries here."

People going to the city should go with a sense of mission. Says Menno Ediger, Sudbury, Ont., "I would try to challenge those going with the tremendous opportunity for service in the church, aside from their bread and butter work. Where we can impress upon youth the central truth of life that self-losing is in reality finding, then we will have come a long way in solving our problems of church extension."

The theme of losing to find was also mentioned by John Esau, Minneapolis, "The city is an exciting place with many opportunities and challenges. It is also a place where you can lose yourselves in relation to faith and the church. With Christ we would challenge you to lose your lives for the sake of God's work."

Today's Frontier

Delton Franz, Chicago, made a bold bid for the dedication of spirited young Christians to the mission of the Mennonite church in the city. "The city is God's great gift to the church in our day. The city's massiveness, its concrete impassivity, its seeming resistance to the preaching of the Word of God can be the hard flint against which the church strikes a new fire of faith, and discovers perhaps for the first time in our generation what it truly is to be the church.

"For us as Christians and especially young people the city is the new frontier, as the unsettled rural regions were for our fathers and grandfathers. In the city we have the challenge to bring renewal to the Christian Church which will demand clear purpose, tremendous courage, and intense commitment. Particularly needed is our own Mennonite historic contribution of the concept of the church which calls for daily discipleship."

CONSIDER THESE CITIES

There are Mennonite churches in many of the cities of the United States and Canada. Below we list some of the young congregations related to the General Conference.

Kansas City

Kansas City Mennonite Church, 3950 Rainbow Blvd., Kansas City, Kan. The pastor of the church is Stanley Bohn, 4140 Cambridge, Kansas City 3, Kan. The church, located near the Kansas University Medical Center, has eighty-one members.

The church aims to witness for Christ in its own neighborhood. It also serves as a regional church for Kansas City Mennonites.

We have a strong nucleus and willing workers. Primarily we need to be able to understand how we might be the church of Christ and be willing to let God use us. We need more people with spiritual resources of love and acceptance of the non-churched people we live and work with.

Kansas City, with a population of over one million, offers varied educational and vocational opportunities.

Minneapolis

Faith Mennonite Church, 2211-28 Ave. S., Minneapolis, Minn. Pastor of the church is John A. Esau. The congregation of thirty-one members have just dedicated their recently purchased church building. It is located near the University of Minnesota campus.

The congregation aims to provide a church home for Mennonites moving into the city. It seeks to reach out in evangelism and give a strong witness to our Mennonite understanding of faith.

We want young couples with children who are willing to sacrifice the comforts of a large church. We want people who will look for homes near our church. We want an integrated church fellowship. We need help in the teaching and music ministry of the church.

The Twin Cities (St. Paul and Minneapolis) with a total population of almost one and a half million attract many students and offer many occupational opportunities.

Los Angeles

Bethel Community Church, 9851 Orr and Day Road, Santa Fe Springs, Calif., is located in a suburban area southeast of Los Angeles. Pastor of the congregation of sixty-six members is Lyman Hofstetter, 8922 Songfest Drive, Pico Rivera, Calif.

The congregation aims to present the aims of Christ to those who are without Him. It wants to provide an opportunity for Christian sharing and fellowship. It attempts to provide a desire for spiritual growth.

We need experienced young couples who can create friendship among adults their own age and who can work with youth. We want more identification with the community and friendship with the nonchurched. We need better facilitie for Sunday school. We also want deeper sense of Christian vocation

Santa Fe Springs is within commuting distance of Los Angeles which offers educational and vocational opportunities unlimited.

Philadelphia

Second Mennonite Church, Frankli St. and Indiana Ave., Philadelphi Pa. The church with its forty-eigh members is located in a changin community. Ernest W. Neufel 2944 N. Franklin St., Philadelphi 33, serves as pastor.

The congregation aims to edif its members and those who atten It wants to respond to the mora spiritual, and physical needs of th community. A specific goal is th establishment of a Sunday scho outpost by 1963.

We want a pure and positive witness of the believers. We desire t integrate our church and community activities. We want more members witnessing and we need hel in the teaching, visitation, and music ministry of the church.

With a population of two millio the Philadelphia area has man educational-vocational attractions.

Church of Good Samaritans, 964 Holland Road, Holland, Pa., has jus constructed a new building in thi Philadelphia suburb.

The congregation aims to becom a church of Jesus Christ ministering to the needs of members o the congregation and reaching t others who need Christ and Hi Church.

We want to find our role as Christian witness in the communit We tend to be ingrown. Person who are ready to enter the churc with a new spirit of spiritual adventure are needed.

Phoenix

Phoenix Mennonite Fellowship ha been meeting regularly since las spring. With the encouragemen and support of the Pacific Distric the group is seeking a plot o ground for church buildings. Chai

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man of the group is Clifford Taylor, 1618 W. Glenrosa, Phoenix, Ariz.

The group provides a place of worship. It aims to reach those who are lost for Jesus Christ.

Besides purchasing a lot and erecting a church building, we need a permanent pulpit supply, Sunday school teachers, and help in music.

Phoenix is a rapidly-growing city of 500,000. Educational opportunities exist at Arizona State University and several colleges. Vocational opportunities for skilled workers are in good supply.

Liberal

Calvary Mennonite Church has just started a new building on New York Avenue, Liberal, Kan. Pastor-elect of the thirty-seven-member congregation is Richard Ratzlaff.

The group aims to reach the many unchurched. It wants to provide a church home for Mennonites moving o the city. It also wants to provide or the spiritual needs of members nd their families.

We need a building of our own. Ve need spiritual growth among our members and people willing to work.

With a population of 15,000, Liberal offers opportunities for public school teachers and some industrial jobs.

Sudbury

Waters Mennonite Church, Route 1, Copper Cliff, Ont., is located just outside Sudbury, a large nickel mining area. Menno J. Ediger is the pastor of the twenty-six-member congregation.

The congregation aims to bring people into a saving relationship with Jesus Christ. It wants to be an influence for good in the community, helping people to live the abundant life. It hopes to be a fellowship where people of all backgrounds and experiences will find wholeness of life.

Among our needs are power from the Holy Spirit and love toward one another. We also need people who are both dedicated and "professional," that is, in music, Christian education, club work, and personal work.

Sudbury, population about 90,000 has a new university. Teachers and nurses are needed. The nickel mines employ many non-professional laborers.

Chicago

Woodlawn Mennonite Church, 46 and Woodlawn, Chicago 53, Ill., is an interracial church on the city's south side, near Lake Michigan. It is one mile from the University of Chicago. It has ninety-one members. Pastor of the church is Delton Franz, 4606 Woodlawn Ave., Chicago 53.

We aim to bring the people living in our community into the fellowship of Jesus Christ and His Church. We want to break down the barriers of race and class through our identification as Christians with those of the community with whom we can share our lives. We try to serve as a witness to our larger Mennonite brotherhood to a renewed concept of the gathered church.

We need persons who are willing to commit themselves to the above goals and who will come to live in the community as "one of us." Such persons should live as close to the church as possible; learn to know as many members as possible; participate in at least one of the study groups in addition to Sunday morning worship; and take responsibility for some part of the church's program of service, Christian education, or evangelism.

Chicago offers many educational and vocational opportunities, particularly teaching in public schools, social work, and skilled labor.

Markham Community Mennonite Church, 162 and Kedzie Ave., Markham, Ill., is in a Chicago suburban community. The church has forty-three members. Pastor of the church is Lawrence Voth, 16154 South Kedzie Ave., Markham.

We want to see Christ become real in the lives of the people who live in Markham. We want to give stability to a sea of restless souls who have little stability in any part of life. We want to make Christ relevant to the problems in Markham.

We need more persons; more persons who are mature in their thinking; more persons who have leader-

efore you move, find out what you can about the hurch. Your own church is waiting to welcome you.

ship capabilities; more persons with a real understanding of the meaning of the new life and how this new life is lived in today's world.

Markham offers teaching and business opportunities. All the opportunities of Chicago are also near this community with its 13,000 people.

Fresno

Mennonite Community Church, 5015 E. Olive, Fresno, Calif., is in a suburban area in the east part of the city. The congregation has 109 members. Pastor is Ron Ropp, 1223 N. Adler, Fresno 2, Calif.

We want to win persons for Christ and to enlist them to be true disciples. We desire to help members to find avenues of Christian service to God and fellow men.

We need dedicated Christians who are willing to sacrifice to accomplish the above goals. Specifically we need Sunday school teachers, summer Bible school teachers, singer typists, and many other skills.

With a population of 145,00 Fresno has a large state colleg and several other colleges.

Toronto

Toronto United Mennonite Churc 1772 Queen St. E., Toronto, Ont., i located near the heart of the larg Toronto metropolitan area. Th church has eighty members. Pasto is Nickolas Dick, 74 Trinnel Blvd Scarborough, Ont.

We aim to provide fellowship an worship for Mennonites moving int the city. We try to witness in ou respective places of work, and i the immediate community of th church.

We want young people who woul be willing to help with the work the church. We need persons wh have a vision for community wi ness and who will take up residenc near the church to help in the community program.

Toronto, with a population o 1,500,000 offers educational and vocational opportunities unlimited.

Topeka

Southern Hills Mennonite Churc 511 E. 37 St., Topeka, Kan., has jus erected a new building in the city' south suburbs. The church ha thirty-eight members. Pastor i Floyd G. Bartel, 2833 Indiana, Topeka, Kan.

We aim to share our knowledg and experience of Christ. We wan to provide for study and growth i our understanding of what it mean to be a Christian in our time, an to encourage one another in Christian living. We are attempting t make a concerted effort within ou neighborhood to win families t Christ.

We have a deeply felt desire an concern to win those outside th church to Christ. People who ar willing to devote themselves unreservedly to various aspects of th work of our church in evangelism education, and administration, ar needed.

Topeka offers varied educational opportunities. Outstanding is th area of graduate training in counseling, psychology, psychiatric social work, and psychiatry. Ther are also varied occupational opportunities. Population is 120,000.

Whose Birthday Did You Say?

Emma Schwartz

In the hurried frenzy
Of preparation,
The anxious rushing
That leads to frustration,
Do you feel
The spell of the Star?

In the loud, jostling crowds
Are you calmed by the peace
Of the angel's story . . .
Proclaimed from the hills
Bare of men's conflicts,
Full of the Glory?

In giving and taking,
Measure for measure,
Is there time to find
The greatest treasure?
Have you looked for
The Child in the manger?

Make This Christ's Christmas

W. F. Unruh

On Christmas we rejoice over God's gift of His only begotten Son. One of the names given to the Divine Child was Emmanuel, which means God with us. In Jesus, God came in a human body to be one of us. After Jesus had been born in Bethlehem, people could touch Him. After He had grown up and even after His resurrection people touched Him, talked with Him, and ate with Him.

As truly as the Son of God was vith people in those days, He is vith us still in His unseen presence. As people in those days lived in His ellowship, so we may live in His ellowship today.

It is to this reality that we should ive joyful witness at Christmas ime. Of this we should be speak-ng with contagious enthusiasm.

The possibilities for making our vitness to this experience are many. o make this witness effectively re-uires planning and preparation. he following suggestions may erve to point up some possibilities.

In the family circle at the *family tar* we should with joyful hearts hank our Lord Jesus for His pres-nce and nearness. This will touch he hearts of children and help them to realize that the Christian life is not just a way of behaving, but a fellowship with a living Lord.

Christmas programs should be planned to give believers an opportunity to express their joy in the assurance of Christ's nearness. Some of us remember how much such testimonies meant to us when we were children. Young children are led to say why they are happy at Christmas time. Why should not grown up children of God be encouraged to tell why they're happy?

Christmas caroling is a joyful witness. The angelic carolers both spoke and sang their message on the plains of Bethlehem. Why not intersperse our carols with brief statements of the reasons for our joy? And instead of serenading only our friends, why not go to the homes that least expect a visit? Would that not be in the tradition of the heavenly hosts who serenaded the lowly shepherds who least expected to be recognized?

A Christmas greeting, even an expensive one, cannot compare with a personal word from the sender. Here is an accepted way to express our joy over what our Savior means to us.

Christmas parties give opportunity to invite strangers to join us in Christmas festivities. Young people want to know whether becoming a Christian brings a person into a happy life and into a happy fellowship. Inviting strangers may be one way of bringing non-Christian young people into your circle and there to acquaint them with the gospel.

Christmas dinners are usually family gatherings and these should not be given up. But Jesus teaches that we are to plan dinners for the poor and handicapped. (See Luke 14:12-14.) To bring them into our family circle, there to experience with us a joyful adoration of Christ, may do much to bring them closer to Christ and into the Christian fellowship.

Most of this is within the reach of most of us. This represents a real evangelistic potential. Someone has said that we cannot lead a person to Christ unless he first comes to feel our love for him. God has shown us His love in the Gift of His Son who is ever with us. Let's pass this love on to others this Christmas season.

NEWS

Total Need in Algeria

Total need! This is the phrase used by the Algerian government to describe those persons who are without any source of income. And there are nearly one and a half million of these people in the departments (counties) of Constantine and Batna alone.

Constantine and Batna are the departments which have been assigned to the Christian Committee for Service in Algeria (CCSA) for large-scale relief and service projects. The Mennonite and Brethren in Christ churches are participating in this massive program through the Mennonite Central Committee. This is the first time such a large interdenominational relief program has been tried in a needy area. It is expected that this project will have far-reaching effects on future cooperative relief and rehabilitation activities by churches.

Approximately a third of Algeria's ten million citizens are refugees.

The Christian workers in Algeria were concerned that the Church should give a united witness to the Algerians. The new government, which is secular, but with the characteristics of Islam, ought not to have to deal with all kinds of Christians, but simply with the Church of Jesus Christ, they said.

At the present time the Christian Committee has about 75 workers engaged in Algeria. Nineteen of these are Mennonites. Prior to the cease-fire in March, 1962, the Mennonite Central Committee worked through CIMADE, the French Protestant relief agency. Both MCC and CIMADE are now members of CCSA.

Other members of the Christian Committee are the World Council of Churches, Church World Service, and Brethren Service Commission.

Dr. Heinrich Hellstern, director of the Swiss Protestant agency HEKS, was recently named CCSA director. Dwight Swartzendruber of Church World Service, a former MCC worker, is the material aid director.

The formation of the Christian Committee and the build-up of its program came in the wake of the cease-fire which ended the seven-year-old civil war in March. Several months of terrorism followed the cease-fire, but now the country seems to be at peace. Peter J. Dyck, Mennonite Central Committee director of Europe and North Africa, reports that the Algerians are relaxed; visitors are allowed to enter the country without visas.

In spite of the peace which now exists, the scars of war are present everywhere. There are the denuded hills and farmland; the unstaffed hospitals; the fatherless families; the gutted homes. The civil war was costly. It resulted in 250,000 violent deaths and the loss of about $20 billion—that is the measurable cost. The intangible costs can only be guessed.

Several of Algeria's biggest problems are unemployment, a serious shortage of funds in the government treasury, and refugees. Approximately a third of Algeria's ten million citizens are refugees or people who have just returned to their homeland from exile. The future looks frightfully bleak for these victims of war, hunger, and disease. Some authorities estimate that tens of thousands will die of hunger and disease in Algeria this winter.

It is estimated that 400 tons of food will have to be moved daily during the winter months. CCSA is depending heavily on United States surplus foods for this massive feeding program. Unfortunately, negotiations for U. S. surplus foods broke down during the Cuban crisis because of the Algerians' support of Castro. Food and clothing contributions are also being sought from churches.

Twenty-one million trees are to be planted in the Constantine-Batna area. The United States Agency for nternational Development (AID) s providing large quantities of wheat, milk, and oil with which to ay the Algerians who work in this roject. The plan calls for the ro-ation of workers so that as many nemployed people as possible get n opportunity to earn some food. is expected that this project will enefit about 80,000 people during e next 18 months.

The number of Algeria's medical octors dwindled from 2,000 to 200 fter the cease-fire. There are some ood hospital facilities in the coun-y, but nurses and doctors are in reat demand. It is hoped that an Operation Doctor program similar to that of the Congo can be started.

The Mennonite Central Committee will contribute personnel to the over-all work of the Christian committee, but it will also have several projects for which it will be specifically responsible. Among them are the following:

An 80-acre farm on the edge of the small village of Henchir Toumghani will be the base for an agricultural extension service. After the farm has been equipped and repaired, it is hoped that a project similar to the one being carried on in Greece can be established. Wilhelm Peters, Abbotsford, B. C., will be in charge of the farm. Several Paxmen will serve on the staff.

It is also hoped that the farm will become the center for a variety of other services. For example, plans to place one worker in a nearby school, another in a dispensary, and several others in a social center where they would teach home economics, woodwork, and metal work, are being studied.

The farm will also be the center for material aid distributions in that vicinity. The Supra-Prefect of the area told relief workers that he has 70,000 people in his territory who have no income at all. He said that many of his people have already used up all their winter supplies and are hungry. Alvin Friesen of Dinuba, Calif., the MCC director in Algeria, will make arrangements for material aid distributions in the area. He has requested 1,500 bales of clothing and bedding, 2,600 Christmas bundles, 1.500 layette bundles, 1,000 cases of canned meat, and 155 cases of soap.

Dwight Swartzendruber reports that most of the Algerian refugees have now returned to their homes. "But thousands go back to nothing . . . no work, no food, no hope. We must act quickly," he said.

HYMNARY PRICE INCREASE

After Jan. 1, the price of the *Mennonite Hymnary* will be $3.00. The books are sold by Mennonite Bookstores at Rosthern, Sask.; Berne, Ind.; and 720 Main, Newton, Kan. This increase was confirmed by the Board of Education and Publication at its recent meeting. The *Hymnary* may be ordered at the old price of $2.50 until December 31.

NEW STEPS BY JAPAN CHURCH

The first joint mission-church conference was held in Japan October 15 and 16. The meeting of General Conference Mennonite missionaries and General Conference Mennonite church workers of the Miyazaki prefecture was held in Miyazaki City. Main areas of discussion were evangelism, education, literature, and budget. A budget of $2,000 was adopted for various projects, one-sixth of the money to come from the churches and five-sixths from the mission. The money to be raised by the churches represents about ten per cent of the offerings of the seven organized churches and a number of outstations.

Most of the business on the program was a continuation of projects begun earlier by the mission. These will now be jointly undertaken. Workers are planning a concerted effort to cover the entire prefecture with literature and announcements of their radio program courses, and meetings.

The joint meeting was significant for missionaries as well as for Japanese Christians. According to Robert Ramseyer, outgoing chairman of the missionary conference, this conference was a significant step forward. He writes, "Missionaries are coming to understand our Japanese fellow workers better; our Japanese pastors are growing more mature in their faith and in their understanding of the task of the pastor; and there are mature Christian laymen appearing in the churches. We are growing up together in the Lord." New chairman for the mission is Peter Derksen. George Janzen is treasurer and Anna Dyck, secretary.

Although some of the Japanese pastors at first felt such a conference was too early in the history of the Mennonite church in Japan, one of them after the conference said, "Before this conference I always felt I was working by myself more or less unrelated to the other churches, but now I feel that we are really one church."

Paul Boschman writes, "I was real happy for this time together for I felt that we were now not working so much as a mission *and* the church, but as brothers in the church."

COUNCIL OF BOARDS OPTIMISTIC

"We rejoice at the lack of anxiety we enjoy," said Esko Loewen in reporting for the Board of Christian Service.

Optimism was the mood for the General Conference Mennonite Church's Council of Boards. For the first time in recent years it looked like the Conference would go over the top in raising its budget. On November 30, the Board of Christian Service had already received 102 per cent of its $216,400 budget. A projection of the Board of Missions budget indicates that it may receive 104 per cent of its goal by the end of the year.

In the light of a successful financial year, the Council of Boards adopted a budget of $1,322,240 without public discussion. However, the budgets of the four boards received close study during the three-day meetings at Berne, Ind. Presentation of the budget was made by Carl Lehman, Bluffton, Ohio, chairman of the Finance Committee.

The Council of Boards is the annual policy meeting of the General Conference. The four conference boards meet for three days. The Executive Committee made up of the three conference officers and two representatives from each board also met during the week. For most of the boards this is the only full-dress meeting held during the year. The Executive Committee and the Board of Missions will meet again in July. But for all the groups, there will be many committee meetings all during the next months.

Every three years the Conference meets to hear reports from its boards and officers. The next General Conference session will be held in Estes Park, Colo., July 10-16, 1965.

According to plans made at Berne, there will be many special meetings during 1963. The Board of Missions will sponsor a seminar for pastors on the town and country church in transition. This will be held sometime in midyear. July 22-27 the Board of Education and Publication will hold a Christian education seminar in Newton, Kan. This will be in cooperation with the Mennonite Church. The group will study the basic issues of the gospel for Christian education.

The Board of Christian Service has started a study of the 1-W program. It seeks to find a new approach for peace witness. The Board also reported on a new type of disaster service. This project will be in response to a man-made disaster. It will attempt to rebuild one or more of the churches destroyed in Albany, Ga., as a result of a recent racial violence.

September 1963 will see the beginning of a period of stewardship education. The period will extend until General Conference in 1965. Strategy and literature committees have been appointed by the Board of Business Administration. The board is looking for a stewardship secretary to conduct this program.

Another person needed by the conference is a personnel secretary. The boards have agreed to set up a central personnel office. This office will gather information on church-related vocations. It will aid other agencies in finding persons for service. Areas of special interest will include ministers for local churches, teachers for church schools, missionaries, and personnel for conference offices. The executive committee hopes to have the office in operation by next summer.

A Committee on Higher Education has been formed by the Board of Education and Publication. The committee will deal with college problems from a conference point of view. Personnel of this committee and other appointments made at Council of Boards will be announced in later releases after the persons involved have been contacted.

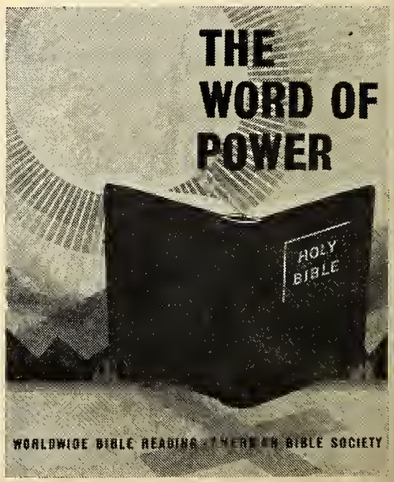
In other financial matters the Council decided to raise the subscription rates of its two papers—*Der Bote* and *The Mennonite*—to $3.50 per year. The suggested contribution for congregations participating in the Every Home Plan for these papers was raised to $2.50 per home.

The Board of Missions appointed a committee to study its field papers. Dissatisfied with the quality and multiplicity of these publications, the Board hopes to integrate these papers without infringing on other conference organs.

The Conference sessions were closed with a devotional session led by Erwin C. Goering. In his last official act as conference executive secretary, Goering expressed appreciation for support during his three years of service. He will continue as director of ministerial placement until the end of March.

CANNER BEGINS OPERATIONS

The MCC portable canner began its operations for this season on November 5, 1962, in the Moundridge, Kan., area. It has spent the month of November in Kansas, and throughout the winter months will tour the states of Nebraska, Iowa, Minnesota, Illinois, Indiana, and Oklahoma.


THE WORD OF POWER
HOLY BIBLE
WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

11	John	5:1-18
12	John	6:1-15
13	John	9:1-16
14	John	9:17-41
15	Mark	4:35-41
16 3rd Advent Sunday	Isaiah	9:2-7
17	Isaiah	42:1-9
18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12
26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

WORSHIP DISCUSSED IN ONTARIO

Do our worship services limit God's activity? J. J. Nickel, Waterloo, Ontario, feels that they do. He notes a trend to more formality in worship.

The man in the pulpit is partly responsible for this. But the man in the pew also has problems. Nickel was shocked by the biblical illiteracy that he finds.

Ontario ministers and deacons discussed these problems at a recent meeting on Nov. 3. The group encouraged more Bible reading. They found that the use of the Revised Standard Version in Sunday school helped.

In later meetings on Nov. 10 and 11, Ontario delegates increased their support for Ailsa Craig (Ont.) Boy's Farm. This institution works with delinquent boys. (See *The Mennonite,* Nov. 20.)

Accepted into membership in the conference was Faith Church, Leamington. George Janzen is the pastor.

Re-elected as officers of the conference were: President, Henry P. Epp, St. Catharines; vice-president, Nicholas Fransen, St. Catharines; secretary, J. Harder, Vineland; treasurer, H. Block, Campden, Ont.

The Ministers and Deacons Conference chose J. J. Wichert, Vine- and, as its chairman and Werner Fast, St. Catharines as vice-chairman. Secretary is Otto Giesbrecht.

ART EXHIBIT IN GOSHEN

church in Goshen is looking for Mennonite artists.

The Eighth Street Church, Goshen, Ind., will hold an art exhibit in anuary. This is an annual event or the congregation.

Title for the show will be "Art for eligion." Says the director, Arthur prunger: "We invite original cre- ive work in any medium that is high quality. Copy work and am- eurish efforts will not be shown."

Items by Mennonite artists will shown along with the Fourth In- ana Art for Religion exhibit. ems for exhibit should be sent the Eighth Street Church, Ind. ree items may be submitted by ch person.

BAPTISM IN TAIWAN Eleven persons were baptized in the Tayia Mennonite Church in Taiwan on June 6. Three of them are blind and attend the Christian Children's Fund School for the Blind of which Glen D. Graber (back row, right) is director. Evangelist Chhoa (back row, left) is in charge of the church.

CHURCH RECORD

THANKS

The following letter of thanks dated Oct. 21, 1962, was received by the Board of Missions from the Taichung Lin Shen Road Mennonite Church, 36 Lin Shen Road, Taichung, Taiwan: "In this time when the Taichung Lin Shen Road Church has grown and its work expanded, it prepared to buy land or building for a future church sanctuary, and the receipt of $5,000 assistance from the honored mission brought success. By this letter we express our deep gratitude with respect to the Mennonite Church headquarters in the United States."

NEW ADDRESSES

Adolf Auernheimer, Rt. 2, Box 158, Augusta, Kan.

Alicia Bachert, Calle 70C, No. 34-131, Barranquilla, Colombia, S. A.

Peter Balzer, Schmidt Nursing Home, Moundridge, Kan.

John Christner, Beauchamp Nursing Home, Winfield, Iowa.

Elmer J. Dick, Samuel Entz, Mary Epp, Anna Liechty, Betty Quiring, Earl Roth, R. F. Schnell, Charles E. Sprunger, John Zook, Boite Postale 117, Luluabourg via Leopoldville, Republic of Congo, Africa.

N. W. Dick, 4 Columbine Ave., Toronto 8, Ont.

Jerry Goering, 102 Finch Street, Clinton, N. C.

Howard Graber, 59 Matsubashi cho, Miyazako shi, Japan.

Harold C. Lohrentz, 656 South Hillside, Wichita, Kan.

Harold Mitchell, 205 W. Douglas St., Naperville, Ill.

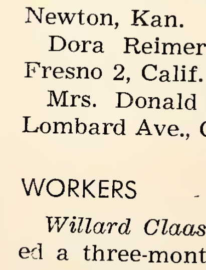
Mrs. G. T. Nickel, 501 SW 11 St., Newton, Kan.

Dora Reimer, 5040 E. Olive St., Fresno 2, Calif.

Mrs. Donald Somerville, 2115 S. Lombard Ave., Cicero, Ill.

WORKERS

Willard Claassen has been granted a three-months leave of absence by the Board of Education and Publication. He has planned for many years to make a trip to study world literature needs and the place of missions in the world today. On December 4 he and Mrs. Claassen left from Wichita, Kansas, by air to Europe, Africa, Jordan, Iran, India, Thailand, Hong Kong, Taiwan, Japan, and Hawaii, and will return on March 8. The trip is privately



Willard Claassen
(see workers)

financed. Claassen has been executive secretary of the Board of Education and Publication in the General Conference Mennonite Church for the past ten years. During his absence, major responsibility for the Board of Education and Publication will be carried by Walter D. Unrau, business manager.

ITINERATIONS

John Thiessen, Nov. 11-13, Tabor Church, Newton, Kan.; Nov. 17-19, Vineland, Dunville and Virgil, Ont.

BAPTISMS

Boynton Church, Hopedale, Ill., Nov. 25: Mrs. C. E. Slager, Jess and Joseph Slager.

MARRIAGES

Arpa Banman, Alexanderwohl Church, Goessel, Kan., and *Menno S. Goertzen,* Tabor Church, Newton, Kan., on Nov. 18.

Helen Goertz, Alexanderwohl Church, Goessel, Kan., and *Gerold Pope,* Methodist Church, Roxbury, Kan., on Nov. 24.

Arlene Koehn, Grace Church, Enid, Okla., and *Delbert Dean Dovenbarger,* on Oct. 20.

Kathleen Robbins, Deep Run Church, Perkasie, Pa., to *Daniel Windig,* on Nov. 10.

Carol Dick, Bethel Church, Mt. Lake, Minn., to *Edwin Andrews,* Methodist Church, on Sept. 15.

David Friesen, Bethel Church, Mt. Lake, Minn., to *Ruth Marie Brandt,* Lutheran Church, Oct. 21.

DEATHS

Julius F. Becker, Tabor Church, Goessel, Kan., born July 24, 1891, and died Nov. 8. Survivors include his wife and three sons.

Abram J. Friesen, Bethel Church, Mt. Lake, Minn., died Nov. 7 at the age of eighty-seven years.

Michael High, son of Evelyn and Dale High, West Swamp Church, Quakertown, Pa., born Sept. 8, 1961, and died Oct. 26.

Ora O. Kauffman, Eighth Street Church, Goshen, Ind., born in 1882 and died Nov. 14.

Asa S. Knechel, Flatland Church, Quakertown, Pa., born Jan. 27, 1892, and died Nov. 13.

Mrs. Jacob F. Loewen, Gospel Church, Mt. Lake, Minn., born Dec. 19, 1886, and died Nov. 16. Surviving are eight children.

Abraham J. Penner, Grace Hill Church, Newton, Kan., born Nov. 3, 1876, and died Nov. 11.

J. S. Slabaugh, First Church, Nappanee, Ind., born Sept. 24, 1874, and died Nov. 18. His wife survives. He was a former president of the Board of Trustees of Bluffton College.

Melvin Steele, Eighth Sereet Church, Goshen, Ind., born 1884, and died Nov. 9.

Ben A. Unruh, Friedensberg Church, Avon, S. D., born in South Russia on Jan. 12, 1872, and died Nov. 14. He was the father of five children.

Olga Liesch Ewert, Bethel Community Church, Santa Fe Springs, Calif., was born in Russia Feb. 5, 1899, and died Nov. 7. Her husband, Henry, and two sons survive.

Mrs. Marie Pjesky, Grace Church, Enid, Okla., born May 14, 1897, and died Oct. 27. Three daughters and one son survive.

Mrs. Ruth Schroder, Garden Church, Moundridge, Kan., born Nov. 26, 1896, and died Nov. 16. Her husband, Paul, and two sons survive.

CALENDAR

Northern

Dec. 14 — Freeman Jr. College Founders' Day. Henry Poettcker, speaker.

Pacific

Dec. 23—Choir Cantata "Night of Miracles," Menno Church, Ritzville, Wash.

Dec. 27-29—Pacific District Retreat Workshop, Boy Scout Training Center, 11300 S.E. 147 Ave., Portland, Ore.

LETTERS

IRON CURTAIN MISTAKES

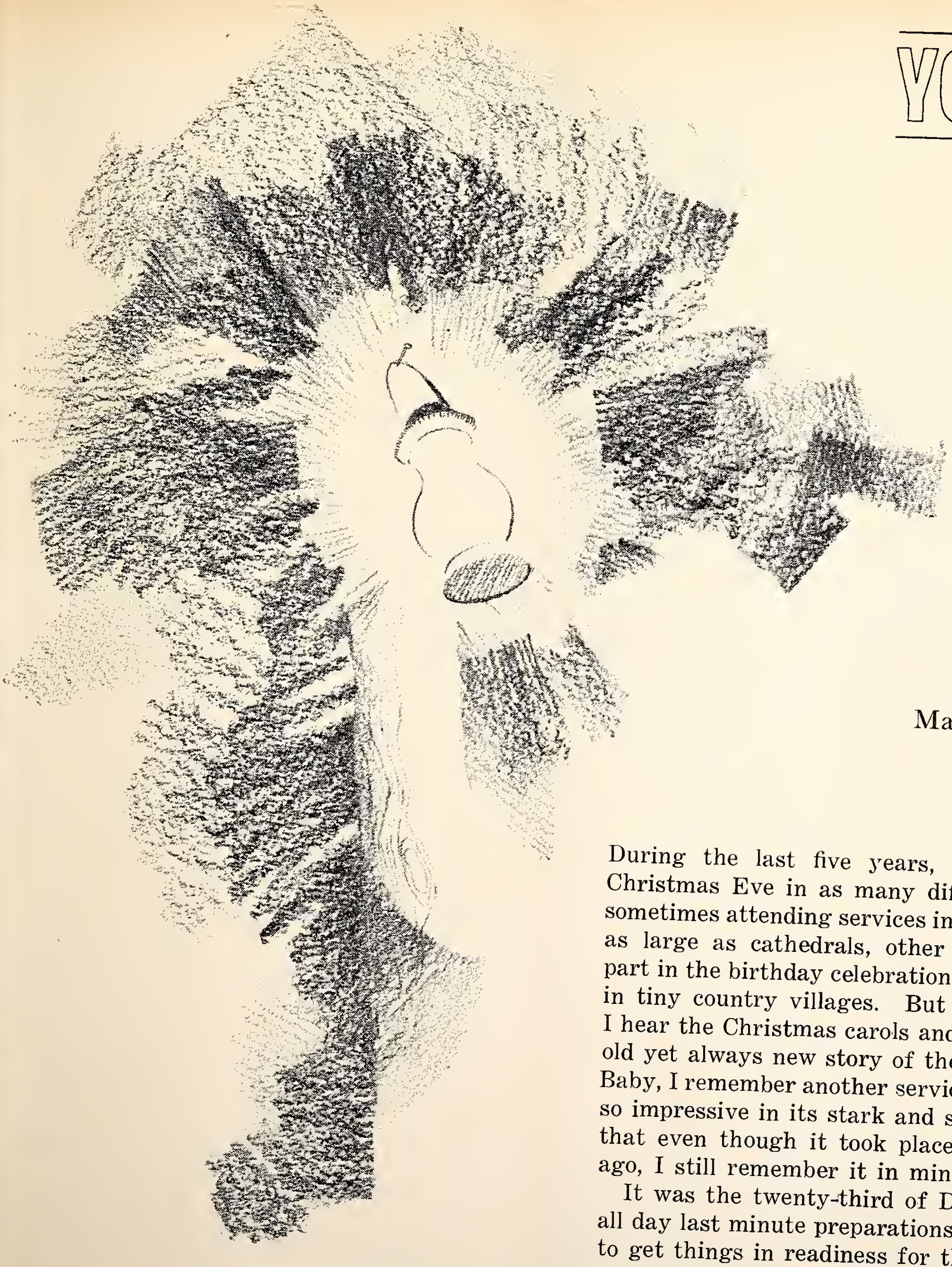
DEAR BROTHER DONALD IMHOFF: You are 100 per cent right in your letter to the Editor of *The Mennonite* [Nov. 27]: "Too many of our clergy must not have had the normal experiences of life. Perhaps they have been too busy with their studies and their spiritual life," otherwise they would not write the way they do. We Mennonites who came from Russia are feeling very offended, or better, really hurt, that after all that we have told our brethren here in Canada and the United States about our experiences with the communists and about the communism itself, our papers (the *Canadian Mennonite* and *The Mennonite*) so often are bringing letters and articles in which we are told, that the mistakes are always on this side of the iron curtain, and the communists after all are not so bad, so that it seems they are ready to join hands with the communists in saying "better red than dead."

Our Lord did not negotiate with the devil. He was here to destroy the works of the devil. And the communists' works are the devil's works and nothing else. They have openly declared war against the living God. They are openly doing what our Lord has strongly forbidden to do in Matthew 18:6. In every school the teachers have to teach the children that there is no God. And unbelief is the greatest sin.

So I wish to thank you as well as the editor of *The Mennonite* for bringing your letter in *The Mennonite.* And I wish to thank you, dear [youth] editor for the letters of the teen-agers, especially for the one from Herbert Van Horn in *The Mennonite* of Nov. 20 on page 749. We all should be very, very thankful for the governments we have here in Canada and the U.S.A. We all should pray very earnestly that God may give them the strength and wisdom they need. *W. H. Enns, Box 58, Springstein, Man.*

MODERN ART

DEAR EDITOR: Do our people appreciate this modern art appearing in *The Mennonite?* Personally, I do not, and others have expressed themselves likewise. I think we should have a vote on it. *Mrs. Mary Claassen, 212 Muse St., Newton, Kan.*



My Most Memorable Christmas

Mary H. Morse

During the last five years, I have spent Christmas Eve in as many different places, sometimes attending services in city churches as large as cathedrals, other times taking part in the birthday celebration of our Savior in tiny country villages. But always when I hear the Christmas carols and listen to the old yet always new story of the birth of the Baby, I remember another service. A service so impressive in its stark and simple beauty that even though it took place many years ago, I still remember it in minutest detail.

It was the twenty-third of December and all day last minute preparations had gone on to get things in readiness for the coming of the bishop to dedicate our new church on Christmas Eve. Mother herself had helped do last minute paint washing until sharp lines of weariness had etched themselves into her thin face. Now with supper over, we were sitting relaxed and laughing, as we watched the way Johnny's mouth opened like a baby robin's each time mother started to lift the spoon filled with mashed potatoes. We were suddenly startled to hear feet rac-

People stood in silent groups. Some had tears running unashamedly down their work-worn faces as they watched.

ing past the window and pounding up the steps of the porch. Before father could get to the door, Jeb Wheeler unceremoniously threw it open, his breath coming in sharp hard rasps as he gasped, "You'd best come quick, parson. The church's burning."

I heard my father's startled "No" as he grabbed his mackinaw from the hook and ran out—followed by my mother's little moan of anguish. Christmas Eve was to be the highlight of father's ministry. Five years before when he'd arrived in Flashing Light Cove, one of those innumerable little towns that dot the rugged Maine coastline, he'd found the people's faith as well as their church crumbling because of neglect and lack of a leader. Somehow father had managed by his own deep and ardent faith to pull the little congregation together. It was a poor community composed almost entirely of the rugged men who made their living from the sea. Few members had much ready money but the fishermen agreed gladly to tag one of their lines or a lobster trap for the church. During the long winters the women pieced quilts and hooked or braided rugs to sell to the summer people. By their sheer grit and determination, they had managed to get enough money together to redecorate and refinish the inside, shingle the roof and repair and paint the outside of the church. Now, fire, the most feared of all country calamities, was threatening to destroy all they had accomplished.

By the time mother and the rest of us had gotten into our coats and hurried to the church, we knew almost at once how hopeless it was. The hastily formed bucket brigade didn't have a chance against the brisk breeze blowing in from the ocean. People stood in silent groups. Some had tears running unashamedly down their work-worn faces as they watched. The roof went first. Then the walls pitched forward into the fiery holocaust sending geysers of red sparks shooting skyward. In a matter of minutes it was over and nothing was left but a smoldering ruin.

Subdued the five of us followed mother home and for once even the boys got ready for bed without their usual good-natured scuffling. Mother tucked Johnny into his crib in her and father's bedroom off the kitchen. As I settled down on the cot in the tiny alcove off father's study, I certainly didn't envy the older boys as they raced up the stairs to their icy bedrooms under the eaves. Even though the evening had been filled with excitement, I was asleep almost as soon as my head touched the pillow. I was awakened sometime later by the awful sound of a strong man's sobbing. I crept to the door and there was my father sitting at the desk where he wrote his sermons. His head was bowed in his arms, shoulders shaking. For a second as she stood beside him, my mother reached out her hand compassionately over his bowed head, then drew it away and threw back her shoulders drawing herself up to every bit of her five feet two inches. Now the same kind of determined look came over her face that it had worn the previous winter when Jerry had had pneumonia. No one had thought he could possibly live. Mother had said simply, "God always helps those who do everything they can do to help themselves. We'll do all we can to make him live."

And with her prayers and her inadequate little homemade remedies she'd fought day and night, never leaving his side until the crisis was over. And Jerry *had* lived.

"I'm ashamed of you, Tom," I now heard her say brisky. "Really ashamed. Saying everything's gone —The very idea. Nothing's gone but a lot of clapboards and shingles and nails, choir robes and hymnbooks. Everything that's gone can be replaced. Not a single person was hurt, not a single one," she repeated emphatically. "Think of that. You must have a thanksgiving service tomorrow night — a service to thank our Heavenly Father for protecting us—if that fire had come tomorrow night instead of tonight—"

She shook her head, her eyes filling with horror.

"That's when you would have had real cause for sorrow."

For a few seconds there was silence in the study except for the ticking of the big old clock on the shelf over the stove, then my father looked at her.

"How could I ever get along without you, Martha?" he asked simply. "Of course, you're right. We should be thankful. It will be a service of thanksgiving instead of dedication. In the morning I'll call the bishop and tell him not to come."

"Why?" my mother interrupted him. "Why couldn't we rededicate ourselves again to the Lord's work of building a new church?"

"And have the bishop come anyway," father agreed happily. Then his face clouded as he added,

"I suppose we'll have to have it in the schoolhouse. I've never much liked church services in a schoolhouse, the seats are so small and cramped but then—"

Again mother's eager voice broke in.

"Why have it in the schoolhouse? Why couldn't we have it outdoors? Right on that level place beside the ruins of the church. They wouldn't show too much at night and we could—"

Quickly she outlined her plan, father at first listening, then catching her enthusiasm, started to pour out plans of his own.

I crept quietly back to bed. It hardly seemed I'd been asleep at all when I heard the stove covers rattling in the kitchen as father brisked up the fire for breakfast. We'd barely finished our oatmeal when he was on the telephone. By midmorning everyone was working. The children caught up in the excitement did what they could, carrying chairs from their home kitchens to the place the service was to be held and running errands for their parents.

Finally everything was ready. As soon as supper was finished the Carews picked up father to take him the few minutes' drive to the station to meet the bishop. The bishop was to be their house guest as the big drafty old parsonage already creaked and bulged at its joints with our own big family.

While I washed the dishes, mother dressed Johnny warmly, pushing his fat little arms into extra sweaters. As we reached the site of the burned church, we found nearly all the little congregation were already sitting quietly waiting. Within seconds we heard the first faint sounds of singing as the choir left the Gibsons' and started walking toward us up the crest of the little hill.

Two by two they came, each carrying a lantern. They were clad in the simple robes that the women had hastily improvised during the day from white bed sheets to replace those lost in the fire. Somehow each had managed to get a red wool scarf to wear and a pair of red mittens. As they drew nearer, their voices swelled into a crescendo of sound. Father and Bishop Holten brought up the rear of the procession. As the lanterns were hung on the posts put in place during the afternoon, their soft light fell on the semicircle of pines in the background. At one end Daisy and Bell, our two cows, stood solemnly chewing their cuds while nearby a half dozen of the Robinsons' sheep were tethered. In front of them in a straw-filled manger slept my baby brother, his cheeks rosy in the crisp air. As the singers gathered around him, they sang the beautiful cradle hymn, "Away in a Manger." Johnny, a veteran of church services since a few weeks old, slept peacefully.

I nudged mother's arm and whispered, "It looks just like the picture in my New Testament."

Though mother's eyes smiled, her lips formed a silent "Shh."

Father read the Christmas story in a deep clear voice, then gave a heart-felt prayer of thanks for our safety.

Bishop Holten stood. He told us how he'd had a message all prepared to give us but had torn it up. He told us that instead of inspiring us, our courage was a true inspiration to him. He spoke briefly but eloquently for a few minutes on the true meaning of Christmas and asked us to join him in repeating the benediction.

As he finished, the choir started to sing "Silent Night." Each took a lantern from its peg once again and, two by two, they started homeward, their lights disappearing as they went down the hill. Their voices faded, too, into the soft "si-wash" of the lapping waves.

The long cold Maine winter dragged by and as spring came, much to father's surprise, checks started to pour into the old parsonage—little ones and big ones—with postage marks from places we'd never even heard of. Time and again we children searched our geography books to find them. With this backlog to spur them on, in the next two years, enough money was collected to erect a new church. Once again a white spire stood as a guide to the men coming home from the sea.

IMPRESSIONS OF THE MENNONITE STUDENT RETREAT

FOR MANY YEARS, MENNONITES who have studied and lectured in non-Mennonite universities have been confronted with problems of their witness on campus.

It is only within the past five years that Mennonite students have had the opportunity of sharing experiences in the form of a Student Retreat. In October such a retreat was held in Waterloo, Ontario.

My personal reaction to the retreat was very positive. I was made more aware of such groups as MUS and similar "cell groups" rganized to study our unique coniction as Mennonites.

Panelists pointed out the essence of a valid witness on campus. They showed me that Mennonite traditions and teachings are not solid foundations. My convictions must be experienced; then my testimony on campus will be sincere for it will be mine. My aim should be to be a *sincere* friend to the non-Christian, to infiltrate life on campus, and to daily live an ordered Christian life—but always ready and willing to explain my stand to those who want to know it. This challenge demands an "unparalleled" commitment "to the Light to whom we bear witness." *Marion Snyder*

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COVER

Says Delton Franz in our first article: "The city's massiveness, its concrete impassivity . . . can be the hard flint against which the church strikes a new fire of faith."

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THE MENNONITE

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EDITORIAL

by Milton Harder

The Case for Christmas Wrappings. What should be the Christian's attitude toward the tinsel? The gaudy lights? The jazzy tunes? Santa Claus? Every year sincere Christians denounce these distractions. It is even suggested that the church abandon December 25 and choose another day for the Christian observance of Christmas.

Perhaps it would be ideal for Christians to commemorate the birth of Jesus in simple adoration, thanksgiving, and praise. It should be a joyous occasion for the Christian fellowship. Using our rich Christian heritage of Christmas music, literature, and pageantry, Christians could have a festival unburdened with the trimmings of the secular world.

But are we strong enough to celebrate Christmas without some of the props of tradition? What would Christmas be like without Christmas trees, family gatherings, gifts, and Christmas shopping? Might it become just another holiday when the faithful go to church but which for the general public is "a day off" when each pursues his favorite sport or hobby?

The theologian, Nels Ferre, says that God *wraps* His *precious gifts* so that they do not get lost. An example is the incarnation. In the Gospels of Luke and Matthew the Christmas story is beautifully and impressively told. Mary, Joseph, the Babe, the manger, the shepherds, the angels, the star, the wise men. All add up to a story which is indelibly impressed upon the hearts and minds of every Christian, and which is also widely known among non-Christians.

But what about the Christmas story in the Gospel of John? If we look closely we also find it there, right in the first chapter. "The Word [God] became flesh and dwelt among us." This is the great truth of Christmas laid bare without the wrapper but it is generally not associated with Christmas. We need the wrapper to emphasize the gift.

God wrapped His precious gift to the world with the events of history. These surrounded the birth of Jesus and are recorded in the Bible. The Christian church through the centuries has further wrapped the gift with its Christmas traditions. National cultures, family traditions, and secular society have added more to the wrappings.

On the one hand we are in danger of losing sight of the gift for all the wrappings; but on the other hand if we throw away the wrapper we also run the risk of losing the gift. What is the Christian answer?

For one thing, the Christmas season offers unique opportunities for Christian witness. Because the outer wrapper of Christmas is so broad, including both Christians and non-Christians, it is easy and appropriate for us to witness at this time. Churches can put up displays outdoors which bear a Christian message for all to see. Carolers can proclaim the good news of Christmas in song up and down the streets and alleys. It is appropriate to send Christian Christmas greeting cards also to our non-Christian friends. The public schools present Christmas programs which are at least in part Christian. In various ways we have the opportunity to punch through the secular wrapper and radiate some of the true Christmas spirit.

As the Christmas season zeros down to Christmas Eve "I'm Dreaming of a White Christmas" generally gives way to "Silent Night, Holy Night" on the loudspeakers in the department stores. Regularly scheduled radio and television programs lay aside their nonsense for that evening and present Christmas programs. Even the world recognizes that what it has to offer sounds hollow on Christmas Eve. If the church would withdraw from the world at Christmas it would miss a golden opportunity to witness.

As Christians we need to fight off the inroads of secularism in our own celebration of Christmas. But by denouncing and trying to abolish all the secular adaptations of Christmas in our society, we may be cutting off the only hold which many people have on Christmas. Rather we should invite our friends to join us in worshiping "the precious gift" underneath the wrapper.

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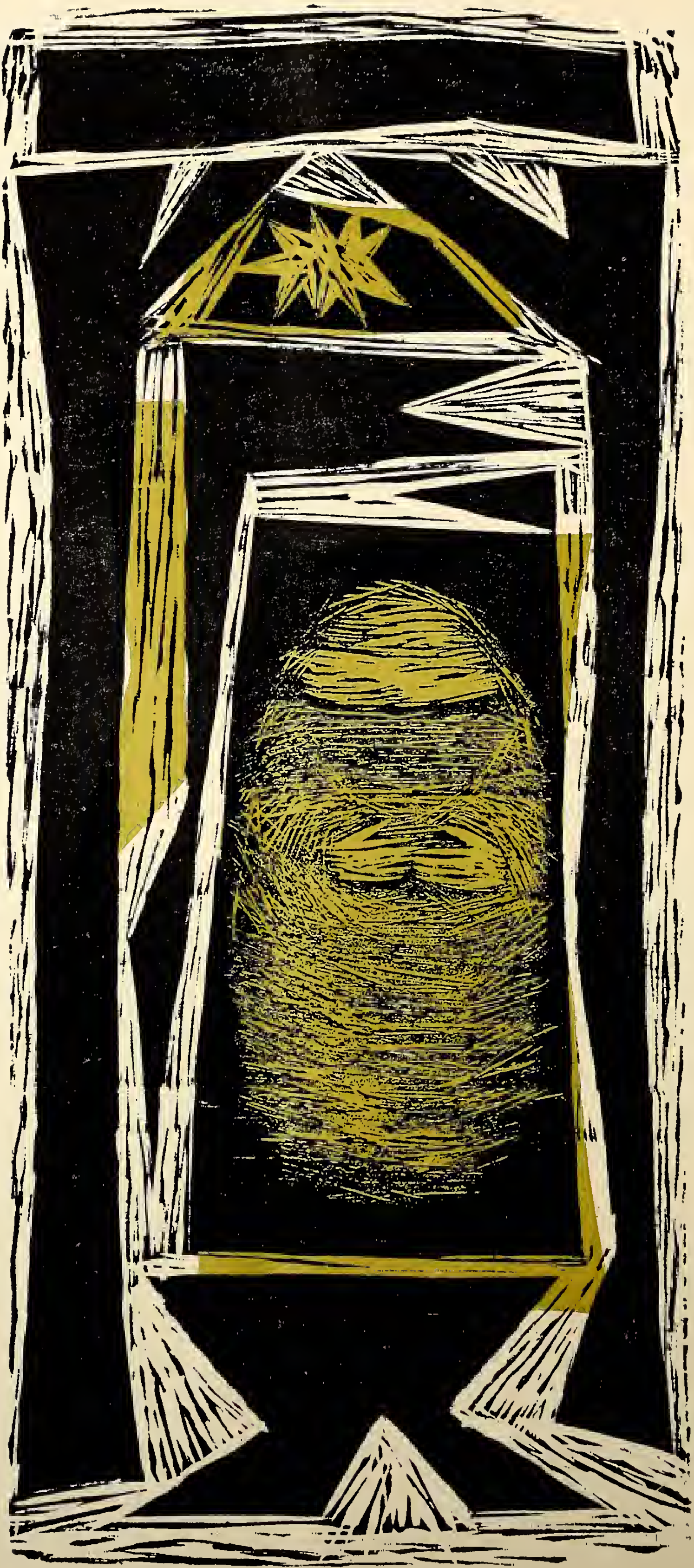
December 18, 1962

THE MENNONITE

Good tidings of great joy



Immanuel

Only the sound of an infant
crying in the night,
a familiar, homely, human sound
like the sound of hooves on flagstones,
like the rattle of chains tethering cattle,
like the crunch of straw in the mouths of oxen,
like the rustle of hay tossed into a manger.

Light of light . . . .
Only the light of a star
falling on an infant in a crib
like the light in a shepherd's lantern,
like the light in the eyes of a mother,
like the light in the learning of wise men,
like the light that lightens each dawn.

Very God of very God . . . .
Only a pillow of straw
and an infant in rags and tatters
like the weather-worn blankets of shepherds,
like dusty, travel-stained garments of travelers,
like old clothes thrown to a beggar,
like cloths stuffed in a stable window
to keep the draught out and cattle warm.

God is with us,
terribly, simply with us.
And the shadows of men
with arms outstretched to take Him
fall across the manger
in the form of a cross.

Chandran Devanesen

Christmas Bundle Sisters

Peter J. Dyck

"It was the first time a guardian angel came to us in this form."

She wrote in 1947, and the next year she said, "We can easily read your script and understand your letters."

Thus it began and from this start the correspondence continued between Ada Kennel of Pennsylvania and her friend in Germany whom she had never met personally. What is more, this letter exchange is still active today, after more than fifteen years!

"I regard you as a sister," wrote this unknown person from Germany, and in her letter she asked Ada whether she would accept the role of being her sister.

In 1949 she wrote in one letter, "I am so happy that you are my 'sister'! I have no brother or sister, no father or mother. Early in life they were taken from me and in one year I became a lonely orphan. My grandmother raised me."

Later she married. She and her husband lived through the terrible war, and after that they and their children tried to establish a home in the French Zone of Germany.

It was not easy. One catches a glimpse of the hardship in the letters. The husband was physically unable to work full-time. Living costs were high, and then came the currency reform.

"We did have a little nest-egg saved for the time when we could buy again," she wrote, "but through the currency reform it became worthless. There was not even enough to cover our head tax. So now we are very poor."

But in the letters one detects yet another kind of poverty and more and more through the next decade of correspondence, this becomes prominent in the letters.

"I kiss and fondly handle your letters! Dear child of God, you are so good, and we are so poor. Your power of faith in the Saviour! May He pry us loose and bring us nearer to His gospel and make us His children like you are!"

How Ada answered this letter and the many others, we do not know, but they could not have been just words of friendship. They must have contained encouragement and advice for after twelve years of corresponding, the mother in Germany writes, "It always gives me a happy feeling when I can call you sister in my letters. I feel the power of prayer about me. The breath of God often stirs me, and an invisible hand holds me so that I no longer stumble, no longer fall. You are the child of God who is upholding me with both hands and guiding me to peace. There is always a feeling of peace within me when I even think of you."

Ofttimes she thought of her sister overseas when she was yearning for a peace which she could not find in her homeland or in her home.

"There is great fear of war in our country," she wrote in 1951 "American soldiers are stationed in the French Zone. They are also in our city."

Then her thoughts turned to herself, and she continued, "I want to tell you that I am ofttimes very sad My husband and children and I would like to find the right way to heaven. But it is so difficult! Life is dull and gray, the days are so filled with abuses and dissatisfactions."

And then she reaches out both hands to her sister far away and implores, "Won't you lead me and my family to the Saviour?"

The years pass and two postmen one in Germany and the other in America, carry letters to the homes of these two women, letters which they write each other. Sometimes a parcel from Pennsylvania brings joy and excitement to the family in the old country because "everything fits so well," because the blanket was so warm, or the cocoa tasted so delicious.

In time the family in Germany must have fared better economically, because the postman in America occasionally delivered little parcels to the house there. In one letter there was an inquiry to see if the clock was running well and keeping good time.

While the clock from Germany ticked away the minutes and hours in Pennsylvania, there was joy in Germany over the American Bible calendar which arrived each year in time for New Year's Day.

In all of this correspondence throughout these 15 years, it is noteworthy that there is almost no mention of such trivialities as weather, except perhaps an occasional reference to the fact that spring is now here or winter has come again.

One discovers, however, the central note of the correspondence when one reads the sentence, "Yes my dear sister Ada. I need you Please be my spiritual advisor."

And when Ada reported on her Bible school work with the children in America, her German friend wrote, "The way your Bible school children need you is the way I need you too. So please do teach

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me. You are the only one to whom I can write like this because you understand me, dear sister. The hand of God is upon us and leads us. Your letters are my Bible school, reaching over the ocean to me."

This is an interesting and thrilling thought—to carry on spiritual help and counsel through the private exchange of letters. It is certainly not impossible that there are people who never fully open their hearts directly to another person, not even in private conversations, but who would do so by letter to another person whom they have not even seen, but in whom they have gained full confidence. They can be helped immensely by an unknown spiritual advisor. This correspondence testifies to this.

One time the German lady wrote, "My dearest sister, I do not know why, but sometimes I am happy and at other times I feel unsettled, needy, and alone. It does my heart good to tell you everything in my letters. And because of this you have become a real blessing to me. You are not praying for me in vain. I want to learn from you and follow your example."

Learn and follow—that is simultaneously an acknowledgment and a promise. But neither is easy. "My way to God is so much longer than yours!" she writes to her sister who she hopes will show her the way.

"We never go away. On Sundays my husbands rests and reads a book. Usually I hear a sermon on the radio and thereby have a silent consecration service in my heart. On special occasions I sometimes go to church. The people in the city about us are so cool and make the way to church so difficult. Only those with great courage venture to church openly—and I am such a coward."

After pouring out her heart in various ways, this letter closes with, "Dear Sister Ada, I have openly told you the truth about myself and what kind of battles I fight. Soon the period of Advent will begin. I am eagerly awaiting the birthday of the Child of God who brought grace to mankind and who on that holy night was born also for me. I will sing many lovely little songs with the children. Outside the snow is falling softly, and at Christmas I will go to church. I will be happy!"

Christmas! Be happy! That is the key to why this letter was written and why the whole correspondence of the last fifteen years developed. Ada Kennel wanted to make someone happy that Christmas in 1947, and so she sent a Christmas bundle via the Mennonite Central Committee to someone somewhere in the world.

Naturally she had no idea where her bundle, one of about 30,000 might go. She had no way of knowing her bundle would end up in the home of a German laborer's family and bring much joy to a little girl of six. Nor did she realize that this incident would, through the years, be the cause of many blessings to the mother in that German home.

At that time Ada could not have known and certainly would not have believed if it someone had told her that the day would come when she herself would follow her Christmas bundle overseas. But thirteen years later, in 1960, she did travel the long distance over land and sea to meet her "sister" and her family.

Council of Boards

The members of the General Con-
erence boards met in Berne, In-
liana, during the last week of No-
ember. (See Dec. 11, page 793.)
'he Central Office staff evaluated
his session in a meeting on Decem-
er 7. Taking part in the discussion
vere: Orlando A. Waltner, Con-
erence Executive Secretary; An-
rew R. Shelly and Verney Unruh,
oard of Missions; Wm. L. Friesen,
oard of Business Administration;
I. A. Fast, Board of Christian
ervice; Walter D. Unrau and Mil-
on J. Harder, Board of Education
nd Publication; and Maynard Shel-
y, Editor, The Mennonite. *Follow-*
ng is a condensed transcript of
at discussion.

Maynard Shelly: How does this Council of Boards session compare with earlier sessions? How would you characterize this session?

Wm. L. Friesen: I was really very happy with the Board of Business Administration and its attempt at really taking its work seriously. As you probably realized, it is probably one of the first years where we haven't struggled with the quorum problem. Actually ten of the twelve were there. One had resigned before the meetings so this really left only one absent member and this was really exciting.

H. A. Fast: I think if I were speaking for our board I would say there was in my judgment a little bit more of a sharpening of the issues and more purposeful discussion of our board's program needs.

Walter D. Unrau: I think the thing that could be said about the Board of Education and Publication sessions is that they dealt mostly with program and basic problems rather than being frustrated by their inability to move because of financial limitations.

M. Shelly: In the article which I wrote reporting on the board sessions I characterized the Council of Boards sessions as being probably the most optimistic I had ever attended. Would anyone want to modify that or agree with that?

Orlando A. Waltner: I didn't attend many of the board sessions, Maynard, but I did have interviews with a good number of people who I think reflected the absence of anxiety and this note of optimism I think was generally experienced. I would have a question at that point too as to why we had experienced this optimism and would like to have an answer as to the reason for this optimism and possible danger this optimism may have for the Conference.

Fast: I think there was an optimism of a sort and its basis lay probably in the responses of the churches to the financial need. I think in our board we wrestled pretty hard with the question of budget. You had a little of the reactions of frustration—the hard pressure of frustration—but still we were very keenly aware of the fact that we did approve a budget and that we also have to see how we will get it.

A. Shelly: I think the word optimism needs to be defined. I think the sessions were optimistic. I think the sessions were a bit more relaxed too, whatever that means, and I think the Board of Missions like the Board of Christian Service perhaps sought to sharpen issues. I was personally under mandate from the Board to give leadership in this direction and I would say we attempted to do three things. First of all, we attempted to give better consideration to committee reports. Frequently committees were passed over very quickly and this year we did place committee reports at the beginning of the board sessions. Secondly, we selected two areas for our special reporting and special consideration. One of these was Indian-American with Malcolm Wenger, the area representative, giving a very full report. The first time perhaps that we considered this as a methodical way which I thought the board appreciated very much. The other field was Latin America. Ernst Harder, the area representative, gave the report. Probably the minutes will reveal that more decisions were made in these areas than in other areas. The third thing we resolved was that basically we would finish consideration of the over-all budget structure the first day. We would not stop time and again during board sessions to talk over budget questions. And the figure that was adopted the first day persisted throughout the sessions and we have a flexibility in the total resolution of the finance committee and also the Board of Missions which will enable us at the end of the year to face the budget depending what happens in December and depending on how we allocate our funds toward the end of the year. Certainly our board felt quite satisfied with sessions.

M. Shelly: There is one other question I think I would like to look at: To what do we attribute 1962's fiscal success? Of course you might challenge the question whether we have been successful in '62 or not?

A. Shelly: It is rather dangerous to speak on this question, I guess, but since you asked a question I will at least reveal part of our soul searching. I don't think it is a secret among very many people that we have gone through some financial deep waters and I think it was in March and April that we become aware that the summer and early fall would be unbearably tragic unless something could be done. In April I was told by our bookkeeper that our indebtedness had gone to $94,000 with a ceiling of $80,000 and we were facing the summer and early fall with the General and World Conference convening. After I had observed what our last year's income was and what would happen to us if the income would be the same this year as last year, I observed that we would either have to in a crisis way close a major field instantly or we would have to do something to increase income. The board met in May and we went over the entire thing very carefully. We did issue the open letter written by Willard Wiebe and myself. We stepped up church visitation and we tried to present the cause very strongly to our people and by the end of October our income increased from $466,000 two years ago to $640,000 this year. But even so we were in debt over $90,000 at the end of October which illustrates the degree of the tragedy had we not put forth special effort. We did not send August budgets and we withheld one-half of the April budgets. This fall we have continued this rather open and frank presentation to our churches and this is not only of relevance to the Board of Missions but we have observed that practically all of the offerings were split offerings. In fact in one case one-half of the offering went to the Western District and the other half to the board furthest behind in meeting its budget so that in that case, of course, it did not add to our particular income. However, I think that the Lord has been moving upon our people. I think the balance of the giving of our people has been amazing. Some of our greatest concerns have been met. I think the attitude of our people has been very good. We are not through the woods yet but I predict December will be considered as good as last December.

Friesen: As one who works probably closer to the dollar sign than any of you, I get a very uncomfortable feeling that sometimes we measure success in terms of the number of dollars we receive here and I presume one of the reasons we do is because this is measurable. Andrew already noted the fact that the Spirit is moving amongst our people and I would hope that we can say that things have been happening, there has been growth in the church—in depth of spirit — unmeasurable and that perhaps there are times even when limitations of money can create growth but certainly money is a measurable item and therefore I certainly think it is relevant that we think of success when the budget is reached but I would like to challenge us to think a bit deeper than the dollar sign.

Fast: I personally think it is team effort that counts here. I think there has been a concerted effort on the part of the whole central office staff to work with this and we started working right at the beginning of the year. From the standpoint of our board's mail solicitation, I could say that I think we had a good message written by Elmer Neufeld and that this effort was not ineffective but that wouldn't explain why the whole conference picture had a lift. I can't explain it either as the result of Andrew's work. These might have helped contributions to missions but it wouldn't have helped us very much. Sure you can pick out a church here and there which gave a third or half to the Board of Christian Service but I think it is a team effort. I think that is what it takes.

Milton Harder: I think for the Board of Education and Publication we finished one era and are beginning another one. The graded curriculum series which was completed this year has been a big project for the board for the last ten years and a lot of money has been poured into this and that is now finished. We are happy that this is receiving generally favorable acceptance. I think that this may also be reflected in the confidence in the work of this part of our Conference and is perhaps helping to increase contributions.

M. Shelly: Are you suggesting that the graded curriculum has created a favorable image of the Conference?

Harder: I was thinking of the board here, not the conference as a whole.

M. Shelly: Yes, for the board. Hopefully what is good for the board might be good for the conference, also. The next question relates to how we work. Are we working together as boards? You know I have raised this a number of times and this may not be the last you hear the question. I am also concerned about the human relations and the dynamics of doing our work together.

ast: The Council of Boards is a useful instrument but in our constitution it serves an undefined function. It doesn't have any authority. It is mostly advisory. I think there is room for restudy. Board cooperation is often cumbersome now with inter-board committees making recommendations that have to be approved by each separate board.

Shelly: Well the perfect balance between board meetings and council aspect I suppose will never be accomplished. We have not solved the problem of time at board sessions and yet I just hastily now counted at least 15 occasions at Berne from Wednesday to Friday that the presence of other boards and other people made it possible for us to have a direct confrontation on a very necessary item. In other words I don't think we have to think that Council of Boards to be effective would have the whole 80 people to sit together and talk over questions. I think also quick consultation is extremely valuable. The council aspect of quick consultation is valuable to check something quickly.

M. Shelly: Would you like to give us an example of some of the things in which there were quick consultations?

A. Shelly: Yes, voluntary service for example when Vincent Harding came in. David Habegger came in during Indian-American affairs. He was really multi-interested. He was interested in the Pacific District angle also and we had several people in quite frequently who were of consultative value and then working through the date for the pastors' conference rural church seminar.

Friesen: I think in constructing the budget for the coming year this is very important. I can't conceive of any way in which you can do that without having all boards meet simultaneously.

Verney Unruh: I already talked to Orlando about whether at some place in the program there would not be a chance to get the whole group together once a day, maybe only for 15 or 20 minutes with a type of challenge like Walter Gering gave the first day to make everyone feel that he is not only concerned about his own board but the total work. Whether it be the first thing in the morning or at noon or before you quit in the evening, I don't know. I wasn't involved much in the consultation with other boards and I think that in the mission board meeting there were many times that they consulted. But it was pretty much to me a mission board meeting.

M. Shelly: I was wondering whether some way we might not put all of our budgets together in some kind of common workbook. The central treasury does provide reports for most of us. We take them and put them into our own books. I wonder whether it might not be helpful to put all of the financial reports together in one book with all of the budget worksheets. This would solve all of the business problems and some more besides.

Friesen: This financial work booklet raises question as to whether perhaps all inter-board committee reports ought not go into a common book which we would not need to inter-mingle in our own book but simply be assembled in one book and then those who are involved or affected by that work would get that particular book. In fact somewhere down the line during the Council of Boards, I got the idea that perhaps we are putting too much work into this whole matter of report books. Why not one single book with a section on missions, a section on Christian service, and so on?

A. Shelly: I think Maynard weighed them one year but I don't know whether you did this year.

M. Shelly: I remember some such antics, yes.

Fast: I think it would be a very good thing to study our whole business of reporting. We usually wait too long to get this set up and to get all the financial reports together. We would have to get this ready by the third week in November and the treasury can't get its figures together until the middle of the month. Then we have some problems.

Unrau: In the other boards do you find it hard to have committees write reports? How much is the staff involved in the board reports?

Friesen: I do the whole thing although I didn't write much but I wrote what there was.

Orlando Waltner: Well Maynard, how long do you want to continue this? I think we have. . .

M. Shelly: Yes, I saw you looking at me a couple of times but I think I am done.

Friesen: Good for five pages in *The Mennonite* I would say.

M. Shelly: Okay, thank you very much.

Waltner: Well, we will be looking for your article, Maynard.

M. Shelly: Okay.

NEWS

Protestant Stewardship in 1961

ALMOST TWO AND THREE-QUARTER billion dollars were contributed in 1961 by members of forty-six Protestant churches in the United States.

The record total figure of $2,708,722,264 highlights a report released by the Department of Stewardship and Benevolence of the National Council of Churches, in the annual publication of "Statistics of Church Finances." This report is the most comprehensive available for churches in the United States.

Benevolences, including home and foreign missions, amounted to $508,451,920, which is 18.68 per cent of the total. For all local congregational items and operations the sum of $2,200,270,345 is reported.

The General Conference Mennonite Church ranks fourteen in per capita gifts for all purposes in 1961. In 1960 the Conference was thirteen. In spite of a drop in rank, there was still a gain in giving. In 1960 the average was $103.71. The figure for 1961 is $112.84.

Two other Mennonite groups were included in the report. Both of them topped the General Conference. The Brethren in Christ ranked fifth with a per capita gift of $193.04. The Evangelical Mennonite Church is in ninth place with $149.36.

The comparison among the three groups in benevolences is a bit more even. Per capita ratings here are: General Conference, $49.16; Evangelical Mennonite, $48.97; Brethren in Christ, $48.53. Included in benevolent gifts are gifts for foreign missions. Here it is evident that the General Conference has a greate diversity of interest. Foreign missions gifts are: Evangelical Mennonite $28.45; Brethren in Christ $16.59; General Conference $14.50 The per capita missions gift fo the General Conference in 1960 wa $9.27.

The General Conference invest less for local support. Figures her are: Brethren in Christ, $144.51 Evangelical Mennonite, $28.45; General Conference, $63.67.

T. K. Thompson, executive director of the department, noted tha forty-three of the forty-six bodies reported figures this year comparabl with those of the previous year. Fo these bodies the per-member amoun of $69.89 for all causes is a gain o 4.8 per cent over the previous year

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES

1962 Report for the Calendar Year 1961

1. Evangelical Free Church (36,705)*	$341.09
2. Free Methodist Church (54,459)	295.26
3. Wesleyan Methodist Church (33,709)	239.00
4. Pilgrim Holiness Church (33,709)	199.15
5. Brethren in Christ Church (8,555)	193.04
6. Evangelical Covenant Church (61,129)	180.19
7. Orthodox Presbyterian Church (7,459)	166.69
8. Ohio Yearly Meeting of Friends (5,972)	156.57
9. Evangelical Mennonite (2,455)	-149,36
10. Church of the Nazarene (326,870)	144.16
11. United Brethren in Christ (20,064)	140.76
12. Church of God (Anderson, Indiana) (138,663)	130.34
13. Pentecostal Holiness Church (55,502)	118.84
14. General Conference Mennonite Church (35,775)	112.84
15. North American Baptist General Conference (51,611)	111.33
16. Reformed Church in America (230,210)	108.80
17. Presbyterian Church in the U.S. (917,432)	105.33
18. Lutheran Church—Missouri Synod (1,631,137)	100.51
19. Moravian Church, Northern Province (27,409)	90.84
20. Evangelical Congregational Church (30,056)	90.83
21. Augustana Evangelical Lutheran Church (423,673)	89.37
22. United Presbyterian Church in the U.S.A. (3,246,780)	87.90
23. Evangelical and Reformed Church (817,951)	80.3
24. United Lutheran Church in America (1,691,398)	76.1
25. American Evangelical Lutheran Church (16,153)	74.8
26. Congregational Christian Churches (1,436,094)	73.7
27. Lutheran Free Church (58,769)	73.4
28. Church of the Brethren (186,178)	73.3
29. American Lutheran Church (1,550,751)	73.2
30. Associate Reformed Presbyterian Church (27,690)	71.9
31. Churches of God in North America (37,349)	71.2
32. Synod of Evangelical Lutheran Churches (16,631)	70.7
33. Suomi Lutheran Synod (24,712)	70.6
34. Wisconsin Evangelical Lutheran Synod (233,627)	70.2
35. American Baptist Convention (1,521,032)	68.9
36. Evangelical Lutheran Synod (9,179)	68.3
37. Protestant Episcopal Church (2,261,227)	68.3
38. Evangelical United Brethren Church (746,046)	68.1
39. Brethren Church (Ashland, Ohio) (18,445)	66.3
40. Disciples of Christ (1,374,017)	65.3
41. Cumberland Presbyterian Church (83,642)	62.5
42. Seventh Day Baptist General Conference (5,744)	60.9
43. The Methodist Church (10,153,003)	57.2
44. Moravian, Unity of the Brethren (4,706)	54.5
45. Southern Baptist Convention (8,980,639)	50.2

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*Membership in U.S.A.

Per-member giving for congregational expenses in the forty-three bodies was $56.84, a gain of 4.0 per cent; for all benevolences, the per-member figure is $13.04 this year, a gain of 8.1 per cent. The latter includes a per-member gift for foreign missions of $2.26 for 1961, a gain of 8.1 per cent.

Eighteen bodies in the United States reported a figure for new buildings, totaling $171,943,949. This represents 26.1 per cent of the total of $658,559,811 reported by these eighteen bodies for all congregational operations and items. A year ago, twenty-three bodies reported $369,116,718 for new buildings.

Of constituent bodies of the National Council of Churches, the Reformed Church in America, at $108.80 per member, and the Presbyterian Church in the U.S., at $105.33, for the third straight year topped the list in giving for all purposes. These two communions were also highest in per-member giving for benevolences—the Reformed Church in America at $26.81 and the Presbyterian Church in the U.S. at $24.97.

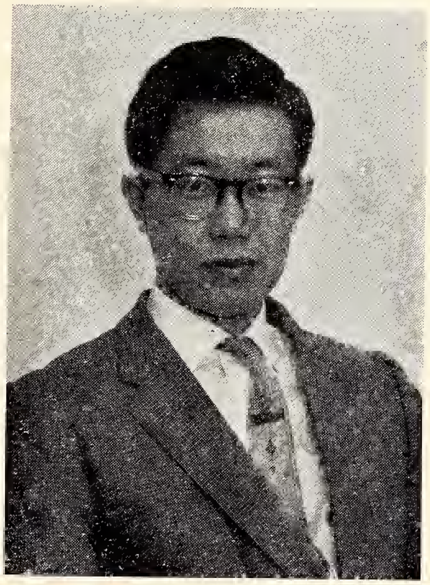
The National Council department also released figures on contributions in six Canadian bodies reporting. Total giving was $117,292,217, of which $91,798,343 was for congregational expenses. The figure for benevolences was $25,493,874. Per-member giving for all purposes was $57.36.

STUDENT FINDS COURAGE

Although Takeshi Naruse of Miyazaki, Japan, has been a Christian for about seven years, he confesses to times when he senses an empty hollow in the central part of his existence and to times of upheaval and breakdown of emotion and conviction.

Telling of his gratitude at a recent Thanksgiving service at Mennonite Biblical Seminary, he said, "It is almost impossible to speak of thanksgiving without reference to forgiveness." To be merely thankful, though, that God has forgiven his iniquities of the past year he considers to be artificial and self-deceptive. Rather, "genuine thanksgiving must be spontaneous, coming out of full awareness of being united with the sense of reality."

It is out of his experiences of helpless sinfulness that his thankfulness arises. His sense of failure has led him to realize a desperate need for healing and to crave the power which can forgive his wilful failure and give him the aspiration for a new beginning.



"God never forgives me," Takeshi continued, "without creating within me a sense of repentance and humility, which alone make me ready to learn afresh of Him."

He concluded, "I am thankful, therefore, not because I am always safe and sound in His loving care, but because, in spite of daily experience of stumbling and failure, He gives me the ground of courage to re-affirm the meaning of my life and study."

Just four months ago Takeshi Naruse arrived on this continent from Japan to pursue biblical studies at the seminary. Born and raised in a Buddhist home in Miyazaki City, he recalls impressions he received during a childhood visit to a Buddhist temple. He participated daily in worship with his family, when rice and water were offered on the altar before the ancestral shrine in his home.

Takeshi received his B.A. at the university in Miyazaki and his M.A. at Meiji Gaknin University in Tokyo where he majored in English literature. For one and a half years he has taught English and Japanese in a Junior High School.

He first heard the Christian message in 1956 while a student in Miyazaki. A Christian friend encouraged him to attend services at a Japanese church. One year later he was baptized there. He also attended Bible classes at the university conducted by Robert Ramseyer, Mennonite missionary to Japan.

After his pastor left the city and his congregation subsequently disbanded, he began attending the Mennonite church, where he learned to know the other Mennonite missionaries. Contacts in January, 1962, with Professor Howard Charles of Goshen College Biblical Seminary and Dean S. F. Pannabecker of Mennonite Biblical Seminary caused him to consider studying in the United States.

RETREAT WORKSHOP

A Pacific District Retreat Workshop will be held in Portland, Ore., on Dec. 27-28. The workshop is being sponsored jointly by the General Conference Retreat Committee, the Pacific District Education Committee, and Pacific District Young People's Union. Betty van der Smissen, professor of physical education at Iowa State University, will be the main speaker. Anyone interested in attending should contact Pete Peters, 4229 East L St., Sweet Home, Ore., or Alfred Heer, 101 Creston Rd., Paso Robles, Calif., for further information.

CONGO DIARY

Archie Graber, field director of the Congo Protestant Relief Agency, writes from Leopoldville, Congo: The bookmobiles are busy on the road, selling Bibles, scripture portions and other books. The desire for the word of God is great. Surely we should do all we can to get as many Bibles into the hands of the people as possible. We do not know just how long we may be permitted to do this freely. This is not possible everywhere, as you well know. Do continue to pray that, through the reading of the Word, they may find the answer to their many problems and confusion.

July 19. Ernest Lehman arrived in Bakwanga. Ernest has been the key man in the CPRA office in Leopoldville for the past two years. We were glad to see him and talk over program planning for the Bakwanga area. Nearly everyone agreed that there will be a need for food distribution again here in the next few months until another crop can be planted and harvested.

July 20. We went out to see the work in the village of Miabi where we are building two three-room school buildings. Since 1960, more than 30,000 refugees have settled in this place.

July 21. Ernest and I loaded some 5-week-old chicks and headed for the Lake Munkamba area. Many thousands of refugees have built mud and stick shelters along this road of 50 miles. A few hundred chicks are so little among so many, we are reminded of the "loaves and fishes."

July 22. For the first time in more than two years of work here in Bakwanga, I was able to take my family to church with me here. I spoke to a large congregation.

July 25. The family and I returned to Leopoldville. While we were going through the necessary formalities at the airport, a Pan-Am jet came in bringing five new Mennonite Central Committee personnel: Dr. and Mrs. Milhous, who will serve under CPRA's "Operation Doctor" at Tshikapa, and Mr. and Mrs. Banman and Henry Braun, who will go to Bakwanga to help in the task here.

July 26. Conferred today with the United Nations on obtaining some food from them. When they left Bakwanga after the transportation of the Elisabethville refugees, they had quite a quantity of food left over. CPRA was able to take over 80 tons of salted fish and 34 tons of rice, which we will be able to use in helping the new refugees who have been brought in since March.

I was also able to purchase a Volkswagen Kombi station wagon for our use in Leopoldville. Since we have had and will have again this fall at least 8 or 9 children, and the little "bug" was much too small, we were happy that we could sell it and get a Kombi.

July 28. Left for Bakwanga to finish a transfer of the food from the United Nations. Their DC-4 went only as far as Luluabourg, but they had said they would take me to Bakwanga from Luluabourg by helicopter, a 45-minute flight. However, the pilots assigned to the flight were new and got lost. After two hours of flying, they passed a note to me from the control room, saying, "We must return to Luluabourg for gas." So in another 30 minutes we arrived back where we started from. Next morning we left again with another crew and made it without difficulty.

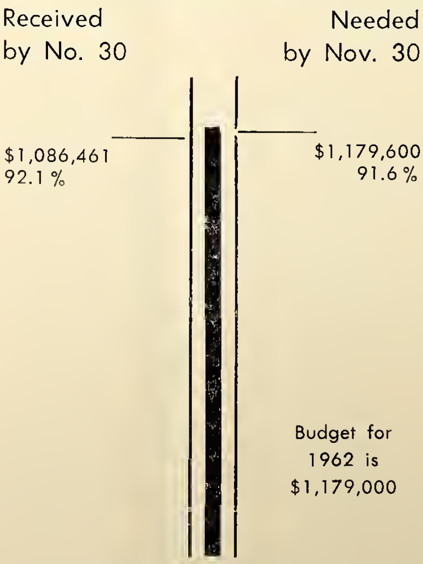
July 30. This noon the Banmans, Henry Braun, and Ronnie Kramer arrived via Air Congo. It was good to welcome them and have their help in the CPRA work here in Bakwanga.

July 31. The new personnel and I took a load of lumber to the Miabi school building site. The new people began their work with the "sign and wonder language." Only those who have tried it can know how frustrating it can be to try to make yourself understood, and understand those who speak to you. Pray especially for these new folks.

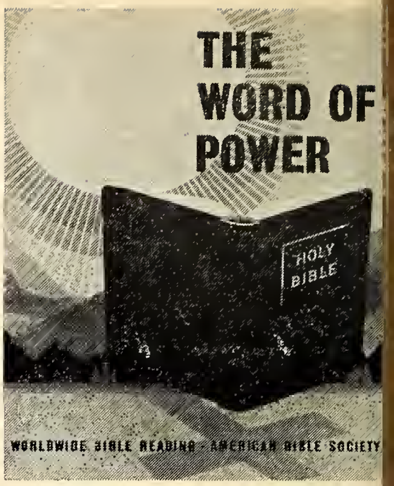
Aug. 3. I went with Pastor Kazadi and Tishibanga Isaac to see the place which has been chosen by a group of Christians to build a church and Christian community. Their choice was very well made.

Aug. 4. Left for Goma where I spent an hour and 45 minutes in a meeting with some missionaries. The plane on which I traveled had gone to get five tons of fresh vegetables. At present in and around Goma there is no need for outside help for food. However, the political situation is quite tense and unsettled.

CONFERENCE TREASURER'S REPORT



The pattern of giving as reported during the year held up well during November. Receipts during November exceeded receipts for November of 1961 by about 27 per cent, which has been the approximate increase during the months previous.


THE
WORD OF
POWER
HOLY
BIBLE
WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12
26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

As we approach the end of the year, we need to thank our heavenly Father that support of the church's program has progressed on many fronts. To thank ourselves for the increased support would seem sacrilegious. No doubt many are experiencing that it is "more blessed to give than to receive."

At the end of the year we will give an analysis of individual board support. Suffice it to say at this time that budgetwise the Board of Christian Service has experienced the greatest support. Missions is next and then Education and Publication and Business Administration in that order. *Wm. L. Friesen Conference Treasurer.*

SEMINARY RECEIPTS LOW

Marlyn Fast, cashier-bookkeeper of the seminary, reports that gift contributions to Mennonite Biblical Seminary have declined sharply since August. In recent years November-December giving accounted for a substantial share of the annual income. This year, however gifts totalled $10,186.61 as compared with $23,456.53 in November, 1961 and $25,256.22 in the same month,

1960. Current gift income is falling considerably below monthly operating needs.

CONFERENCE GIFTS

The treasurer of the General Conference Mennonite Church has been notified of the Conference's sharing in two estates. From the Alfred S. Brauen estate, $4,300 will go to the Conference. Brauen was a member of the Grace Mennonite Church, Pandora, Ohio. Wm. P. Tieszen, who died on Nov. 29, gave substantial properties, including land in Montana and Investors Mutual stock, during his lifetime. Tieszen was a member of the Bethesda Church, at Marion, S. D.

MANITOBA CONFERENCE

The churches of Manitoba held their annual meeting on November 9 and 10 in Winnipeg. The group accepted into its membership two congregations. The 6,000-member conference also adopted a $68,000 budget and voted to construct a swimming pool at its Assiniboine Mission Camp. Accepted into membership after a lengthy discussion were the Altona Church and the Elmwood Bethel Church. The latter church is in Winnipeg. Frank H. Epp is the acting pastor of the Altona group which was organized last spring. Henry P. Friesen, pastor of the Elmwood group was later elected as the conference's vice president. Other officers elected P. J. Schaefer, Gretna, president; Gerhard Ens, Gretna, secretary.

PAX FARM IN INDIA. Jake Thiessen, Fitzmaurice, Sask., is developing a demonstration farm in Barjora, India. Various plots of ground have been marked off in a study of growing seasons. Sweet potatoes, mustard, peas, and wheat are being raised. The program aims to give a Christian witness by helping the village farmers raise their economic level.

SIX FINISH SEMINARY

Six students graduated from seminary in a service held under a one-hundred-year old cedar of Lebanon. The time was November 18 on the Montevideo campus of Mennonite Seminary (*Seminario Evangelico Menonita de Teologia*). Henry C. Balloch, retired bishop of the Methodist Church delivered the commencement sermon. Of the six diplomas awarded, two were for Christian education and four for Bible. The school will recess for the South American summer. Enrollment for 1963 indicates at least forty-two students.

CHURCH RECORD

MARRIAGES

Lewis Graves, Walton (Kan.) Church, to *Mary Ruth Keim,* Goshen, Ind., on Dec. 1.

Delbert Heidebrecht, Hoffnungsau Church, Inman, Kan., to *Susan McDaniel,* Methodist Church, Norman, Okla., on Nov. 23.

Doris Nickel, Gospel Church, Mt. Lake, Minn., to *Lowell Christopher,* ackson, Minn., on Nov. 25.

Kathryn Neufeld, Gospel Church, Mt. Lake, Minn., to *Lloyd Refsal,* Immanuel Baptist Church, West-ook, Minn., on Dec. 1.

DEATHS

Mrs. Peter Dick Buller, First Church, Mt. Lake, Minn., born Mar. 24, 1892, and died Sept. 13. Her husband and one son survive.

William P. Tieszen, Bethesda Church, Marion, S. D., born June 1, 1890, died Nov. 29.

Frank J. Wiens, Alexanderwohl Church, Goessel, Kan., born Nov. 27, 1910, died Dec. 1. His wife, Ruth, survives.

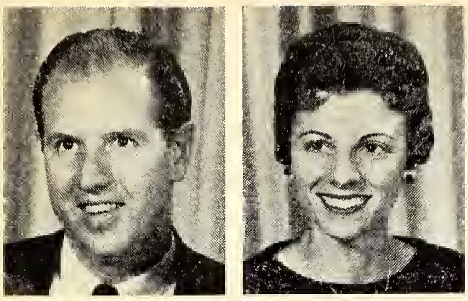
WORKERS

Gilbert Friesen, Mt. Lake, Minn., arrived home Nov. 17 from two years of Pax service in Austria.

Gordon D. Kaufman, Nashville, Tenn., has been appointed professor of theology by Harvard Divinity School. He is currently teaching at the Vanderbilt School of Theology. Last year he served as visiting professor in the Evangelical Theological Seminary, Tuebingen University, Germany.

Howard and Marlene Habegger, Lansdale, Pa., were commissioned on Dec. 2, for Colombia to serve at Bogota under the Board of Missions of the General Conference Mennonite Church.

The Habeggers plan to leave Lansdale on December 17 to visit their parents in Indiana and Ohio. During the first week in January they will fly to Costa Rica for a period of language study, after which they will go to Colombia. Habegger is a native of Berne, Ind. He was graduated from Taylor University in 1954. During his college training at Taylor, he was a member of the evangelistic basketball teams that toured the Far East and Latin



Howard and Marlene Habegger (see workers)

America. His call to missionary service came to him during his stay in South America at that time. Later he received his Bachelor of Sacred Theology degree from New York Biblical Seminary and a Master of Sacred Theology degree in Systematic Theology from Princeton Theological Seminary. Mrs. Habegger comes from Stryker, Ohio. She studied music at Taylor University and has been active as a soloist, pianist, organist, and choir director.

CALENDAR

Pacific

Dec. 23—Choir Cantata "Night of Miracles," Menno Church, Ritzville, Wash.

Dec. 27-29—Pacific District Retreat Workshop, Boy Scout Training Center, 11300 S.E. 147 Ave., Portland, Ore.

MINISTERS

Ralph Graber has resigned from the Bethel Church, Marion, S. D. His resignation takes effect March 1, 1963, at which time he will have served the congregation for seven years.

John Heinrichs was ordained to the Christian ministry on Nov. 18. He will be minister in the First Church of Eyebrow, Sask. Abe Neufeld of Swift Current, Sask., officiated at the ordination ceremony.

Leonard Metzker will be the new pastor of the First Church in Allentown, Pa., beginning next summer. He is currently serving the First Church in Hutchinson, Kan., where he has been since 1953. Earlier he served in Bloomington, Ill., and Fortuna, Mo.

P. K. Regier is the interim pastor of the First Church at Ransom, Kansas, as of December 1. Regier served as executive secretary of the General Conference Mennonite Church from 1950 to 1960. Since his retirement from that office he has served as interim pastor of the Hoffnungsau Church at Inman, Kan.; First Church, Mountain Lake, Minn.; and the Buhler Church, Buhler, Kan. Before his appointment as executive secretary he was pastor of the Reedley, Calif., congregation.

T. A. van der Smissen has accepted a call to serve as pastor of the Eicher Emmanuel Church at Wayland, Iowa. He will make the change from the Bethesda Church at Marion, S. D., about June 1, 1963.

NEW ADDRESSES

Mrs. Edith S. Dougherty, 4304 Winfield St., Harrisburg, Pa.
Ed Duerksen, Freeman, S. D.
Harold Esau, 239 W. Ragus Rd., Tucson, Ariz.
Harley Esch, Box 307, Edgewater, Fla.
Mrs. Cornelius W. Goertzen, 1800-24th St., Apt. 14, Boulder, Colo.
Ann Hilty, 315 E. Liberty St., Ann Arbor, Mich.
Carl Hege, 4885 Thrill Place, Denver 7, Colo.
Jake Hofer, 2727 W. 33rd Ave., Denver, Colo.
Isaac G. Krahn, Box 99, Niverville, Man.
Roger Kroeker, 6221 King Ave., Bell, Calif.
Adolph H. Mueller, 1595 Bayshore Highway, Space No. 10, Santa Clara, Calif.
Ronald W. Nelson, 3504 Beldare Ave., Cincinnati 20, Ohio.
Abram Neufeld, 1852-99th St., North Battleford, Sask.
Orlie Plenert, 207 N. Webster St., Fairbury, Ill.
P. K. Regier, Ransom, Kan.
Wayne D. Schroeder, 2024 Jan Way, Santa Ana, Calif.
Leola Schultz, 3149 W. 44th Terr., Kansas City 3, Kan.
Mrs. Arlene Shelly, 1847 Orangewood SW, Winter Haven, Fla.
Ben Voran, 6702 Wilcox Ave., Apt. D, Bell, Calif.
Mrs. Abr. P. Wiebe, 1405 Highview St., Des Moines, Iowa.
Vernelle Yoder, LaMesa, Cund., Colombia, S. A.

Correction: The address of Ronald Lora as given in our Dec. 4 issue should have read: 71 W. 9 Ave., Columbus 1, Ohio.

LETTERS

BEGIN TO UNDERSTAND

To the Editor: In Moscow, at Christmas time some years ago, I met a girl named Vera.

Vera: "Why do you hate us so much?"

Myself: "Because you are so materialistic and cruel."

Vera: "But you are materialistic. You are always praising material goods and saying how you have so much more money than other people."

Myself: "I mean it's because you don't have any religion."

Vera: "We believe that the whole world could be fed, and be neighbors."

Myself: "But you have destroyed so many who are innocent."

Vera: "So have you. Your Indians . . . . So have we. And we have suffered, too, more than you, for so many years." Her voice broke. "So much talk about being righteous, it turns all men to stone. At least we could begin to understand." *Elizabeth E. Hoyt, Ames, Iowa.*

Annual Meeting of Western District Men

THE ANNUAL BUSINESS session and banquet of the Western District Mennonite Men were held in the Goessel (Kan.) Church and in the Goessel High School, respectively, on Saturday, Oct. 20. About 175 men, representing most of the conference churches, were present to attend these gatherings. The Mennonite Men also sponsored the evening inspirational program held in connection with the Western District Conference session in the Alexanderwohl Church with George Groening, Winnipeg, Man., as guest speaker. He presented a message on the ubject "Two Talents."

During the business meeting, various committees and individuals eported concerning the activities or which they were responsible. William Juhnke was in charge of he meeting. The secretary, Louis Regier of Wichita, reported that 4,278.64 was raised for operating xpenses and projects during the year as compared with $4,952.45 ast year.

Albert Ediger of Hoffnungsau hurch reported that Mennonite isaster Service is now operating under MCC with headquarters in he Akron office. During the year embers of the Western District DS unit entered two areas of disaster, both in Kansas. In late May bout 700 men responded to the call r help in the Newton-Halstead orm area; and again, in early eptember about 100 men served in e Abilene flood and storm area. Jean Unruh, who represents Mennonite Men on the W. D. Retreat Committee, reported on Camp Mennoscah development. He announced that a new cabin tent had been designed and plans are being made to construct several of these units before next summer's retreat programs begin.

Arthur C. Waltner of Pretty Prairie reported the findings of a special study committee on ministers' salaries. (The findings of this committee appeared in this column last month.)

The following budget was presented and adopted: *Spotlight* and other printing — $500; Faith and Life radio series—$100; Other operating costs (travel, postage, etc.) —$300; Camp Mennoscah development—$2,000; General Conference Mennonite Men—$2,000; Christian Service Scholarship Fund—$300. Total Budget—$5,200.

The Christian Service Scholarship is being offered for the first time this year.

The delegate body elected Elmer Ediger, Administrator of Prairie View Hospital, as president for a term of three years. Virgil Flickinger, Inman, and Marlin Kim, Newton, were elected to the Program Committee. Edwin J. Schmidt, Buhler, will continue to serve as vice-president, and Louis Regier of Wichita will continue to serve as secretary-treasurer.

During the week of October 22-26, the Mennonite Men sponsored the "Faith and Life" radio devotional services on station KJRG, Newton. Laymen speakers during the week were Nick Klaassen, Hillsboro; Robert Schrag, Newton; Dale Linsenmeyer, Beatrice; Lowell Goering, Moundridge; and Mel Flickinger, Pretty Prairie.

MDS PROGRESS REPORT

Mennonite Disaster Service, the organization where Mennonite Men perhaps have made their greatest contribution to Christian Service, has shown a steady growth in the past decade. This growth has been reflected both in area served and in organization. On August 28, 1962, MDS was organized as a new section of the Mennonite Central Committee. As such it will have a similar relation to MCC as the Peace and Relief Sections have had for a number of years.

To help promote disaster service, MDS has established an office in the MCC office building at Akron, Pa. Wayne Clemens of Souderton, Pa., has been engaged as executive coordinator of MDS for a two-year period. In addition to the MDS assignment, it is planned that his legal skills will be of service to MCC and to the other church agencies which are in need of legal service.

Clemens is a graduate of Peirce School of Business Administration, Philadelphia, where he majored in accounting. He also received a B.A. in Economics from Goshen College, and the degree of Bachelor of Law from the University of Pennsylvania School of Law. He is a member of the Pennsylvania Bar.

According to organizational plans adopted by the coordinating body, the United States has been divided into six MDS regions. Each region will operate under the coordination of the Akron office. Officers of the MDS Section who will serve for the coming year are: Ivan Martin, Blue Ball, Pa., chairman; Harry Martens, Elkhart, Ind., vice-chairman; Norman Shenk, Salung, Pa., secretary; William Snyder, Akron, Pa., treasurer; and E. W. Bearinger, Elmira, Ont., member at large.

MENNONITE
MEN

YOUTH

Young People's Union

1962 Council Meeting

Nancy Wismer

"A United Mennonite Youth includes not only the youth of our Conference, but also Mennonite youth in other Mennonite conferences. I trust that as a Young People's Union we will always maintain channels of communications and cooperation with these Mennonite bodies."

These were the words of the president of the Young People's Union, Marvin Zehr, while guiding our thoughts around the topic "Organized For a Task."

"Our constitution states 'The purpose of this Union shall be to realize a United Mennonite Youth in Christ.' This council meeting should be a time for sharing of concerns among youth leaders," he continued. "We should feel open and free to discuss any problems which we face in working with other young people. We must be willing to share our resources thereby to strengthen one another." . . . And so it was.

YPU Viewed by Districts

First to share their concerns were three of the district representatives: Ivan Hunsinger, Pacific; Marjorie Bleam, Eastern; and John Bergen, Canadian. A smattering of the concerns mentioned are: Are we responsible when our young people leave our faith and become members of faiths that we believe to be false?

Marvin Zehr and Nancy Wismer

Concentrated concentration

Menno Epp and Lewis Naylor in a frantic race

Browsing through the book display

when young people are forced into an early and perhaps unwanted marriage? when young people drift away, gradually lose interest, and never darken a church door again? The home, Sunday school, and the church, all are important in training young people. But, we, the YPU, can't "let George do it." We have to take some of the responsibility.

Conversation over the Friday evening meal

Being a Christian is made too easy. Christ demands *men* to follow Him. . . We talk about witnessing and inviting others, but our actions speak louder than our words. . . Maybe we ought to encourage lesser known figures to be leaders. Many people have potential talent in this direction if only it could be discovered. . . The whole conference idea with its detailed organization seems somewhat unimportant to youth. . . For the budget to be adopted and to be met, the young people want to know exactly where their money is going.

The YPU should help the local group to realize there are other young people in the world, to see themselves only a small part of a total program, and to gain appreciation of our Mennonite church and heritage. The mission of the local youth group is to assist the church in winning each young person to Christ, and then to lead him on to maturity in Christ.

Mission to America

After visiting churches in all six districts of our conference, visiting and mingling with youth and youth leaders, William Walter was able to give some very helpful suggestions to the council. This enabled them to discuss more intelligently the problems they were faced with. He said, "We like to talk like Paul —we have talked enough; now let us walk like Paul."

Toward Effective Youth Work

This was the subject of Marvin Dirks, Jr., Director of Youth Work. "We should assume that there are present steps which should and can be taken by the members of our youth fellowships *now*, and then we must give opportunities for these steps. . . . Let us not forget that smooth operation or flawless programming is not our goal. Our goal is to make today's youth fellowship and tomorrow's church the kind of a body of believers in which youth and adults alike can find the strength to face themselves as they really are and relate themselves to the will of God as it has and is being revealed by His Son and Spirit."

YPU's Role in College Life

The general thinking that ran through this panel discussion was that there are church-oriented organizations on our college campuses—though they are not "YPU" or necessarily organized like or affiliated with the YPU. Other thoughts tossed out: is college a monastic experience? anti-church? is not studying a practical area, i.e., helping each other to grapple with basic issues? Esko Loewen, Dean of Students at Bethel College, served as moderator for the panel: Keith Kingsley, Bluffton; Otto Friesen, Bethel; Ray Kauffman, Freeman Jr. College; and Hugo Peters, CMBC.

Concerns of Area Chairman

Anna Marie Peterson, Service Area Chairman; Larry Kehler, Fellowship Area Chairman; and Duane Friesen, Faith and Life Area Chairman; shared:

How many teen-agers are really witnessing? Are we relating to teens in the city? What is the meaning of 1-W? Value? What would the value be of having a Paxman travel to various churches to tell of our stand? and to have a draftboard member standing by his side giving concept of fellowship? Just a "good time"? Or rather an integral part of Faith and Life and Service? We desire that each youth make a commitment to Jesus Christ. We have to have leaders who show Christ living in them.

"Be it resolved that we as a conference, district, and local YPU leaders encourage a renewed emphasis on interpersonal confrontation with and among our young people." (Resolution accepted by Council.)

New Projects

There are two parts to the Young People's Union "Outreach" this year. The one, a pilot project, is $250 for translation of some of our youth materials into German which the South American young people would then be able to use. The second part is $650 to go as partial support toward one of the Mennonite Central Committee Emissaries for Peace.

Youth Library

Another new item on the budget is $100 for the Youth Library. Marvin Dirks Jr., has reviewed many youth books and pamphlets and will be carrying these with him as he travels from church to church. The building of youth libraries on local level as well as the district and conference level will be encouraged.

MYF President Visits

"We appreciate and accept with gratitude the inspiration and information given by Marion Bontrager of the Mennonite Youth Fellowship (Old Mennonite). Be it resolved that we encourage the YPU cabinet to further explore possible areas of cooperation between the Young People's Union and Mennonite Youth Fellowship." (Resolution passed by council) He had challenged our thinking in the direction of "A United Mennonite Youth in Christ."

New Officers

Glen Baughman, now attending Bluffton College, was elected as vice president (1966). According to the revised constitution, Glen will serve as vice-president for two years, then take the presidency from 1964-1966.

The new secretary-treasurer, Mary Ratzlaff, is teaching at Yankton, S. D. (1965). Hugo Peters, elected as Faith and Life chairman, is attending CMBC (1965).

We are grateful for the hospitality shown to us at the First Church in Newton, Kan. Thanks to the janitor for waiting patiently to close the church until all the little after-meetings were finished, to the cooks who were willing to give their time so that we might eat right there at the church (and good meals they were!), to the hosts and hostesses for good "bedding down" at night and giving a good start for the day with breakfast. I'm sure all seven cabinet members and the twenty-one registered representatives and visitors would say a hearty, "Thank-you."

Born to Die

The story is told through ages past
How prophets of old foretold the task
Of One Who would come from lowly birth.
From Heaven above, to live on earth.
The reason is plain of why He came
Willing to suffer and bear the blame,
He did this for us, for you and I;
To free us from sin He was born to die.

John Freeman Kauffman

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

Index 1962

The following index covers all the articles, poems, letters, editorials, and major news articles published in the fifty issues of 1962. The index is most valuable if you have all of these issues. Back copies are available from our office at 722 Main St., Newton, Kan., for a limited time and at 10 cents per copy.

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COVER

The story of redemption is punctuated by the presence of angels. It is an event that begins with God.

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CREDITS

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COMMENT

There will be no issue of our paper next week. This is our last issue for 1962. Following a custom begun sixty years ago, we do not publish during the first week in July and Christmas week. Thus we publish fifty issues per year. Next year, however, this pattern will change. We will publish every week during the year except during July and August when we will publish biweekly. This will mean only forty-eight issues next year, but it will mean an edition during Christmas week.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

To cry, I wish that I could cry again
And let my tears run down to wash my pain;
To cry in full, not half, but one big cry.
A boy when late for school can weep and wail;
A total cry will shake his soul. At six
He fears his mother, teacher, school room mates
The terror failure brings can shake his frame.
At thirty-six, I cannot cry. I keep
So stiff my upper lip. Clenched fists, false smiles—
I face the world—my tears drip down in dark
Upon my soul. Why can't I cry again
And let my tears run down to wash my pain?

Once mothers cried in Bethlehem for babes
Whose cries were still. Rachel in weeping voice
Was heard. She found no comfort in Rama.
Because the child was not. He cried no more.
And while she wept, because she wept, a child
In flight from Bethlehem could cry. Egypt
Could hear His wail. That flesh of our own flesh;
That bone of our own bone—He cried like us.
And why? For all the pain that babies feel
Who torn from warmth of womb face cold and loss.
Painless childbirth there may be, but once robbed
Of mother no wee babe finds ease except
To weep. But we are those who cannot cry.

And then a voice said, "Cry." "What shall I cry?"
'All flesh is grass, its beauty like the flower.'
"Yes, cry. The grass does wither; flowers fade."
And so we cry, and so we fade. Dry tears
Cannot erase the dry and ache of our
Dark sin. We fail, we fall, we lose our way.
We meant to show how smart we were; we showed
Instead our meanness, smallness, pride, and fear.
The flower fades, its beauty dries. A wind,
A heat—we shake, we fall, but do not cry.
Oh, Babe, oh, mothers, babes of Bethlehem
Oh, teach us how to cry, the proud young ones,
The stiffly upper lipped who will not weep.

But Christ could cry. About a tomb He wept
He loved a friend and gave himself to tears
In shamelessness. Where others closed themselves—
His tears fell out, not in—He showed His soul.
And why? He had no fear of tears. He wept.
No hiding man was He. And He bore wounds
For our transgressions, bruised for our black sins.
But His chastisement made us whole once more.
Our sins fall out, not in; He bore my pain.
So Jesus came that I could cry again.